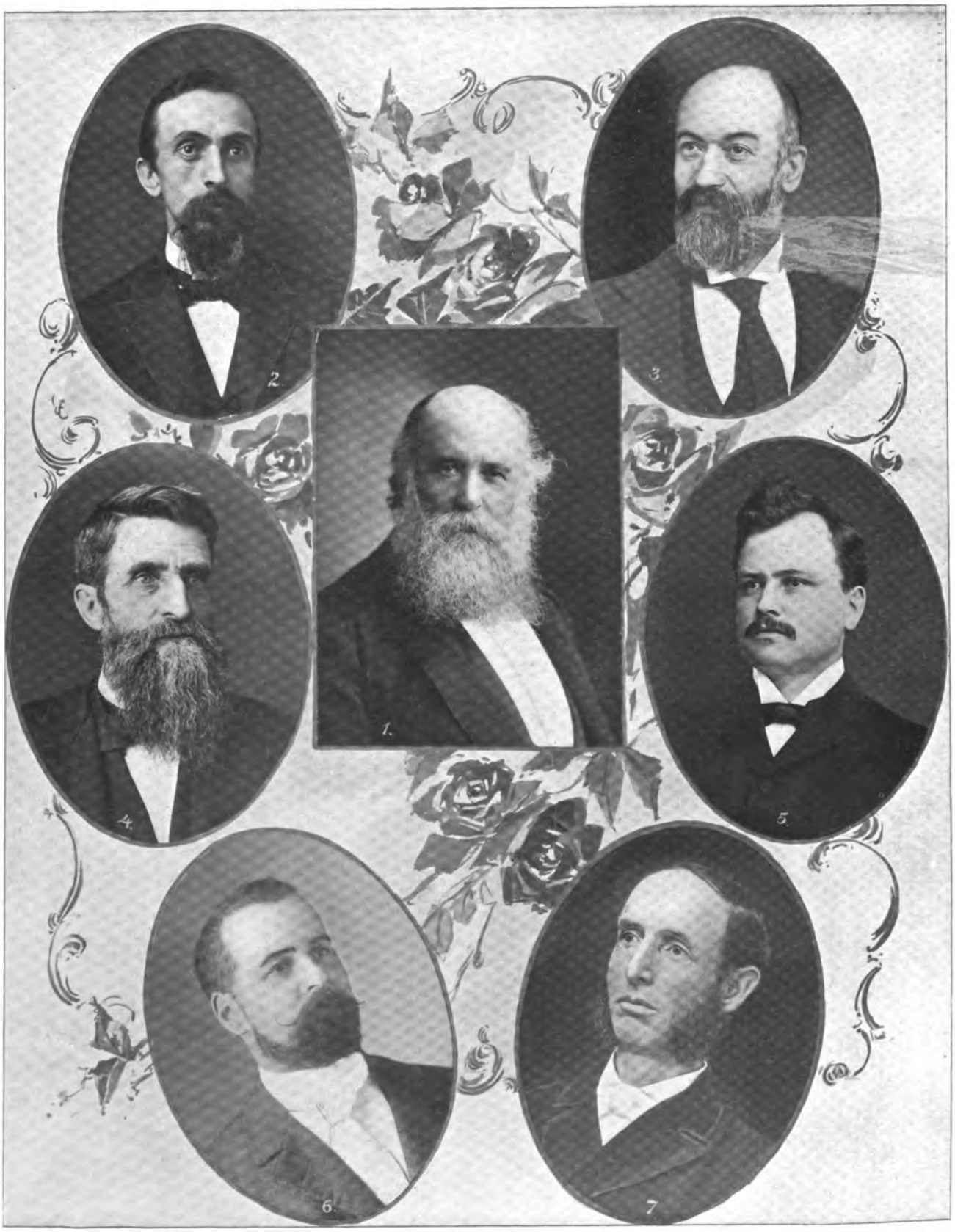


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He sendeth His word



and healeth them.

VOLUME THREE, 1896-7.

LEAVES OF HEALING

EDITED BY THE

REV. JOHN ALEX. DOWIE

NEW YORK PUBLIC LIBRARY

CHICAGO.
ZION PUBLISHING HOUSE
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PREFACE.

"On toward Zion, on!
Glory awaits you there."

With "songs of everlasting joy," Zion Publishing House sends forth this Third Annual Volume of LEAVES OF HEALING.

ZION'S ONWARD MOVEMENT is here recorded.

The opening of the new Zion Tabernacle, when eight thousand persons worshipped within its walls on the first Lord's Day, has been followed by a wonderful record of eight months' subsequent services therein.

The first Annual Conference of the Christian Catholic Church and the Re-union of the Friends of Zion were the joyful precursors of the reception of great numbers of members, the baptism of eight hundred and eighteen believers in seven months, and the ordination of six Elders.

Churches and Missions have been planted, under the care of Elders, in Africa and Mexico, and in the suburbs of Chicago.

Assemblies of the Friends of Zion are being held in all the States, and applications are being made from hundreds of places for Elders and Missions and Branch Churches, so that the way is being rapidly prepared for a speedy extension of the Christian Catholic Church in this and many other lands.

There is no record of any existing Church organization in the world making steadier and more rapid progress on every line of work.

Out of at least an average attendance of 5,000 weekly, or in eight months alone an aggregate of 175,000 attendances, it may be truly said that nearly all have immediately and openly responded to the Divine Call to Repentance, Faith and Consecration, which is so wonderful a feature of God's work in Zion.

Ministers and members of nearly all denominations of Evangelical Christians have come to Zion Home and Zion Tabernacle in great numbers, and we number thousands of readers of the LEAVES amongst Christians who are not members of the Christian Catholic Church.

Full reports of many of the services, and at least one sermon weekly, are given in this Volume.

Many of these Addresses have been printed separately in tract form, and have sold in hundreds of thousands, and the demand is constantly increasing, so that we have frequently to reprint many of them, and are compelled to keep a large stock on hand to supply continual orders.

DIVINE HEALING, has been gloriously vindicated by the records in this Volume, as well as SALVATION and HOLINESS, THROUGH FAITH IN JESUS.

Thousands and tens of thousands have witnessed before great audiences that God had healed them of almost every sickness and infirmity and disease known to humanity.

The Index, which the Manager of Zion Publishing House has so carefully and ably prepared, contains a list of one hundred and thirty-one different kinds of disease, etc., to which testimony of Divine Deliverance in Zion was borne, by a multitude of persons.

Cancers and Consumption and many other diseases pronounced by man to be incurable are amongst the most numerously described healings.

Amongst the Gallery of God's Witnesses to Divine Healing, whose pictures occupied the front page of twenty-seven weekly issues, there are to be found Miracles of Healing such as have never been recorded since the days of Christ's life in the flesh and the works of God through His apostles.

Christ is Conqueror, and wonderful proofs of His Unchanging and Ever-present power as Saviour, Healer, and Cleanser in Zion are recorded in the pages of this book.

ZION PUBLISHING HOUSE has advanced by leaps and bounds.

The cruel burden of unjust postage under which our Little White Dove struggled for two and a quarter years has been removed by the present Administration at Washington, and our circulation is rapidly increasing, as many as 15,000 copies having been printed, as a first edition, of a recent issue.

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There is not a Continent where our Dove is not welcomed, and we have had a number of issues printed in the German tongue, whilst many tracts have been printed in other foreign languages

Arrangements are being made for a polyglot edition, in possibly five languages, of our Voice from Zion.

We have spared no expense within our power to make the paper pleasant and interesting to our readers.

About one hundred different photo-engraved illustrations have been printed in this volume, including a large flash-light view of the interior of Zion Tabernacle when we were at work, (see pages 472-473,) and also a large view of God's Handwriting on the Walls of Zion, on page 785.

We appeal to all Friends of Zion to help in this part of the work especially.

Beginning with less than $300 in July 1894, we have spent over $70,000 on Zion Publishing House in a little over three years.

But "the field is the world."

There is room for millions of dollars in publishing work alone, and there is no part of the work which produces more glorious results, and none which is more abiding.

It is often said, "one drop of ink makes millions think," and it is true.

May we be able by millions of drops to make all the earth to know that "Jesus Christ is the same, yesterday and to-day and forever."

SECRET SOCIETIES, AS ANTI-CHRISTIAN INSTITUTIONS, have received a tremendous blow by the Conference and Addresses of May 23rd last, which are fully recorded in this volume.

Throughout America and Europe, thousands of the Friends of Zion have hailed with delight this part of Zion's Onward Movement against the "unfruitful works of darkness."

Some professed friends have revealed the fact that they preferred darkness to light and have been offended.

We rejoice that they have been found out, and that they are seen in their true light.

We grieve at their folly in preferring the Baal-sha-lisha of Masonry to God their Creator and Saviour, and that they prefer to fight for the Lodge and against God's true Church.

But we shall go forward.

We pray that they may come to repentance, and renounce these accursed and ungodly secret associations and all their covenants with death and agreements with hell.

The walls of Zion tell the story of large numbers of badges and aprons and insurances "captured from the enemy," and we rejoice that thousands of our friends have come out and are coming out daily into the freedom of the sons of God.

"THE HALF WAS NOT TOLD" will be the verdict of those who know the facts of God's work in Zion; yea, not a hundredth part has been told in this volume.

But one day, when "the books are opened" in Zion above, we shall know, what here we cannot know, the far greater wonders God hath wrought in Zion, and through His Witnesses, whilst here below.

With Love and Joy and sincere Humility, we send forth our Little White Dove with this completed book, laying at our Father's Throne our gratitude that we have been so graciously permitted to tell the Story of another year's work in Zion, to His praise and glory alone.

And on again into another year we go, to do still better work, by His grace.

Who can tell what the Future hides within its veiled portals? We ask, but all is silent! We look up, and see that

"Stars silent rest o'er us,
Graves under us silent!

"But heard are the Voices,
Heard are the Sages,
The Worlds and the Ages:
'Choose well, your choice is
Brief and yet endless.

"Here eyes do regard you,
In eternity's stillness;
Here is all fulness,
Ye brave, to reward you;
Work and despair not!"

Hence we labour and work with ever-increasing delight for Him "whom not seeing we love," and for sin-stricken and disease-smitten humanity whom He came to seek and save and heal and bless and gather up in His arms to the Zion above.

Faithfully yours in Jesus

John Alex. Dowie

Zion, Chicago, October 19th, 1897.

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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.

VOL. 3. NO. 1. CHICAGO OCTOBER 30, 1895. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 40.

MR. AZRO B. RODGERS, South Newbury, Vermont.

CANCER IN ONE OF ITS MOST HORRIBLE FORMS had claimed this Witness for a victim. He was given up to die by the most skillful physicians and surgeons of Boston, Massachusetts.

His limbs were swollen to his body, and the discharge was so bad that he had to use between sixty and seventy towels every day.

The LEAVES OF HEALING were put in his hands.

He read of God's Wonderful Works through faith in Jesus Christ His Son, by the power of the Holy Spirit.

He believed that God would heal him, as He had healed others.

He sent a request for prayer, and we laid his case in earnest supplication before our Father's Throne.

His Cancer was perfectly healed, and soon it entirely disappeared.

He wrote to us on March 6th last testifying to that fact and enclosing $100 for Zion.

He visited Chicago in the following month, accompanied by his wife and daughter, and was our guest for several weeks.

He attended the meetings then being held in the Auditorium, and on Lord's Day afternoon, April 12th, before thousands of people, he told the story of his healing.

A few days ago we received the photograph of which the picture on this page is an engraving, and with it the following letter, in which he declares that he is "to-day a well man, and as free from the disease as a child."



MR. AZRO B. RODGERS, South Newbury, Vermont

We also append the fuller details of his case, as they were set forth at the time in the pages of LEAVES OF HEALING, so as to complete the narrative.

It is a beautifully clear case of perfect healing of cancer in a man advanced in life, whose case was absolutely hopeless.

The records of the Massachusetts General Hospital in Boston, where he underwent an operation, and the testimony of his life-long friends and neighbors, and home doctors in Vermont, are all available for confirmation as to these facts.

We give all the Glory and Praise to Him from whom alone is all the Power, and rejoice that He so graciously used our writings and heard our prayers.

And now, let our good brother go forth on his mission of love, to tell the story of his healing in every land beneath the sun.

May his testimong bring blessings to others, as the testimony of others brought blessing to him.

Carry it, oh Little White Dove, over land and sea, lay it on beds of agony and im-

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pending death, and tell the weary sufferers that Christ is the Healer still.

Bid them look up, and whisper your message in their ears:—

"The healing of Christ's seamless dress
Is by your beds of pain.
Oh, touch Him midst life's throng and press,
And you'll be whole again."

SOUTH NEWBURY, VERMONT, October 22d, 1896.

REV. JOHN ALEX. DOWIE:

Dear Brother in Christ:—About one year ago now I was seemingly at death's door with the dread disease, Cancer.

I had been to many doctors, and all pronounced my case hopeless.

I wrote you and Mrs. Dowie for prayers, and the Great Physician heard and healed me.

To-day I am a well man, and as free from the disease as a child.

Praise the Lord!

I praise Him too for the great work that is going on in Chicago, and not only there, but is reaching so many others through LEAVES OF HEALING.

It is read and re-read in our home, and many here are being led to trust the Lord for the healing of their bodies through the "Little White Dove."

I enclose check for $5 for one year's subscription.

I also send my photograph, as you requested me to do when at your Home last spring. Yours in Jesus, AZRO B. RODGERS.

(Extract from Editorial Notes in Leaves of Healing, Vol. 2, page 322.)

The following letter, received last Monday, will illustrate how God is graciously hearing and answering prayer for those at a distance. It is a case of Healing of Cancer:

SOUTH NEWBURY, VERMONT, March 6th, 1896.

REV. JOHN ALEX. DOWIE:—

Dear Brother in Christ:—Bless God that the day of miracles is not past but that Jesus Christ is the same yesterday, and to-day, and forever.

Last January I was healed of a cancer, which several physicians had told me *could not* be cured, and that I must soon die.

Three years ago last June I went to the Massachusetts General Hospital in Boston and had an operation, but the cancer broke out again last spring. I was treated by specialists in Boston, until September, when they said there was no help for me. My limbs were swollen to my body, and the discharge was so bad that I used between *sixty and seventy towels every twenty-four hours.*

A sister in Christ sent me one of the LEAVES OF HEALING (God bless the reading of this paper to others as He has to me.) I sent in a request for prayer the last of September. I did not experience any particular change at the time, except this, that the disease grew no worse. I got so much strength and encouragment spiritually from the LEAVES OF HEALING that I did not once feel but that the Lord would heal me, if I did my part, and the lesson of faith and trust that I learned was worth all the rest.

On December 28th a physician called at the house, and he told my family that my days were numbered, and if I had any business to look after I had better do so at once. But about that time I got such a blessing and the evidence that I wonld be healed.

MY CANCER HAS ALL DISAPPEARED, and I am well from that, thanks be to the Dear Lord, and to you and Mrs. Dowie for prayers.

Please find enclosed check for one hundred dollars, to be used as seemeth best to you in this good cause. Yours in the love of Jesus,

AZRO B. RODGERS.

[*Extract from Report of meeting in Chicago Auditorium of April 12th 1895, in Leaves of Healing Vol 2, page 405.*]

THE CASE OF MR. RODGERS, NEWBURY, VT., WHO WAS HEALED OF A TERRIBLE CANCER.

Some time ago I read to you a very interesting letter. Many of you will remember it. It was from Mr. Azro Rodgers. It was a letter written by Mr. Rodgers, saying that in answer to our prayers and through reading LEAVES OF HEALING, he had received a perfect healing of cancer. He told us the story of his healing very nicely, and I wish to say that Mr. Rodgers, with his wife and daughter, are somewhere in this audience. And as he is with us, let him rise up and confirm what I say. He has come here this week, and they are all guests in Divine Healing Home No. 1.

I may say that it would not be proper to publicly give the details of his case, except in a meeting of men. The cancer was of such a nature and in such a locality that it would not be proper. I may say that it was partially in the rectum and elsewhese, and he was in a terrible condition, as many as 60 towels being used by him in 24 hours.

[At this request Mr. Rodgers, wife and daughter arose in the audience. After a few words from Mr. Rodgers, Miss Rodgers, possessing a clear, strong voice, gave the testimony of her father's healing as follows:]

"Three years ago last spring my father had an operation for cancer. Last spring it broke out again. In June he went to Boston and was treated by specialists until the September following. At that time they had given him up to die. He was sent one of the LEAVES OF HEALING, and wrote to Dr. Dowie on the 30th of September, I think, for prayer. At that time he received no manifestation of his healing, but shortly after that he sent in another petition, and Dr. Dowie prayed, and that time the disease was stayed. It seemed to grow no better nor any worse, and shortly after he was completely healed. He is now well and we praise the Lord and Dr. Dowie and his good wife."

GOD'S WAY OF HEALING.

BY THE EDITOR.

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

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

The Lord Jesus Christ is still the Healer.

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

Divine Healing rests on Christ's Atonement.

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

Disease can never be God's Will.

It is the Devil's work, consequent upon Sin, and it is impossible for the work of the Devil ever to be the Will of God.

Christ came to "destroy the works of the Devil," and when He was here on earth He "healed every sickness and every disease," and all these diseases are expressly declared to have been the "oppression of the Devil." (1 John 3:8, Matthew 4:23 and Acts 10:38).

The Gifts of Healing are Permanent.

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

There are Four Modes of Divine Healing.

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

Divine Healing is opposed by Diabolical Counterfeits.

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

Multitudes have been healed through Faith in Jesus.

The writer knows of thousands of cases and has personally laid hands on scores of thousands of persons. Full information can be obtained at the meetings held in Zion Tabernacle, 251 E. 62nd St., near Jackson Park, 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, 6100 Stony Island Ave., Chicago.

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

You are heartily invited to attend and hear for yourself.

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

Report of Meeting Held in Zion Tabernacle No. 2, Lord's Day Afternoon, Oct. 25th, 1896.

SCRIPTURE LESSON, ISAIAH LIX AND LX.

Prelude: Thanksgiving for Answers to Prayer and the Progress of God's Work.

LECTURE: THE NATIONAL CRISIS.

Some Plain Talk as to How Christians Ought to Vote On November 3d. The Audience Heartily indorses William McKinley.

REPORTED BY A. D. JR. AND S. & E. W.

THERE was a very large and crowded attendance, every possible inch of space on the spacious platform being filled with seats. The audience was almost entirely composed of men, Dr. Dowie having announced on the previous Sunday that the ladies should give place to men on that occasion. From first to last, the discourse of three hours was listened to with the most intense and intelligent interest, and there were no audible or visible dissentients to the conclusion of the whole matter as to how to vote on Nov. 3rd.

The services were opened by singing "We're marching to Zion" the last stanza of which is as follows:

"Then let our songs abound,
And every tear be dry;
We're marching through Immanuel' ground,
To fairer worlds on high."

Dr. Dowie:—Now what does Immanuel mean?

Audience:—"God with us."

Dr. Dowie:—A great thing for us to say that, and it is a blessed thing for us to be able to say it knowing that we are right; but you know, if God is on our side, we sometimes look at the other side and say, "He cannot be there too; He cannot be backing that other side." You know there is only one side to every question on earth that is right, and that is God's side. We had better get on God's side in everything,—find out what God's standards are and get right under them and follow them faithfully,

"To fairer worlds on high."

The Scripture lesson was then read by Dr. Dowie from 59th and 60th chapters of the prophecy of Isaiah.

"And the Redemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

"As for me, this is My covenant with them, saith Jehovah; My Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and forever."

"Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee."

"For, behold, the darkness shall cover the earth, and gross darkness the people: but Jehovah shall arise upon thee, and His glory shall be seen upon thee.

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

"Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

"Then thou shalt see, and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee.

"The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall shew forth the praises of Jehovah.

"All the flocks of Kedar shall be gathered together unto thee, the rams of Nabaioth shall minister unto thee: they shall come up with acceptance on Mine altar; and I will glorify the house of My glory.

"Who are these that fly as a cloud, and as the doves to their windows?

"Surely the isles shall wait for Me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of Jehovah thy God, and to the Holy One of Israel, because He hath glorified thee.

"And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in My wrath I smote thee, but in My favour have I had mercy on thee.

"Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces"—

The marginal reading for the word forces is wealth. It is frequently repeated, the forces or wealth of the nations.

"of the Gentiles, and that their kings may be brought.

"For the 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 tree, and the box together, to beautify the place of My sanctuary; and I will make the place of My feet glorious.

"The sons also of them that afflicted thee shall come bending unto thee; all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee; The city of Jehovah, The Zion of the Holy One of Israel.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations.

"Thou shalt also suck the breast of many kings: and thou shalt know that I Jehovah am thy Saviour and thy Redeemer, the mighty One of Jacob.

"For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thine officers peace, and thine exactors righteousness.

"Violence shall no more be heard in thy land, wasting or destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.

"The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but Jehovah shall be unto thee an everlasting light, and thy God thy glory.

"The sun shall no more go down; neither shall thy moon withdraw itself: for Jehovah shall be thine everlasting light, and the days of thy mourning shall be ended.

"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.

"A little one shall become a thousand, and a small one a strong nation: I Jehovah will hasten it in his time."

I will now read in the last book of the Bible, the Book of the Revelation of Jesus Christ, which He gave to His servant John, the third chapter and the 14th verse:

"And unto the angel"—

that is the messenger—

"of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

"I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

"I counsel thee to buy of Me gold tried in the fire that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

"He that hath an ear, let him hear what the Spirit saith unto the churches.

"After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne, in sight like unto an emerald.

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

"And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.

"And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as a man, and the fourth creature was like a flying eagle.

"And the four living creatures had each of them six wings about him; and they were full of eyes within: and they rest not day and night saying, Holy, holy, holy, Lo God Almighty, which was, and is, and is to come.

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"And when those living creatures give glory, honor and thanks to Him that sat on the throne, who liveth for ever and ever,

"The four and twenty elders fall down before Him that sat on the throne, and worship Him that liveth for ever and ever, and cast their crowns before the throne, saying,

"Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created."

May God bless His Word.

At the conclusion of the reading of the Scripture the audience united in singing "Crown Him!"

"Look, ye saints, the sight is glorious:
See the 'Man of Sorrows' now;
From the fight returned victorious,
Every knee to Him shall bow."

CHO.—Crown Him, crown Him, angels crown Him,
Crown the Saviour King of kings."

THANKSGIVING.

A few words must suffice before we go to prayer. There are many things that I would like to say to the people to-day, which I think it would not be well to say because we have a long discourse before us and want to economize time, but I do want to say we do give thanks to God for His increasing goodness to us; for many tokens of His favor, and for the facts that we are able to record from week to week in gratitude to God. The past week has been no exception. There have been many things to praise God in, especially for the answers to prayer, and in the continuous going forth of the work in distant lands. Some of these things are briefly alluded to in the editorial notes closing the LEAVES OF HEALING, which you can have to-day.

Dr. Dowie than spoke of the new volume of the LEAVES which now begins, and subscriptions to which will be gladly received, and also of the needed funds for the alteration of the new Tabernacle before it will be ready for occupancy. It is expected that possession of the large building will be obtained early in November, but at least two months' hard work will be required to prepare the new Tabernacle for its audience of 4,000, for which suitable accommodation is now being planned. He then continued:

I ask your prayers that we may be blessed to-day;

Telegrams have been pouring in upon me, and there are many requests for prayer here. There have been many, many hundreds this last week, and we are grateful to God for the privilege of prayer.

I ask that now prayer shall be offered for a blessing upon this meeting, that I may speak boldly as I ought to speak; that I may speak with due regard to all the interests involved, and as a minister of Christ whose duty it is to have kindly consideration to all men, and while we maintain the truth and speak it, we must speak it in love, even when it is spoken most severely.

There is nothing so severe, so sharp, so cutting as truth; falsehood is a blunt instrument compared to truth, the sword of the Spirit.

"The word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart."

I have no other book to speak from but the word of God, and if I appeal to other sources for verification of facts, that is in a very subordinate manner.

The principles laid down in the word of God must guide you in your public and in your private duty; and, therefore, it is these unalterable eternal principles of righteousness which must be established at this time.

May God grant that they shall (Amen), and if we can do a little towards establishing these principles, we shall be grateful to God for this opportunity.

"Come let us worship and bow down. Let us kneel before Jehovah our Maker. . . . He is our God."

Prayer was then offered by Judge Dowie, followed by Dr. Dowie, who offered the many petitions from the sick in earnest supplication to God for their restoration. After briefly referring to the meetings for the week Dr. Dowie delivered a lecture on the

THE NATIONAL CRISIS.

How Christians Ought to Vote on November 3d.

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer. Amen.

The words that I have already read to you in the Scripture must be considered as the preface, and the most important part indeed of my address.

If I were to base my remarks this afternoon upon any special passage in the Scripture, I think that I should like to put before you the words of a man who was very wise, and very foolish; to whom God gave great wisdom, but who was guilty of great folly—Solomon. Yet the words that he uses in the 14th chapter of Proverbs, and the 34th verse are eternally true:

"Righteousness exalteth a nation: but sin is a reproach to any people."

At this time men are declaring themselves, and I admire on every hand the courage with which men are boldly proclaiming their convictions. They are not ashamed under banner, and by beat of drum, and flare of trumpet to march out and shout the name of their candidate for the presidency of this great nation.

I WOULD THAT THE CHURCH OF THE LIVING GOD HAD THE SAME COURAGE TO GO OUT AND PROCLAIM THE NAME OF JESUS. (AMEN.)

If men are not ashamed to wear the button of a party, and to proclaim the name of a fellow-citizen, oh! let it be that we shall stand among those who shall say from the heart;

"I'm not ashamed to own my Lord,
Or to defend His cause;
Maintain the honor of His word,
The glory of His cross."

I feel as if I would like to start this discourse by answering the question, which, in his perplexity, a certain legislator asked some time ago on the floor of Congress. He said: "Where am I at?" (Laughter.)

Now I would like to tell you where I am "at," and in one brief sentence to set before you

MY WHOLE POLITICAL CREED

that you may be under no misapprehension as to my position.

I will tell you first of all that I am not a Democrat; (laughter.) That I am neither a gold nor a silver Democrat; that I am not a Republican, and that I am not a Prohibitionist, as regards party; for if I were to proclaim myself a Prohibitionist, I would have to proclaim myself either a gold Prohibitionist with Mr. Levering, or a silver Prohibitionist with Mr. Bentley, and I do not feel disposed to stand upon so exceedingly narrow a platform as the Prohibition Party provides me. [Here Dr. Dowie pushed his pulpit to one side, to obtain more freedom, and continued:]

(This platform is never big enough. (Laughter.) I am trying to design one in the New Tabernacle which will be big enough.) But if you are going to prohibit things that are bad to drink and eat, you must go a great deal further than alcohol.

I should like to be a Prohibitionist, and I am, who would go for the prohibition of the manufacture, and the sale of every poison in the shape of things that can be used either as medical drugs, or as alcoholic liquors in a saloon.

I should want to be a Prohibitionist of that infernal traffic which has manufactured a great many of you, perhaps, into stinkpots. (Laughter.) *You dirty stinkpots!*

If there is anything that is viler than another, and more shameful than another, it is the fact that the American men —assisted by a few feminine persons—

SPEND NO LESS THAN SEVEN HUNDRED MILLIONS OF DOLLARS EVERY YEAR UPON THAT ACCURSED NICOTINE POISON CALLED TOBACCO!

Seven hundred million dollars every year!

And for any man to call himself a Christian, and smoke

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or chew that infernal thing that creates all kinds of diseases!

He may call himself a Christian, but he smells like a devil. (Laughter.)

I will not take any stock in his Christianity; a stinkpot going about perpetually, "the smoke of his torment ascending forever and ever;" living in an atmosphere of fire and brimstone and nicotine, stinking his wife and his family, stinking his home, and his workshop!

"Lord," said Martha about Lazarus who had been in the grave four days, "Lord, by this time he stinketh;" but what shall you say of the man who has been smoking five, ten, twenty, thirty, forty, fifty years? Shall we not say, "Lord, by this time he stinketh!" (Laughter.)

If I should utter all my position as a Prohibitionist,

I SHOULD PROHIBIT ABSOLUTELY THE GROWTH OF THE NOXIOUS WEED THAT KILLS THE VERY LAND IT GROWS UPON,

and turns it into a desert, for that is what tobacco does.

As I stood on the top of Washington Monument, and looked over the Potomac, and the great country surrounding it, I wondered why that country was not inhabited, and I was told it was a desert. "A desert," I said, "on the banks of this great river! How can it be a desert?"

"Doctor," said a friend by my side "it has been made a desert by the growth of tobacco."

Nothing will grow where tobacco has grown, and nothing will grow in the heart of the inveterate tobacco smoker either.

You stinkpot! (Laughter.) You dirty stinkpot! (Laughter.)

You call yourself a gentleman, and smoke in the face of your wife.

You call yourself a man, and smoke in the face of your little children who can scarcely breathe, and whose little stomachs are destroyed in their babyhood.

You call yourself a father, and go and set that bad example to your boys, and send down the poison through their veins, and help to spend seven hundred millions of dollars of God's money every year. I say I would like to prohibit you.

THE PROHIBITION PARTY DOES NOT PROHIBIT ENOUGH FOR ME.

Now, I will not go on. I will just say I am not a Populist, and I am not a "Popocrat." (Laughter.)

I do not know whether I have exhausted all the parties, but I do not belong to any of them; but I do have very definite convictions, and I am going to tell you what I am, and what I believe some ten thousand men who think with me in Chicago, are:

I AM A THEOCRAT! (AMEN.)

I believe in the rule of God Almighty (Amen) here and everywhere. (Applause.)

I believe in the rule of God in my heart, in my home, in my business, in my citizenship, in everything, and I am a Theocrat.

Now, I am not going to stand upon that platform for the Presidency, because I never could you know. I had the good fortune not to be born in this country. (Laughter.) You smile at that, do you? (Laughter.) You frown at that, do you?

It is a great country this, but I am not at all ashamed of the fact that I was born in Scotland, and I am ashamed of the man who, like Ballington Booth, would say, to his disgrace, that it was his misfortune, and not his fault that he was not born an American, and that he was not considered in the question as to whether he should be born in this country or not.

I say this, I am glad to see an American proud of his country and of his flag. God bless him. (Applause.) But I am ashamed to hear a British citizen ashamed of his great flag and nation. (Applause,) I should be ashamed to hear a Swede to-day to say he was ashamed of Sweden; or a German to say he was ashamed of Germany.

I thank God that though I am casting my lot with this people, that I am not ashamed to say that I was born in the grandest country in the world, Scotland, and in the best city in the world, Edinburgh. (Amen, and laughter.)

There is one thing, you know, in Chicago we can do. We can talk a little more freely than we can in some other places, because, you know, we are pretty nearly all "foreigners" here. (Laughter.)

There are only 380,000 persons in Chicago who were born of American parents upon American soil, and there are nearly two millions in Chicago. So now you superfine Americans who turn up your noses and frown at the Swedes, Germans and Irish, and all the rest of it, the good Lord have mercy upon your contemptible pride. Do you hear that? (Laughter.)

You have no right to speak contemptuously regarding the so-called foreign element.

I DO NOT FEEL THAT I AM A STRANGER, OR A FOREIGNER, ON ANY FOOT OF GOD ALMIGHTY'S EARTH.

It all belongs to my Eternal Father and my God. (Applause.)

"The earth is the Lord's;" it is not the Americans'.

"The earth is the Lord's;" it is not Great Britain's.

"The earth is the Lord's;" it is not the Germans'.

"The earth is the Lord's," and wherever I am, I decline to be called a foreigner. (Amen.)

There is a lot of impudence going on about that—downright impudence. See? I am on the warpath, just beginning. (Laughter.)

I stand for the 1,500,000 people in Chicago that were not born upon American soil, but who are true to the land where they live, (Amen) and are also not ashamed of the land from which they came. (Amen.)

Do you hear that!

I do not want any more of your nonsense, you Americans! (Laughter.) I propose to stand with you, and by you, and for God, and for all that is good in this land, but I do not propose to be called a foreigner.

Mr. Altgeld to-wit sneers at foreigners, and yet he was born in Germany. I am coming straight to him presently. (Laughter.)

Now at this time in this land

I AM GLAD TO SEE THE PRACTICAL DISSOLUTION OF ALL POLITICAL PARTIES.

I am glad to see that the sharp lines of demarkation are broken down in every direction, and that the present conditions that exist are highly favorable to the coming out of this chaos of a great Theocratic Party that will stand for God in everything. (Amen.) The day is coming, it is come, when Christian men have got to look the whole question of their citizen's duty in the face from other standpoints than those they have been accustomed to look at them.

I am an abstainer from my birth; a Nazarene as regards tobacco, alcohol, opium and many things, by the goodness of God, by His mercy, but I would not vote the Prohibition ticket this fall, though I have been in the fore-front of this battle in Australia and again and again shaped legislation, and was for five years the leader, the spokesman at least, of the Social Reform Party in New South Wales, and the policy of that party, both as regards the liquor traffic and other things, were largely molded by my brain and pen and voice. But, friends, the most blundering policy that was ever imposed upon Christian men at this time would be the demand that you should vote for a candidate whom it is impossible to elect. None know that better than the Prohibitionists themselves.

IT IS THE DUTY OF THE CHRISTIAN AT THIS TIME TO SEE THAT HE WILL CAST HIS VOTE UPON NOVEMBER 3D WHERE IT WILL TELL FOR GOD AND RIGHTEOUSNESS, (AMEN) AND NOT BE LOST.

And more, as I am about it; let the Prohibition Party remember that all the ills of the nation cannot be cured by a legislative prohibition of the manufacture, and of the sale of intoxicating drinks.

Let the Prohibition Party

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REMEMBER THAT THE WORST NATIONS ON THIS EARTH,

the nations that you cannot mention without feeling horror and indignation, are nations where intoxicating liquors are banished, and neither manufactured nor sold.

Both the religion and the law forbid the manufacture and the sale, in all Mohammedan countries, and yet is there a more debased and accursed people to-day than is found in the Turkish Empire? (Voices, "No! No!") Yet there is not a drop of liquor sold in that land, nor manufactured. Their religion and laws are against it, and they are well maintained too.

YOU CAN HAVE ALL THE LIQUOR OUT OF THE LAND, AND YOU CAN HAVE MORE DEVIL IN ITS PLACE, IF YOU DO NOT GET GOD THERE.

Let the Prohibition Party remember that you cannot elevate a people by simply depriving them of that bad liquor, unless you elevate them by regenerating their heart, and moral and spiritual nature. Make no mistake about it.

The worst men that I know upon God Almighty's earth are abstainers, and the best.

I would rather have to deal with ten drunkards than one infidel abstainer.

I should rather have to deal with ten thousand low down saloon bums in New York than with one David Hill, who is clean as a whistle, and never drinks or smokes, but is openly called the most unscrupulous politician in America, (applause) and about the ablest. He is a man like Moltke who can hold his tongue in seven languages, and when he speaks, he speaks with a clear head, if it is a bad heart.

I fear a clean, non-smoking, non-drinking man, who is an unscrupulous politician, a thousand-fold more than I would fear ten thousand low down bums in the saloons; therefore, I will say this:

I will never make the plea that the prohibition of the liquor traffic is going to regenerate a nation. It will be a blessing, a great blessing, but I can conceive of circumstances in which it might be a great curse. I have seen a man who gave up drink, and his heart was cleansed from alcohol. He then went to work, and he applied his talents, and he grew in power, and

HE DID NOT LET GOD IN, AND DEVIL AFTER DEVIL TOOK POSSESSION OF HIS HEART,

as he grew in wealth, in intelligence, and in station, and at last when he was an old man, when the snows of winter were on his brow, he was possessed by seven devils more wicked than the one he had at first, and at last these seven devils opened the door to the old devil of alcohol, and the man died in the gutter a drunkard after all his years of abstinence.

I will never allow it to be said that I endorsed the principle that prohibition from intoxicating liquor in the person or the individual will of necessity regenerate a nation.

It will not.

It takes God Almighty to regenerate a man, to regenerate a nation.

Now, the conditions that confront you at this time are very peculiar.

John Hay—than whom few men are more competent to take a clear view of the position—you will remember he was Abraham Lincoln's private secretary; that he was Abraham Lincoln's historian; that he with Nicolai produced that marvelous book, The Life of Abraham Lincoln, a record of industry that to distant times will go down as the complete life of the greatest American patriot that ever stood on American soil, (Applause)—John Hay, in his pamphlet entitled "The Platform of Anarchy," sees with a clear eye that

THE CONDITIONS CONFRONTING AMERICA TO-DAY ARE THE MOST IMPORTANT SINCE THE WAR,

and in some respects are more important than that.

I have been reading, ever since I came to this land, closely observing, and I have talked at various times with persons high in office at Washington, with senators of the United States, with congressmen; with many of the first men of this land; in San Francisco, in New York, in Philadelphia, and elsewhere, as well as in the Capital, during the eight years of my sojourn in the United States.

I have been in close touch with the working classes of every city into which I have come, and I am in close touch now with the people from all conditions of life and from every State in this Union, often having in our Zion Home as many as thirty States represented at one time.

Reading earnestly, watching attentively, and lately reviewing, as I have, the whole of the literature that has gone forth from both the Republican and Democratic committees, —for I may say, I want to be fair about this matter, and I told my secretary to go to the headquarters of each, and ask them for all the literature that they had upon the whole question of their platforms, including their platforms, and I have diligently studied it—now I want to give you the result of my study, and at the close my advice as God's minister, especially to my own people, and to all who may be honest. I will present that which is not theory, but solid facts, sound reason and a right conclusion.

PRACTICALLY THERE ARE SIMPLY TWO PARTIES AT THIS TIME,

with one or other of which you must either vote or not vote at all.

Let me say a word about not voting at all.

It is a cowardly thing, and an unworthy thing—about as unworthy and cowardly as to throw away your vote upon General Palmer, Mr. Levering, or Mr. Bentley.

You have to remember, and you know it is so, that either William Jennings Bryan, or William McKinley, humanly speaking, must be elected to the presidency of the United States; and unless you are going to throw away your vote, you must vote for one man or the other.

A Christian may not find William McKinley compatible with his highest conceptions as to what a president should be, and I am not going to say that he fills this in my mind.

Yet he is a sincere Christian, an experienced Statesman, philanthropic, clean-handed, capable, and with the large outlook, and cool and clear brain of a true patriot, and the warm heart of one. Yet there are things that I could wish were different; but, friends, you are in a world which is peopled by men, and not by angels, and you have got to vote for that which will most nearly help on the Kingdom of God, and you have got to weigh in the balance each man, and most of all each party platform of principles, and decide, and

VOTE THEN IN THE SIGHT OF GOD.

Now, I come right to the discussion with you this afternoon, first of all, of the Chicago Democratic platform.

I would call it, and do call it

THE PLATFORM OF REVOLUTION AND ANARCHY. (APPLAUSE.)

If you take the platform, every word of which I have here, and every word of which I have very carefully considered, you will see that the money plank is the first plank in the platform.

Friends, I am not going to keep back a single thing that I think ought to be said, and I am going to believe that you will be calm, and clear, and cool, and if I should say some things that you do not approve, that you will hold your tongue in seven languages. (Laughter.)

THE MONEY PLANK.

Before we consider it, let us ask this question: What kinds of money are there in the United States?

Now, in one sense it would not be right to limit the answer to government money, because there is a vast amount of real money that is not represented by government paper or coin.

The bonds of certain institutions are worth more than United States bonds. They are more easily convertible; because I tell you this, if you do not know it, that such is the monetary condition in Chicago to-day that you could go into certain banks and they would not give you five twenty-dollar gold pieces even for a $100 United States bond. They are hold-

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ing their gold for a purpose I will tell you of presently. They are bound to do it.

There are many other kinds of money besides government money, but as far as the votes of the people are concerned, it is said, you can not control that. Yes, you can: for the votes of the people create the legislature which gives the charters to public companies, and the votes of the people could create, and ought to create, a condition of things that would

DESTROY EVERY MONOPOLY IN THE UNITED STATES OF AMERICA.

(Applause.) I think that the Standard Oil Co. is a disgrace to this land. (Amen.)

The smell of that oil is all over Chicago (laughter), and there are some who think they can stifle the truth by giving a large sum to a University.

It can not be done.

The day will come when every monopoly must fall into the hands of the people. (Applause and a voice: "That's right.") When the railways must be bought in, no matter what the cost, and owned by the people, and run in the interests of the people, and not in the interests of the monopolists and stock jobbers.

Take the whole of the United States railways, about one-third of them are in the hands of receivers now, in the hands of the United States courts. Take them out of private hands altogether, bond them, and rule them for the people. But

THE PEOPLE ARE NOT READY FOR THAT YET.

They have many representatives who would steal them if they could get an opportunity.

The people have to get ready for so great a task. You are, therefore, not ready to destroy some kinds of money that ought to be destroyed.

I came from a country, Australia, where I spent many years, where my father spent thirty-five, where there is not ten miles of railway in the whole country that is owned by a private individual; and Australia is a little bigger than the United States. You can take the United States, east, west, north and south, and put them down in Australia, and Australia is just a little bigger.

Let me tell you that in that country, not anything like nor so old as yours, nor so strong as yours, in that country there is not one single mile of telegraph wire used for public purposes, not a single great water-works, but is the property of the government, and therefore, of the people: for the government consists of their representatives. The policy of Australia has been not to part with a single acre of land to these land-shark railway syndicates. Never!

And the policy of the United States ought to have been that; for, if a syndicate full of sin (laughter) can go to London and float bonds for the purpose of constructing a railway, why cannot the United States government do it? Is not the United States government credit, or the credit of each State not as good as the credit of any individual?

Now, friends, there is a great deal of money I am not going to discuss to-day, but if ever I was in the position, and if ever the time shall come that I shall have my say regarding telegraph, railway, oil, water and other monopolies,

I WILL BE ON THE SIDE OF THE PEOPLE AGAINST THE MONOPOLIES.

The public money of the United States is divisible into three classes: paper, silver, gold.

There is a piece of paper; (holding up a one-dollar bill) what is the value of that? One dollar. Let me apply it to that flame, and burn it; what is the value of it then? Tell me. (Voices from the audience: "Nothing.")

The paper is a promise to pay a dollar, but if I burn up the promise to pay, how much is it worth?

Audience:—"Nothing."

THEN YOUR PAPER MONEY IS WORTH NOTHING IN ITSELF.

It is simply a promise to pay, and unless the credit of the government is good, and unless the government is honest, and the government is above repudiation, then that paper is discounted by the exact proportion of this government's honesty or ability.

Now that money, by your laws to-day, thank God, is worth 100 cents in gold, but it is only because the credit of the country is good.

The second class of money is this silver dollar, and the fractional currency based upon it. What is the value of that? If I throw it into the melting pot, and I want to sell the silver, how much shall I get for it?

Mr. M.:—"A little less than fifty-three cents."

Practically fifty cents.

PRACTICALLY, FIFTY CENTS IS ALL I WILL GET FOR THE SILVER.

Where? In Chicago, in New York, in Philadelphia, in London, in Paris, in St. Petersburg, in Melbourne, in Adelaide, in Bombay, I will get fifty cents for it, that is all, if I melt it up, because I have melted up the impression of the United States mint, which calls that piece of silver one dollar, and appropriately says, over a part of it, "In God we trust." That means that this coin is only worth fifty cents, and you trust God and the United States for the other fifty. (Laughter and applause.)

Thanks be to God, the United States has been worthy of that trust, and, therefore, its silver dollar is worth 100 cents in gold, but fifty cents of that is credit.

Now here is something you do not often see. I have shown you paper; I have shown you silver, but the coin I hold in my hand is so minute you can scarcely see it; that is a gold dollar, and it has a wonderful history.

On the battle-field it was given by a man whose heart's blood was ebbing away, and sent to his sister in Vermont, and she sent it to me for LEAVES OF HEALING. How she loved the LEAVES. She said, "I am so poor that I have got no money, but I cannot do without LEAVES OF HEALING, and I send you the dollar that came from the battlefield, stained with my brother's heart's blood." You know I keep that so sacred. I gave her the LEAVES OF HEALING not only for that year, but she shall not be without them as long as they are printed. (Applause.)

That dollar is only a little bit of gold. What is the value of that dollar? Let me throw it into the melting pot, and let me take it to the goldsmith in Chicago, what will he give me, Brother Marsh?

Mr. Marsh:—"One dollar."

One hundred cents; if I take it to Berlin, or St. Petersburg, or Melbourne, what shall I get for it?

Audience:—"One hundred cents."

Then, friends, I want to know which of the three coinages is the best?

Audience:—"Gold."

Mr. Marsh:—"It is worth one hundred cents everywhere."

Dr. Dowie:—And under all conditions, no matter what stamp is upon it. That is the coin then and that is the metal that should stand as the standard of value. Do you see it?

Audience:—"Yes."

Dr. Dowie:—All right. (Applause.)

Now I want to take up the Democratic platform. The money plank declares:

"That the act of 1873, demonetizing silver without the knowledge or approval of the American people, has resulted in the appreciation of gold and a corresponding fall in the prices of commodities produced by the people."

Now, I just want to join issue at once. I want to point out to you in very brief outline the fact that this

ALLEGED DEMONETIZATION IS ALL A DELUSION,

and a sham, and a snare.

Now, I will tell you the facts.

I may say I have gone into the thing, and I have compared the statistics that are gathered by Sir Louis Mallet, and by the great almanacs in England,—for instance here is Whittaker's,—I have compared them with your almanacs such as those of the *World*, New York *Tribune* and the *Daily News*, and I have verified them by the Encyclopedia Britannica, a great standard, and other reliable works of reference, and I

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will ask you to take my work for what I now say are the figures in connection with this matter, and the facts. I have no interest excepting the interest of truth, and progress, and the righteousness of the people.

From 1792 until 1873

THE ENTIRE COINAGE FOR EIGHTY YEARS, OF SILVER DOLLARS WAS ONLY 8,000,000.

There was a fractional currency of $36,000,000, but I am making my basis now of calculation, in both cases, upon the dollar. There were only 8,000,000 of these dollars coined in eighty years, and in 1873 there was supposed not to be 1000 of these in existence. Why? They had gone out of circulation; they had been demonetized by the silver men who had taken these coins, and melted them into bullion, and sent them to England for this reason; that the coinage here was 1 to 15.98, and in England the valve of bullion was 1 to 15.40, and the consequence was there was 58 saved and gained by these silver men, and therefore they drove the silver out of circulation. They demonetized it, and they would do it again, if silver was to rise to the same price. They would never sell their silver to the mint at Washington for 16 to 1 when they could get 15 to 1 in London.

Now listen!

Mr. Bryan is contending that the Republican party and Great Britain—how Great Britain could do it no man knows excepting Mr. Bryan and such as he—but they declared that the enemies of silver came in and demonetized it in 1873.

What are the facts?

There were only 8,000,000 of these coined for eighty years, and since 1873, in twenty-three years—for my figures are up to June 30, 1896—

NO LESS THAN 430,000,000 OF SILVER DOLLARS HAVE BEEN COINED.

Where is the demonetization?

It is an absolute lie to say that since 1873 silver has been demonetized.

The statement is made that there is a contraction of the currency in consequence of this; that there is less money in this country than there was before 1873.

Now let me give you a fact:

In 1872 of all kinds of money there was only $738,000,000. On July 1st 1896, this year of grace, there is $1,509,000,000 of money in this country, so that

THE VOLUME OF MONEY HAS INCREASED IN TWENTY-TWO YEARS BY 104 PER CENT,

and it is an abominable lie to say it has diminished.

There are the facts.

That statement, then, of the platform is an unmitigated lie. It is a bigger lie than the other one. (Laughter.)

Now the statement is made that silver has diminished in value because gold has been made the standard. Now, as a matter of fact, there is not anything so silly to talk to a business man. Any business man will tell you this, that the value of a metal is not the question of what is on the face of it, but the value of it as bullion. That is the value of any metal.

Now, if silver has decreased in value, it has not been because there is no coinage of it: for, there have been periods of that time when in six months there was more coined than had been done in eighty years before, and, as I have shown you, there was $430,000,000 coined in twenty-two years as against $8,000,000 in eighty years.

Now, what are the facts? What accounts for the depreciation of silver in value? This question has not been satisfactorily answered in most of the discussions.

The statement is constantly made that silver has been, and is depreciated in value by means of a small coterie of capitalists, and England is always fathered with them.

Powerful as the Rothschilds, or all the capitalists of the world are, they cannot permanently control the price of any great commodity at all; and

THIS STATEMENT THAT SILVER HAS DEPRECIATED PURELY BECAUSE OF A RING IS BASED UPON THE BASELESS FABRIC OF A DREAM.

I will tell you what caused it, and I will tell you it in English that you will understand.

Milo Bennett of this city, I think in the *Record* of two or three days ago, in an article on silver,—I understand he is the secretary of a silver League of this city—has a dialogue in which he states a most remarkable thing. It just shows you how ignorant, and how daring these men are. In the course of the discussion in the imaginary conversation which the persons are holding, which he writes, this question is asked somewhat in these words:—

"Why is it that England wants to demonetize silver? Has she no silver mines of her own to protect?"

"No," says the silver gentleman talking back, "No, England has no silver whatever. She has to get it all from the United States of America." (Laughter.)

Well let me give you a statistic or two right upon this point. It is a fact that England had very little silver in her possessions up to a few years ago; but that gentleman is so ignorant that he does not know what I will now tell you, that whilst in 1885 the entire output of silver in the British Empire was only £377,000; call it for the sake of round numbers $1,900,000, yet in 1894 she had £5,752,000 which is $28,700,000;

ENGLAND HAS BEEN MINING FOR THE LAST FEW YEARS FIFTEEN TIMES AS MUCH SILVER AS SHE MINED TEN YEARS AGO.

This gentleman evidently does not know, what my father will tell him as a recent arrival from Australia, that this great increase in silver has been because of the discovery, in New South Wales, Australia, close to the borders of South Australia, at a place called Broken Hill, of one of the largest silver deposits in the world, so that they are able even to dig the silver ore out of the face of the hill, just as you would out of an open quarry. It is a vast hill of silver; there is no saying how many millions of tons there are in it. They are only beginning to mine it—but they are mining many, many millions of dollars every year, and the output of silver was therefore increased as I have already stated. I am told that later figures are even larger than these, and the probabilities are that twenty times as much silver mined in Australia in 1895 as was mined in 1885.

These discoveries of immense silver deposits are not only in Australia, but in this country. In 1873 the production of silver in this country was only $36,000,000, but in 1892 it was $82,000,000, or more than double. Brethren,

IT IS THE ENORMOUS OVER-PRODUCTION OF SILVER, FAR BEYOND THE POWER OF THE WORLD TO USE IT IN EXCHANGE, OR IN THE ARTS, THAT HAS CAUSED SILVER TO DEPRECIATE;

just as the over-production of wheat caused wheat to depreciate.

They state in this platform that the price of produce has been beaten down by silver, but what do we see to-day? The price of wheat has been steadily going up until it is worth from 70 to 80 cents in this market, and the price of silver has been steadily going down, at the very time when the price of wheat has been going up.

Why?

Because all over the world there have been short crops, in India, in Australia, I believe in Russia, and the consequence is Europe and Asia are compelled to buy in the American market, and the price has gone up, and will probably go up, it is thought, to a dollar, and all the time silver has been falling, is falling, and will probably continue to fall in value. That is a fact; so that the statement that these men make that the low price of wheat is conditional upon the low price of silver is entirely opposed by facts.

The statement is made that

"GOLD MONOMETALISM, IS A BRITISH POLICY,"

and that you have got to fight Great Britain in 1896 as you had in 1776. That is the statement of this platform.

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I will just read to you a simple fact which will blow that to pieces. I hold in my hand an official list of the countries in the world that are on a gold basis, and the countries in the world that are on a silver basis. Now, we will see whether it is England alone. England is a big country, or rather she is a little country with a great number of children; and you are her children too, only you quarreled with her and went off housekeeping on your own account. (Laughter.) I am not always quite sure it is a good thing you did, although your cause was righteous. I think, that the day is coming when you and the British Empire will keep house together again: for a Confederation of Great Britain, Australia and America in one form or another must come to pass.

Do you hear that?

THE INTERESTS OF GREAT BRITAIN AND AMERICA ARE ONE, AND MAY GOD BRING THEM TOGETHER IN PEACE. (AMEN.) HONORABLE PEACE. (APPLAUSE.)

Oh, you are going to hear truths that are not Yankee at all. You are going to hear Scotch truth this time, and I am quite prepared to hear the other side. Indeed, I have been hearing it all the time for eight years, and I am only now taking a hand.

Now, let me read you the list to show you a lie in that platform, that this gold policy is only a British policy:

LIST OF THE COUNTRIES OF THE WORLD THAT ARE ON A GOLD OR SILVER BASIS:

GOLD.	SILVER.
United States.....Gold.	Russia, ...Silver.
(Your own country is on a gold basis.)	(The most unprogressive country in Europe where there is no liberty.)
The United Kingdom,.....Gold.	Mexico,.....Silver.
France,.....Gold.	(Laughter.) (I did not say a word. Mexico! I think it has been heard frem. I think the working men have heard from it, havn't they? Do yon want to be a Peon with a bag of silver on your back?)
Germany,.....Gold.	Central American States, ...Silver.
Belgium,.....Gold.	South American States,.....Silver.
Italy.....Gold.	(That is where a man's life is not worth anything.)
Switzerland,.....Gold.	Japan,.....Silver.
Greece.....Gold.	(A heathen country: just escaping from heathenism.)
Spain, ...Gold.	India, ...Silver.
Portugal, ...Gold.	(Well, they have got it down here silver, but as a matter of fact, Great Britain is placing it on the Gold basis.)
Roumania, ...Gold.	China,.....Silver.
Servia, ...Gold.	Straits Settlements,.....Silver.
Austria-Hungary.....Gold.	
Netherlands, ...Gold.	
Holland,.....Gold.	
Norway.....Gold.	
Sweden, ...Gold.	
Denmark,.....Gold.	
Turkey,.....Gold.	
(Bad company!)	
Australia, ...Gold.	
(Good company!)	
Egypt,.....Gold.	
Canada, ...Gold.	
Cuba,.....Gold.	
(God bless Cuba! Amen.)	
Hayti,.....Gold.	
Bulgaria, ...Gold.	

Now those are all the silver countries of the world, and they are all heathen or semi-pagan. There is no more pagan country in Europe than Russia. They worship pictures more than God; they have no real, vital religion; they have as little real religion as liberty, and that is none at all. The Greek Church is bigoted, narrow, unspiritual, and a cruel persecuting abomination—a travesty of Christianity.

I call your attention then to the fact that

THAT DEMOCRATIC PLATFORM STATES AN ABOMINABLE LIE WHEN IT SAYS THAT THE BRITISH POLICY ALONE IS THE GOLD POLICY.

They are trading upon the credulity and ignorance of the Democratic masses. Thanks be to God the people are getting enlightened. I have read the list, and I will ask you whether the most enlightened nations of the world are not gold? Are they not?

Audience:—Yes.

Dr Dowie:—And all the least progressive are silver, are they not?

Audience:—"Yes."

Dr. Dowie:—You are going to vote right. But I am talking for other people as well as you.

Now what is their object in wanting to have what they call the

"FREE AND UNLIMITED COINAGE OF BOTH SILVER AND GOLD AT THE PRESENT LEGAL RATIO OF 16 TO 1, WITHOUT WAITING FOR THE CONSENT OF ANY OTHER NATION?"

Oh, they make much of that, you know. They try to trade upon American pride and credulity by saying, "Are we not big enough to do without other nations?" Friends you are a mighty big nation, but can you stand some truth? (Yes.) You have got a lot of wind inside your present dimensions. (Applause.)

Let me tell you this, I admire and love the United States for many things, and my lot is cast here as far as I can see, and I want to speak to the people words of wisdom and love; but I will speak words of truth, and I do say this, the man that flatters this country is its enemy. The man that flatters anybody is that person's enemy.

Look you here, you woman. If any man comes along and flatters you, and says you are the most beautiful woman in all America, you can make out he is an infernal scoundrel. (Applause and laughter.)

But regarding this buncombe about not waiting for any other nation, let me tell you this, friends. The Bible says:

"None of us liveth to himself; and none dieth to himself."

And no nation liveth to itself; and no nation dieth to itself. The whole world is too intimately connected now, and especially England, Europe and America, to have any such trash as that believed.

The platform continues:

"WE DEMAND THAT THE STANDARD SILVER DOLLAR SHALL BE A FULL LEGAL TENDER EQUALLY WITH GOLD FOR ALL DEBTS, PUBLIC AND PRIVATE."

I should think the American people are going to answer that demand by a very emphatic No. What are you going to make the standard of value? That coin which in bullion is worth only 50 cents, and put aside that which is worth 100 cents everywhere? Are you going to say to your creditors, public and private, that you will pay them with a dollar that in all the markets of the world, as bullion, is only worth 50 cents? If that is not stealing, tell me what is.

PLAIN WORDS ABOUT GOVERNOR ALTGELD.

Now, here is what Mr. Atgeld says in defending that.

I do not know that I ought to quote him. I think a man who stands branded before the people of his own State as a liar and a thief, and a hypocrite, not only by Mr. Forman, his opponent in the candidacy for Governor, but by a Democrat of Democrats, distinguished for many years as one of the noblest of citizens and the purest of patriots, Col. W. R. Morrison, who states, in riveting charges against him three days ago, that he has been guilty of this awful trio of crime; that he has been guilty of the scandal of "disobeying the laws, of breaking his oath, and plundering the public treasury;" such a man as that has got to purge himself of these things before he is worth any notice at all.

It is an insult to this whole community that he does not at once answer the charge as to whether he did not break the seals of the treasury of the State of Illinois when that poor, miserable thief Ramsey had died, having plundered the treasury, and having lent, as is alleged, the public money to Gov. Altgeld upon his own note. He has got to answer the charge that he did not break open the public treasury and remove the proofs of his oath breaking and plunder of the treasury. That is the charge. May God grant that, whoever is elected, the unfaithful and anarchistic Altgeld may not be. (Applause.)

Now, what are the facts?

A correspondent writing to me says that Mr. Altgeld—and I simply quote him because of his public position—stated in his speech at the Democratic Convention these words:

"We are suggesting nothing new; we are suggesting no experiments; we are simply declaring that when you pay a creditor in the same kind of money which he gave you that you are doing everything that God or man can demand at your hand. Now, gentleman, those foreign people, these English money lenders, they gave us gold and silver, and we propose to pay them back in the same money they gave us."

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The proposition of the Democratic platform is no such a thing. The proposition of the Democratic platform is:

"We demand that the standard silver dollar shall be a full legal tender equally with gold *for all public and private debts.*"

Now he knew he lied when he said that their platform said that they would pay gold and silver. Their platform says *they will only pay silver for all public and private debts.*

Fifty-cent dollars! "Oh, well," says somebody, "we only borrowed silver."

Let me tell you something on that point.

YOUR DEBT WAS PRINCIPALLY INCURRED IN THAT GRAND AND NOBLE CAUSE, THE MAINTENANCE OF THE UNION, AND THE DESTRUCTION OF SLAVERY. (AMEN.)

It was incurred in these five awful years, of conflict, 1860 to 1865. During these years, and for five years before, and for five years after, silver, this silver dollar, was worth a little more than that gold dollar. The average relation between the two was 15.40 to 1 from 1860 to 1865; the price at the mint was 15.98 to 1. The consequence is this, if you did borrow silver during these years, you made a mighty good thing out of it; for you got the difference between 15.40 and 15.98, for silver was worth more than gold then, and you not only got gold, but you got more; you got, valued by the gold standard, .58 more, you see.

Now, as a matter of fact, you did get gold. As a matter of fact you borrowed gold, and England, and not only England, but other nations, lent you their gold at that time. Germany lent you; France lent you. Why always decry the English? Large quantities of the public debt are held in Austria, in Germany, in France, in Russia, in Italy as well as in England. But let me say that all that money that was borrowed at that time was worth 100 cents on the dollar in every market of the world.

FRIENDS, IS IT FAIR, IS IT HONEST TO PAY THAT BACK IN FIFTY-CENT DOLLARS, TELL ME?

Audience:—"No."

Dr. Dowie:—Do you intend to do that?

Audience:—"No."

Dr. Dowie:—But Altgeld says, and these men, we pay you back—supposing it was silver—*in the same thing that you lent us, silver.*

AN ILLUSTRATION.

Friends, suppose I thirty years ago had sold to Brother Calverly a half acre of land in State Street, Chicago, for $100,000. He was to pay me interest at five per cent, and at the end of thirty years he was to pay for his land. Thirty years have passed away. Now Mr. Calverly I come to you for my $100,000. I do not like to consider you such a dishonorable man as this illustration makes you, because you are not that man at all. Suppose—you will allow me to suppose it?

Mr. Calverly:—"Surely."

You say to me, "Doctor, what was it I bought from you?"

"A quarter of an acre of land in State Street, Chicago."

"Just so," you say, "I bought a quarter of an acre of land, did I?"

"Yes."

"Well, I am going to pay you back *in exactly the same thing I bought.* You come out here in one of the back streets of South Chicago and I will show a quarter of an acre of land I intend to give you." (Applause and laughter.)

Would that be honest?

Audience:—"No."

But suppose I say to Mr. Calverly, "Mr. Calverly that is not honest. The land I gave you thirty years ago is worth $100,000, and this piece of land is not worth $1,000."

"But," says Mr. Calverly, "Mr. Altgeld says when you pay a creditor in *the same kind* of money or land, or anything which he gave you, that you are doing everything that God or man can demand at your hand. Now, Dr. Dowie, it was land you gave me, and it is land that I give you back." (Laughter.)

Is that honest?

Audience:—"No."

Dr. Dowie:—Would not he be a thief? Yes, and I would have him arrested too, (laughter) because that money belongs to Zion. I will not let anybody steal from Zion if I can prevent it.

Now Brother Calverly is quite incapable of that, but Mr. Altgeld is quite capable of it. Yet Mr. Altgeld does not act like that in his own business. He is president of the Unity Building Company on Dearborn Street; one of these high office buildings, and the controlling power in that company, and every lease of every office owned by that company compels the holder of it to pay John P. Altgeld the rent in—silver?

Audience:—"Gold."

Dr. Dowie:—In United States gold coin of a certain weight and fineness, so that he who wants to pay England back, France back, Austria back, Italy back, Sweden back, and the various countries which in your time of national peril lent you money, he who wants to pay that back in fifty-cent dollars,

HE TAKES CARE TO GET GOOD ONE HUNDRED-CENT DOLLARS IN GOLD FOR HIMSELF.

I say he is a deceiver. If he were to have this policy carried, everybody could then pay their debt to him in silver. But let me tell you he never expects his policy to be carried.

All he wants to do is to have the Democratic party carried into power, and he carried on to a seat on the United States Supreme Court bench where he can protect anarchy. (Applause)

He knows well that the United States Supreme Court would refuse to allow such a lie as that to go into operation.

The Democratic Party knows it too, perfectly well. The whole of their programme is insincere.

They are perfectly well aware that the laws of the United States, and the Constitution of the United States would make it impossible for them to carry it out, but they are trying to hoodwink the farmers, the producers, and the workingmen in order to get into power. Silver might boom up a little for the time; and then these cunning politicians and silver mine owners would sell out at a good profit, and leave the nation in the lurch.

AN ILLUSTRATION.

They remind me of a Mississippi captain, who used to run races with the other steamers. He was a very blasphemous fellow and a drunkard. He was trying to get ahead of the other boat one time, and instead he ran upon a mud-bank. He looked at the other steamer coming up, and he began swearing, but presently he stopped all at once, and said:

"Bless the Lord, I have got religion."

"Sam" he cried to his first officer, "Sam get down the boats and go ashore to the town there, and tell all the Baptists that I am thinking of getting immersed, and get all the Congregationalists and Presbyterians and these dear old Methodists to come on board, and pray for the captain; that I have anchored off the town, because I have got religion, you tell them that I have got religion." So the little town all got into boats, and went off and the captain met them at the gangway as they came up, "Good evening, brothers; good evening, sisters; will you go aft, the prayer meeting is aft." When about four or five hundred of them were aft, he began to notice that the nose of the vessel was coming up out of the mud bank, and he shouted down to the engineer, "Tom, back her, you devil, for all you are worth," (laughter) and Tom backed astern, and her nose came out, and the Captain came aft and said, "Get out of this you cusses, this prayer meeting is over." (Applause and laughter.)

And all these fellows, Altgeld and others, have got patriotism, and they have got religion, and they are inviting you on board, and they tell you, "Go aft, brothers," and when the nose of the Democratic party is out of the mud-bank the

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prayer meeting will be over. (Laughter and applause.

Let me give you a

CROWNING PROOF OF THE INSINCERITY OF THE MEN WHO ARE DEMANDING A SILVER STANDARD.

Two of the most prominent of these are the great silver mine owners, Senators Jones and Stewart, who represent Nevada in the United States Senate.

Senator Jones, of Nevada, said in a debate in the Senate July 11, 1874:

"I am opposed to any proposition, come in whatever form it may, that attempts to override what God Himself has made for money. *I believe the sooner we come down to a purely gold standard the better it will be for the country.*"

On April 1, 1874, he said:

"Does this congress mean now to leave entirely out of view and discard forever a standard of value? *And what but gold can be that standard?* What other thing on earth possesses the requisite qualities? . . . *Gold is the articulation of commerce.* It is the most potent agent of civilization. *It is gold that has lifted the nations from barbarism.*

It is the common denominator of values. It makes possible the classification of labor and the interchange of commodities. *Gold* has intervened in bargains made between men since the dawn of civilization, and it *has never failed to faithfully fulfil its part as the universal agent and servant of mankind.* . . . The value of gold is not affected by the stamp of the government."

Senator Stewart, of Nevada, in the same debate on the 12th of June, 1874:

"Sir, the laboring man and the producer is entitled to have his product and his labor measured by the same standard of the world that measures your national debt. . . . Give him such a standard, give him money as you require from him. You require it from the producer. *You require from the laboring man gold to pay the interest on your national debt, which is right, which cannot be avoided if you mean to save national honor; but then give him the same money with which to pay that debt.*

"The question will never be settled until you determine the simple question whether *the laboring man is entitled to have a gold dollar if he earns it*, or whether you are going to cheat him with something else. That is the upshot of the whole thing. Everybody has to say that the laboring man was entitled to a good dollar. That was fought over. They will fight it over again, and the same party will win. *There have been a great many battles fought against gold, but gold has won every time. Gold never has compromised.* . . . *Gold has made the world respect it all the time. The English people once thought they could get along without gold for awhile, but they had to come back to it.*"

Senator Sherman, of Ohio, has pointed out the reason why they changed their minds:

"Senators Jones and Stewart, and all the representatives and senators of the silver states, were urgent and honest in saying that gold was the best and only standard of value, but they changed their minds when the largely increased and increasing production of silver in Nevada and other states reduced the market value of silver below that of gold at the established ratio of 16 to 1. Then they wanted a market for their silver. They wanted to pay existing debts and obligations contracted on the gold basis in silver, but took care in their contracts to stipulate for payment of gold to them, and this has been and is now the general practice in the silver states. When the coinage law of 1873 was enacted all the states except those on the Pacific coast conducted their business upon the basis of greenbacks or United States notes, then at a discount of about 13 per cent. Neither silver nor gold was used in domestic transactions, but we collected our customs duties in gold coin and conducted our foreign commerce in gold, the money of the world. It was not until January, 1875, that the first step was taken to resume specie payments, nor did we resume until January, 1879."

THE LAWLESS PLANK

The next thing you come to in this Democratic platform is an attack which has been justly regarded by all thoughtful men in the United State and other countries as the most dangerous part of this programme—more danger than silver because that is not dangerous; as I told you, the prayer meeting would soon be over; they would never carry out that policy.

The statement is made here that the decision of the Supreme Court on the income tax was an illegal decision, and the threat is made in plain English "that it is the duty of Congress to use all the constitutional power which remains after that decision, or which may come from its reversal by the court, as it may hereafter be constituted."

Now, every one who has read that clause says this, that the most splendid part of your whole system of government, the truest known safeguard to your liberty,

THE SUPREME COURT OF THE UNITED STATES, IS MENACED BY THAT PARAGRAPH,

which was probably written by John P. Altgeld. That is a direct menace to the court.

Let me tell you this—speaking as a British born man, as one who is not yet naturalized under your laws, but as one who has declared his intention—let me say to you that in Great Britain and throughout Europe, in looking at your system of government, the impression is deeply rooted that the United States Supreme Court is one of the most august, learned, impartial and grand body of men to be found, perhaps, anywhere among the Anglo-Saxon peoples. (Applause.)

I will give you a proof of that:

Lord Salisbury, Her Majesty's Secretary of State for Foreign Affairs, and the Premier of the British government, was so convinced of the impartiality, ability and integrity of the United States Supreme Court that he offered to leave to that court the whole question of the Behring Sea dispute.

That was the best testimony that a great statesman could give of his absolute confidence that that court would decide in favor of America or in favor of England with absolute impartiality.

For that purpose he began an action in the United States Supreme Court, which Mr. Blaine choked off. But he did it in order to show that he was willing to trust that court.

Now, I say to you, brothers and sisters, that

IF YOU DESTROY THE INDEPENDENCE OF THE UNITED STATES SUPREME COURT

you are on the borders of anarchy. (Applause.)

Wait a moment; it is not I who says that only, but let me tell you that this statement is declared by Senator David B. Hill of New York to be a fact. Senator Hill, in his speech before the Convention, when this platform was under discussion, said of this assault upon the Supreme Court:

"That provision, if it means anything, means it is the duty of Congress to restrict the supreme court of the country; it was openly avowed that it means the adding of additional members to it, or the turning out of office and the reconstructing of the whole court. I will not follow in such a revolutionary step as that." (Applause.)

And Mr. Hill has not followed. Although he entertained Mr. Bryan in his home as an act of courtesy, he has not said one word in favor of his candidacy, nor dare he, and yet he is the greatest Democratic leader in the country.

Now, he knew what he was talking about, because he was on the committee that constructed that platform, and he said it was avowed in the committee that it was intended as a revolutionary measure.

Brethren, if you put William Jennings Bryan into the presidential seat,

IT WILL BE WILLIAM JENNINGS BRYAN'S HAND, BUT IT WILL BE JOHN P. ALTGELD'S BRAIN THAT WILL GUIDE THAT HAND IN THE ADMINISTRATION OF PUBLIC AFFAIRS. (APPLAUSE.)

Now there are more grave things still than that.

He not only attacks the Supreme Court, but he attacks the Federal Union of the United States, and wants by surreptitious means to reverse the verdict that cost you five years of blood and treasure. (Applause.)

What did you fight for? Two things: The maintenance forever of the Union of the United States under one government and one flag, and the abolition of slavery, incidentally. But primarily and asthe avowed reason for going to war, the maintenance of the union.

Again and again Abraham Lincoln said that, and that is what alienated England from you for a while, because England had no interest in your political disputes, and when it became clear that you intended to abolish slavery, then England poured her millions into your treasury.

Mr. Marsh:—"That is history that these young men do not know anything about."

Dr. Dowie:—That is a fact. I lived through that period although in far away Australia. At the beginning I heard Mr. Lincoln say again and again through the dispatches, that it was only the maintenance of the union that was desired, with, or without, slavery. But at last Abraham Lincoln said, kneeling in prayer in the White House, "My God," he said, "what I said long ago was true, what Thy word declares, that

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A KINGDOM DIVIDED AGAINST ITSELF CANNOT STAND, AND THIS NATION CAN NEVER STAND ONE-HALF FREE AND ONE-HALF SLAVE,"

and bowing there upon the eve of the battle of Gettysburg he vowed to God that if that battle was won by the northern armies and the Rebels were driven from the northern soil, that he would sign the Emancipation Proclamation and free the slaves, and he did it, *and it cost him his life.* (Applause.) But it was a life well spent, as were the lives of those that died for their country and for liberty.

But what do these rebel-hearted Democrats want here?

Why, Mr. Altgeld would, if he could, have driven President Cleveland from the presidential chair, during the Deb's Riots of 1894 in Chicago.

If he could, he would have shot General Miles by drumhead court-martial.

And ex-mayor John P. Hopkins, shame to him, stood by Altgeld at that time, and I am, as I think credibly, informed that

AN UN-WRITTEN PIECE OF HISTORY

is this, that Gen. Nelson Miles buckled on his sword and went down the steps of the Pullman Building attended by his orderlies, walked up into the City hall and told Mr. Hopkins that if the entire power of the police force of Chicago was not at once put forth in defense of the property and lives of the people, that he would arrest him. And for two pins he would have gone to Springfield and arrested Altgeld and put him with his fellow anarchists. (Applause.) That I am informed is an un-written chapter.

Mr. Marsh:—"People do not know how near they were to destruction."

Dr. Dowie:—None, excepting a very few people in this city know how near this city was to being put to the fire. You saw hundreds of cars burned, and

BUT FOR THE FACT THAT THIS CITY WAS PRACTICALLY UNDER MARTIAL LAW,

Anarchy would have burst out.

Friends, since that day certain regiments of militia have been enrolled that will want to be very closely watched, and upon the first show of a copperhead spirit, will require to be instantly disarmed. (Applause.) I have been watching things.

THERE ARE THOSE ENROLLED IN THIS CITY CITY TO-DAY WHO HAVE UTTERED TREASONABLE WORDS AGAINST THE GOVERNMENT OF THE UNITED STATES.

Now they pretend in this Democratic platform that they

DO NOT WANT ANY GOVERNMENT BY INJUNCTION.

That was done to please Mr. Revolutionist Debs.

Mr. Marsh:—"Only three days ago they sought an injunction—"

Dr. Dowie:—I want to bring that out. You got ahead of me. I had that down in my notes. (Laughter.) Now, I was just keeping that for a nice effect. But that is a fact. What did Senator Jones, the Chairman of their Democratic or Popocratic party do just two days ago? Why, in great trouble he went to the Superior Court of Cook County in Chancery to Judge Tuley, the chancellor, and piteously begged for an injunction to restrain Chief of Police Badenoch from breaking the public peace by refusing to allow a Democratic Procession to parade the same streets of Chicago, at the same time as a Republican Procession which had already obtained permission. The very Democrats who did not want any government by injunction, asked for an injunction, and one of so absurd a nature that Judge Tuley at once refused it.

Where is the sincerity of these people? They are not sincere, they only lie all the way through.

I will say this for

MR. WILLIAM JENNINGS BRYAN

that all information that is available, publicly or privately indicates to me, that however erroneous he may be in his views,—and he is very erroneous in his views,—he is personally a very respectable gentleman of good character and a good husband and good father, and a conscientious man up to his light and knowledge; yet I believe that he is wholly perverted. I hope that he is not wilfully guilty; but people are intoxicated in various ways.

Some get intoxicated by liquor, and some of them get intoxicated by tobacco, and some get intoxicated by morphine, and some of them get intoxicated by their own verbosity, their continual talking.

Now, I want to ask your kind forbearance for my travelling away from the platform to its defenders for a moment. One of the most blatent advocates of free silver, so-called, is William J. Strong of the Chicago Bar. I do not know what bar it is. I suppose it means the legal bar. I hope it does not mean the saloon bar. This gentleman writes an article. and I want to call your attention to it. It is a widely printed and distributed pamphlet. It is entitled,

"THE DOLLAR WE PROMISED TO PAY"

and it has been republished in effect in various papers.

He says:

"In 1873 gold and silver were in equal demand for basic money."

Now I have shown you that for eighty years that all the silver that was ever coined in the shape of silver dollars was eight millions and thirty-six millions of fractional currency, 44,000,000 in all, and there was then 738,000,000 of money existing, and 694,000,000 of that was not silver in any shape or form. How dare this man say that up to '73 they were in equal demand. That is an absolute lie for 694,000,000 were not in demand at all, and as I have proved to you already 430,000,000 have been coined since then.

But that is not the principal point.

I want to call your attention to an attack which he has made upon England. Now,

THERE ARE NOT MANY PEOPLE WHO SPEAK FOR ENGLAND IN THIS COUNTRY.

Will you bear with me in speaking for my native land. (Yes.) I should be a coward, if I did not. I will do it, if I were shot for it. Now, I have spoken simply of the lies that are told. He spoke of

"Our opponents the gold bugs."

It is such a nasty word; it is such a dirty word. How would they like me to call them silver goats.

"Our opponents are calling us repudiators, cranks and so on, and they are doing this, not for the benefit of their own people, but for the benefit of the nation of bond holders. The English, a nation the most dishonest and selfish on earth, a nation that never kept good faith with any other nation, a nation that boasts that the sun never sets on her domain. I have heard it said that the reason the sun is never allowed to set on English soil is because"—

I hope no one will laugh at this.

"Is because the Almighty can not trust them in the dark."

Well, I suppose some people call that wit, but let me tell you this, when I see a man insult his old mother, I feel like being a muscular Christian and giving him a Corbett. I do not know how to do it. I never struck a man in my life, but if I saw a man insulting his old mother and calling her bad names, I should be inclined, no matter what the old woman was, to interfere for her protection. Now there is an idea abroad among some folks that Mother England is a nation that you can insult with impunity. Yes, you can.

AN ILLUSTRATION.

Yes, you can.

You can, for the very same reason that a big black smith gave in connection with his little wife. She was an awful vixen and she had a dreadful temper. He was a great big soft, kindly-hearted fellow. He loved his little wife, but every now and then she would get into mad tempers with him and she would scold him, and the big fellow would just look at her and say nothing. "Why don't you speak she would say," and he would not say anything, and at last she would get so mad she would rush up to him and she would reach up and box his ears and kick him with her feet, and make a tremendous to-do. And he would only laugh at her, simply gather her up in his arms and put her down. A neighbor said to him one day, "How on earth can you stand that," he said,

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"if I were you, I would kill that woman." "Why bless your soul," said the big fellow, "it pleases her and it does not hurt me." (Applause and laughter.)

And so Mother England can afford to say of the Chicago pigmies who insult her, "It pleases them, and it does not hurt me."

It is a most delightful scene for a comic artist to see this poor, petty, miserable member of the Chicago bar, pounding at a nation whose flag to-day covers 94 per cent. of all the vessels that pass through the Suez canal; whose flag to-day stands everywhere for Christianity and right, for liberty and for law, and is in friendship with this country, to which that nation has loaned billions on billions of dollars in the confidence that this county is peopled with honest men. (Applause.)

Brethren, it is a terrible disgrace to Chicago that such insults should be uttered.

This man says that

"ENGLAND IS THE MOST DISHONEST AND SELFISH NATION ON EARTH."

I will ask Mr. Strong, I will ask Mr. Altgeld and Mr. Bryan to put their finger upon that page of English history where England has ever offered to pay its debts with a fifty-cent dollar. (Applause.)

I will ask you to put your finger on the page of English history which tells of that flag which has been unfurled to the breeze for more than a thousand years, and of which nation you are the offspring as I am, I say put your finger upon the page of English history where that government of England, or any city, town or village ever repudiated a single dollar of its indebtedness or was dishonest.

It is not to be found.

The fair flag of great Britain is not stained by the crime of the dishonor which Altgeld proposes to this people—national robbery. (Applause.)

"The nation that never kept good faith." When did she break it?

"A selfish nation." Does she show a selfish spirit? Look at her work.

Before you freed the slaves in America, England increased her public debt in one year, 1833, by $100,000,000, in order to set free every slave under her flag. (Applause). England voted that sum as compensation to the slave owners. Was that a selfish act? Let the Ethiopian tell you, and he will say that the freest flag to be under to-day is the British flag.

I will tell you this, that under the British flag, if these miserable rebels, who are still to found in the north as well as in the south should drive the black man from the polls, or worse still, count his vote in as a Democratic vote when it was never cast at all, or when it would have been cast for a Republican, if it could have been cast, the villains who committed the crime would find themselves behind prison bars in very short order. I say this that the disfranchisement of about a million and a half of black men in this country would not be tolerated by the British Government for one moment, but

THEY WOULD MARCH THEIR TROOPS TO THE POLLS AND THEY WOULD SHOOT DOWN EVERY MAN THAT DARED TO INTERFERE WITH THE AFRICAN VOTE. (APPLAUSE.)

I tell you there is no color line under the British flag.

I have sat in England with the colored man at my table and in Australia and in this country, and black men are dealt with just as other men, in accordance with their character and capacity, I see that this slanderer who tries to charge my great nation with selfishness has no conception of her unselfishness and how to-day she is the naval police of the world, and is protecting Americans and American commerce wherever her flag floats.

I am thankful that this is reciprocated. Some petty scoundrel in the east somewhere wanted to oppress an Englishman. An American gunboat was there, and her captain said, "Let him go," and he would not do it, and the American cleared his gunboat for action, saying "Blood is thicker than water any day; I will blow you to pieces if you do not let that Englishman go."

I tell you many a time in foreign fields the British flag protects the lives of Americans.

Let me tell you more; I appeal to you

IF ENGLAND IS NOT THE GREATEST MISSIONARY NATION IN THE WORLD?

Is she a selfish nation who sent out David Livingston?

Is she a selfish nation who sent out Robert Moffat?

Is she a selfish nation who is sending forth her best sons and daughters and millions of dollars every year for the evangelization of the heathen?

It is a lie, an abominable, unfounded lie, and if the only way Bryan can get in is by telling lies about England, then I can have confidence in the good sense of the Americans that they will be no party to these lies. (Applause.) There is no part of the world where co-operation between the capitalist and the laborer is more kindly wrought out than in England. I could tell you of large towns such as Bess-Brook in Ireland, and Saltaire, large cities of factories where workingmen gets fair wages and a proportion of the profits, and where their employers love them and do all they can to improve their condition and make them self-reliant and prosperous.

I say, it is not true and that Mr. Strong knew it; or, if he did not know it, he is a very ignorant man.

I am fully aware that the British nation has many shortcomings; but has the United States none? Earnest men and women in all ranks are ever laboring to improve the people, and to right every wrong. It is cruelly false, however, to mislead the people by such vile misrepresentations as those of Mr. Strong and many others in this political campaign.

MR. BRYAN'S CROWN OF THORNS AND CROSS OF GOLD.

I have only heard Mr. Bryan's voice once, and that was through the phonograph. (Laughter.) I do not know that it was Mr. Bryan's voice, but the man that got ten cents out of me said it was, and said it was the identical speech,—I know it was the same in words—that was spoken in the Democratic Convention. What did he close with? Did he say that "You shall not press down upon the brow of labor this crown of thorns; you shall not crucify mankind upon a cross of gold?" That was very clever, was it not?

It just shows how drunk they were who were fooled by it. (Laughter.)

It is admitted on every side that many of the delegates were drunk that night.

It is admitted that there were a number of them so drunk that they had to be taken home and put to bed.

But they were all intoxicated by this simile. What shall we say? Have we not shown to-night the falsity of the whole thing; the lie that the gold standard presses a crown of thorns upon the brow of labor, or that humanity was ever crucified upon a cross of gold according to this simile? But what shall we say for such a daring and blasphemous misuse of these two emblems!

I shall say to-night, Thou shalt not take the cross of my Redeemer, and His crown of thorns and make it an emblem of shame, and by the perverse arts of thy seductive eloquence lead men away from the crown of golden prosperity, which the Friend of toilers will place upon the brow of honest labor. (Applause.)

I shall tell Mr. Bryan and Mr. Altgeld and the Democratic Convention, that crowns of gold and not crosses of silver await the righteous.

I shall tell them that roses and not thorns are awaiting us in the land before us, the inheritance incorruptible and undefiled.

I shall tell them that in that city of gold whose Builder and Maker is God, all Christians are seeking to find a place, and that crowns of gold await the victor's brow. The Carpenter of Nazareth is seated upon the throne of universal empire, holding out crowns of forgiveness and tender mercy and righteousness, and a crown of life which never dies.

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God grant that we may all seek and find that crown.

There is only one issue; the Democratic platform is a platform of anarchy, revolution, riot, ruin and the breaking up of laws, which has been framed largely by an alleged plunderer of the public treasury of the state of Illinois, who broke his oath of office and scandalously violated law. (Applause.) Such a platform as that is one that ought to be tossed by the people of this nation into the consuming fire of an eternal perdition, and

THE ONLY THING THAT REMAINS FOR AN HONEST CHRISTIAN MAN TO DO ON NOVEMBER THE THIRD NEXT, IS TO VOTE FOR WILLIAM MC'KINLEY. (LOUD APPLAUSE.)

All who desire God's blessing to rest upon them in Spirit, Soul and body and want to give themselves to God, stand to their feet. [Apparently the entire audience stand.]

My Brothers and sisters, pray with me.

My God and Father, in Jesus' name I come to Thee.

For Jesus's sake help me to do right; help me to be patient with those who do wrong.

Give me the crown of mercy and the crown of life more than of silver or gold.

Give me the gold tried in the fire and the white raiment and the eyesalve that I may see my duty, and do it from day to day for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After singing the Doxology, Dr. Dowie pronounced the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.

An unsere Leser.

Wir danken Gott daß es uns vergönnt ist No. 2, der deutschen Ausgabe der „Blätter der Heilung" auszusenden.

Wir haben so wenige Abonenuten, daß diese Nummer unter großem Verlust herausgegeben wird.

Wir senden unsere kleine Weiße Taube noch einmal in der deutschen Sprache aus um zu sehen ob das Interesse groß genug ist um uns zu ermuthigen mit der Ausgabe in dieser Sprache fortzufahren. Daß die Zeit dafür früher oder später doch kommen wird, dessen sind wir sicher.

Wenn wir genügend financielle Unterstützung erhalten, wird die deutsche Ausgabe monatlich erscheinen.

„Er ist noch Heute Derselbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieses Büchlein enthält die Geschichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beschreibung des ersten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es ist von Gott Vielen zum Segen benützt worden, und viele hundert tausende von Exemplaren sind gedruckt worden. Möge es auch in dieser neuen Form Vielen zum Segen gereichen.

„Blätter der Heilung,"

Eine wöchentliche Zeitschrift für die Ausbreitung des Reiches Gottes. Redigirt von **Rev. John Alex. Dowie.**

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The Christian Catholic Church

AND **Divine Healing Mission.**

GENERAL OVERSEER,

THE REV. JOHN ALEX. DOWIE.

MEETINGS ARE HELD IN ZION TABERNACLE No. 2,

6104 Stony Island Avenue, opposite Jackson Park.

LORD'S DAY: 10:45 A. M., 2:45 and 7:45 P. M.	Church Meetings
ORDINANCE OF THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.	
ORDINANCE OF BELIEVERS' BAPTISM at the close of the afternoon service, on the second Lord's Day of each month.	
PRESENTATION AND CONSECRATION of Young Children to God at the close of the morning service, on the third Lord's Day of each month.	
ALL-DAY PRAISE AND TESTIMONY MEETING on the last Lord's Day of each month.	
TUESDAY: 2:45 P. M.	Divine Healing Meetings
THURSDAY: (CHILDREN'S DAY) 10:30 A. M.	
FRIDAY: 2:45 P. M.	

There are no charges of any kind made. Free will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.



ZION.

Conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

Terms to guests will be forwarded on application

This is the new Home for the Headquarters of Zion in Chicago, S. E. Cor. Michigan Ave. and 12th St., close to the Park Row Central Station of the Illinois Central Railway.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing. delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ 32 pp with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

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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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THE MANAGER ZION PUB. HOUSE,
1207 Michigan Avenue, Chicago.

CHICAGO, ILLINOIS, OCTOBER 30, 1896.

EDITORIAL NOTES.

REJOICE GREATLY, O DAUGHTER OF ZION."

"BEHOLD thy King cometh unto thee;
He is Just and having Salvation."

WE feel that the Time of Joy has come, and we know that there is no Strength like the Joy of the Lord.

VICTORY for Christ is everywhere manifest in Zion.

TWO GLORIOUS Praise and Testimony meetings were held in Zion Tabernacle last Lord's Day, in addition to the services held in the afternoon, at which we preached the sermon on "The National Crisis," reported fully in this issue.

WE shall give these Testimonies in an early issue; some of them were of a very thrilling and beautiful character, and especially in the Healing of Children.

ZION Home is now in very perfect order, and we are giving the work in the frequent Special Assemblies there still more attention than in the past.

WEDNESDAY is now being set apart for private interviews and prayer with each guest individually, and there were some very remarkable results yesterday.

THE Receptions in Zion on the Thursday evenings have become very pleasant. Guests from all parts of this and of other lands form very delightful friendships, and the spiritual and intellectual conversation and fellowship of Christians with so many diverse experiences, is a source of much social pleasure and profit. Many sweet singers make it also a happy occasion.

OUR Zion Help Association have a very successful month of meetings once every week in the Assembly Room, and many have been greatly blessed. The Help in all departments of the work come together at these gatherings, and the two hours spent passes very quickly.

WE are preparing a very attractive SOUVENIR OF ZION, containing many pictures of the interior of Zion Home, etc., which will be ready before Thanksgiving.

IT will be the finest piece of work, as to letter-press and engraving which Zion Press has yet produced.

OUR presses are all busily at work, and we are beginning to need additions to our machinery, to meet the increasing demand for LEAVES OF HEALING, tracts, sermons, etc.

VOLUME 2 is now in the hands of the binder, and we shall soon be able to issue it from Zion Publishing House. Many orders are being received for it, and we are much encouraged at the evidence of the permanent value which God is giving to our Little White Dove.

WOULD the New Volume not be a beautiful present for many of our readers to give to their Sunday School or Church Library, to their pastor, to some distant friend, or to some bedridden sufferer whom Jesus loves.

THE third volume which opens with this issue, goes forth in a "new dress," as printers call it: for it is printed from entirely new type, or rather from electro-plates made in our own office, taken from the new fonts which we purchased for these LEAVES.

NEXT week we shall announce a number of new pamphlets which are now in the press, and we hope to do very much more with Zion Press during the coming year than we have been able to do hitherto.

YET we cannot fully carry out our plans in our present quarters, which we have outgrown, and we are looking for suitable premises in the neighborhood of the New Tabernacle and Zion Home, where we can extend our present plant. Will readers pray for this.

ALTHOUGH we have not yet taken possession of the building which we shall use, God willing, for our New Tabernacle, from about January 1st, yet we have been able to take measurements and prepare plans for the extensive alterations and the entire refitting which will be required to adapt it to the use of the thousands who are eagerly awaiting its opening.

WILL our friends remember to fill up the blanks sent to them, as God enables them, and to do so quickly? Large sums of money are immediately required.

ON all sides much satisfaction is being expressed with the new location for the Tabernacle, and we are looking forward to times of great blessing therein.

DO NOT forget that we are ministering here to all parts of America, and of the world, and that the great city of two millions has thousands and tens of thousands of young men and women who are alone in Chicago.

WE hope to reach many who are wandering far away from their father's God, and who are forgetting their mother's commandments, and gliding onward to their ruin amidst the swift waters of the rivers of pleasure and sin and disease, which lead to the Ocean of Sorrow and Despair and Death and Hell.

Help us to do this work.

"BRETHREN, PRAY FOR US."

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said three-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

He Is Just The Same To-Day. 12 pp with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy. (Thirty cents postpaid.) 10 copies postpaid, $1.25

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price five cents. 12 for 50 cents. 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.



NEW ZION TABERNACLE

IN THE CENTER OF CHICACO.

ZION HEARD AND WAS GLAD."

We are able to announce that we have secured a New Tabernacle for Zion, and we here present our readers with a beautiful picture of the building.

It is situated close to the center of Chicago, on Michigan Avenue, (Nos 1621 to 1633) near 16th Street, within half a block of the First Regiment Armory, one of the great buildings of the city.

It is within a few minutes' walk of ZION HOME, which is on Michigan Avenue and 12th Street.

It is within easy reach of all parts of the city and suburbs, being surrounded by lines of communication, and is on one of the finest and quietest Boulevards of Chicago, an Avenue more than ten miles long.

The Illinois Central Railway Depot at 16th Street, the Cable Car Street Railways on Wabash Avenue and State Street, the Elevated Railway between these streets, and the Cross-town Car Line on 18th Street, environ the new location on three sides at distances of from one to three blocks.

The building now erected is a Large White Stone Church, of massive architectural design, and of most imposing appearance. It is 133 feet long by 93 feet frontage, is high in the roof, and is very substantial and strong in every way.

It is situated on a lot 163 feet by 128 feet, and is set back 30 feet from the Avenue, which portion is paved with stone, leading up to a high-arched entrance.

It was occupied as a Church for a few years, known as St. Paul's, but was abandoned by its congregation, who moved further south.

But it will require complete renovation and many additions to its interior arrangements in order to suit it for our purposes, so that it may accommodate an audience of, at least 4,000 persons.

Possession will be taken, it is expected, not later than November 1st, but it will take some time, possibly about two months, to prepare the building.

We hope to open Zion Tabernacle No. 3, therefore, about the beginning of 1897.

Estimates of the cost of alterations, new seats, lighting, cleaning, etc., have been made, and we think that it will require fully $20,000 to effect the needed improvements.

Large as this sum is, it is much less than would be required to provide accommodation by building a suitable place in a central part of Chicago, and it leaves us absolutely free to pursue our plans for our permanent ZION TEMPLE on a larger scale outside of the city.

Meanwhile, we are laying the foundations of a great work for the Christian Catholic Church and the Divine Healing Mission which are, by the goodness of God, exerting so great an influence for good upon all parts of Chicago and America. Whatever the future needs of the permanent organizations of the Church may be, we shall be in a better position to deal with them by leasing for five years than by purchasing or building in Chicago at the present time. We must be free to follow where God is manifestly leading.

And now, we know that we shall not call in vain upon our friends in all parts of the world to help us quickly with large contributions to this enterprise for sin-stricken and disease-smitten humanity.

Our one desire is to carry Leaves of Healing from the Tree of Life, the Gospel of a Perfect Salvation through Faith in Jesus Christ our Lord for the spirits, the souls, and the bodies of all mankind, in every age, in every clime, and in every nation.

Chicago is one of the "high places of the field" in the Great Conflict between God and Satan, and good work done here at once finds its way to all the earth, through its cosmopolitan population.

Dig up your buried talents of gold and silver, and let them be transformed into a great multitude of Crowns for Christ in the New Zion Tabernacle during the coming five years! Men and women redeemed from Sin and Satan, Disease and Death and Hell are Crowns of Glory and Rejoicing.

The record of our work for God during the past two years justifies us in thus writing, and in calling upon all true followers of Christ to "come to the help of the Lord against the mighty" powers for Evil which are concentrated in this great and wicked city. May it become good as well as great.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

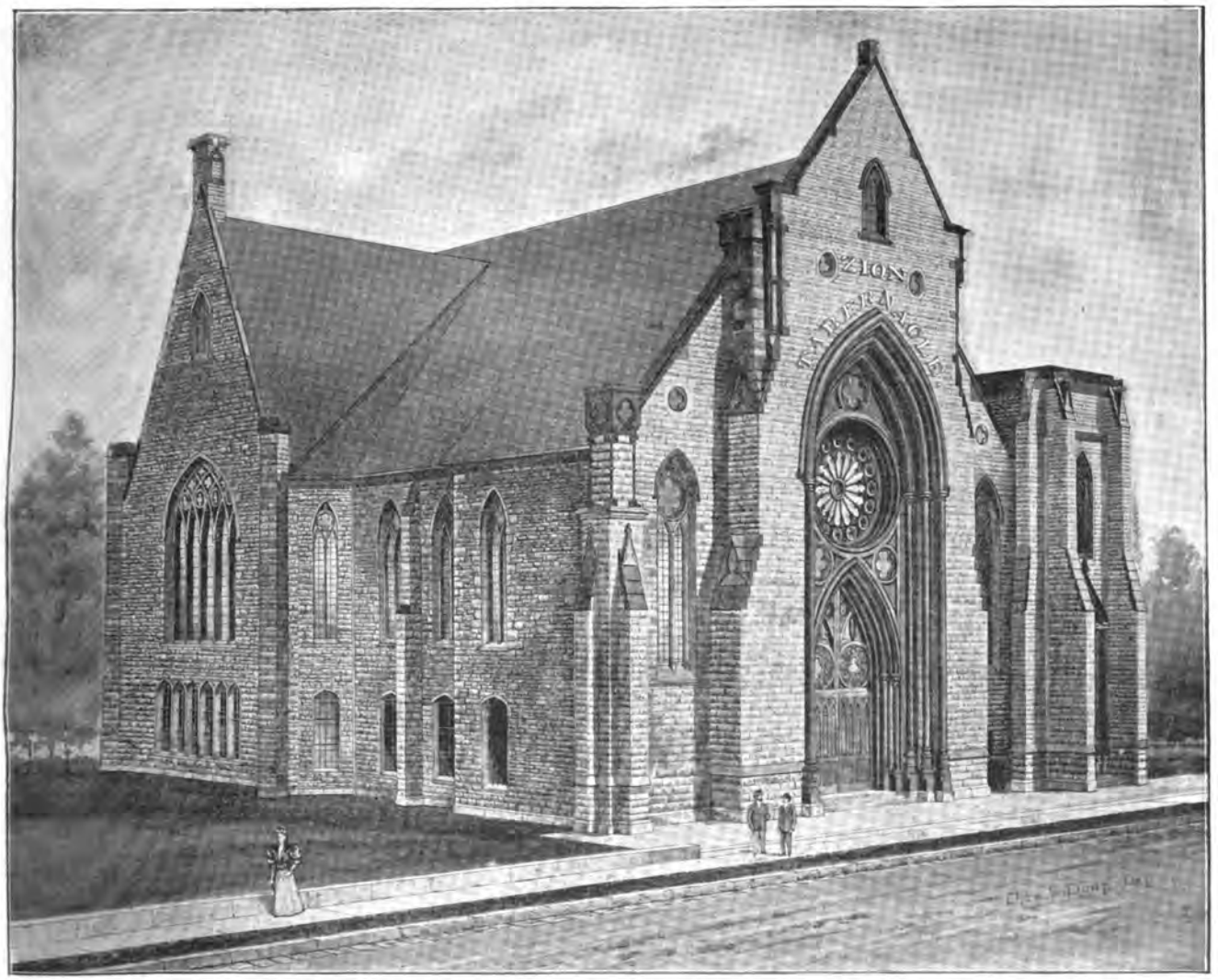
I am the Lord that healeth thee.

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.

VOL. 3 NO. 2 CHICAGO, NOVEMBER 6, 1896 PRICE FIVE CENTS.



NEW ZION TABERNACLE. 1621-1633 MICHIGAN AVENUE, CHICAGO.

EXPECTED TO BE OPENED ABOUT JAN. 1st, 1897.—See Page 30.

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

Report of Meetings in Zion Tabernacle No. 2, Lord's Day Mornings Oct. 25, and Nov. 1, 1896.

TESTIMONIES FOR THE LORD JESUS CHRIST AS THE SAVIOUR AND THE HEALER OF THOSE WHO OBEY AND TRUST HIM.

Prelude: Review of Zion's Onward Movement and Thanksgiving for Mercies Past Prepare the Hearts for Prayer.

SERMON: "LIKE A SHEPHERD."

The Story of the Man Blind from His Birth Retold, and Its Present Parallel Pointed Out.

REPORTED BY A. D. JR. AND S. & E. W.

MRS. DOWIE took charge of the services which were opened by singing:

"Blessed assurance, Jesus is mine!
Oh! what a foretaste of glory divine!
Heir of salvation, purchased of God,
Born of His Spirit, washed in His blood."

The scripture lesson was read from Psalm cvii, after which prayer was offered by Judge Dowie. Many requests for prayer from the sick were presented to Our God and Father by Mrs. Dowie as the audience remained on their knees in supplication to God. Mrs. Dowie then said:

This morning, as most of you know, is the morning for our praise and testimony meeting. We hold a testimony meeting once a month in this place, and we usually have it all day, morning, afternoon and evening, but this afternoon the Doctor announced that he would give a lecture on how Christians ought to vote at this time, and so instead of having the testimony meeting this afternoon, he will deliver that lecture; but the testimony meeting will be held this morning, as usual.

[Reference was then made to the latest copy of the LEAVES OF HEALING, and special attention called to the picture of the New Tabernacle and the work required to re-finish and re-furnish it inside.]

During the singing of the hymn, "Jesus Lover of My Soul," the offerings were taken up.

TESTIMONY OF MRS. DOWIE.

"Oh, give thanks unto the Lord for He is good; for His mercy endureth forever. Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy."

I want to be one of those this morning to say that I have been redeemed from the hand of the enemy.

I have known the Lord as my Saviour from a little child; from the time that I was able to know anything at all, I have known Jesus as the Saviour, and I have believed that He has saved me.

I have known the Lord as my Healer practically for nearly twenty years. I have known no other healer but Jesus the Great Physician. We have had Him as our Physician in our home all the time.

My children have never taken medicine since they were born. My son is now 19 years old.

We never had our mantel shelves, closets and drawers all filled up with medicine bottles, because we never went to drugs and physicians to aid us when we were sick. We always went to the Great Physician, so we never had any of that kind of stuff; we were not littered up with those things, and we praise God for that, that He has kept us all these years. Not only has He redeemed us from the hand of the enemy, but He has kept us from getting into the hand of the enemy, and we have gone on and on all these years rejoicing in the power of God to save and to heal and to keep.

Not only that, but we have had thousands of people come to us to seek the Lord for healing, and they have come to our Homes in these last few years, where we have been receiving the sick, and God has wonderfully blessed and kept us there, and many, many thousands have gone away rejoicing because they have been taught there that Jesus is the great Physician, and they know Him as their Healer.

So I praise God this morning for this, that Jesus is the Saviour, that He is my Saviour, that He is the Healer, that He is my Healer, and that He is the Keeper; that He saves, heals and keeps. We bless Him for that this morning. Praise Him for His goodness and for His wonderful works to the children of men.

Now, this morning I do not propose to speak to you, because I want you to tell what the Lord has been doing for you. This is your time and opportunity, so we will now leave the meeting open for testimony. Those of you who feel that you want to tell of God's goodness, please rise and tell us about it.

TESTIMONY OF MR. AMOS DRESSER, JR., 6100 STONY ISLAND AVENUE, CHICAGO.

Mr. Dresser said:—"As our sister was speaking regarding what the Lord had done for her, and how she had trusted in the Lord Jesus Christ for healing as well as salvation, I could but think of the opposite course with myself. How I had only trusted the Lord for salvation until within a very short time, and looked to physicians for healing. Now, I just want to show you what the physicians have done for me. [Bringing forward his son, a boy of 13 years.] My little boy got his hand crushed in a printing press, and the physicians said it must be taken off, and there is the result of it. [Holds up the little boy's hand, from which the fingers have been taken.] They amputated it twice, and were going to amputate it again, because they wanted to have a very nice job, so they were going to cut off the end of that little finger and make a third amputation.

"I am confident now that if I had known the Lord as my Healer and had looked to Him for the restoration of that hand, it would have been done.

"I am as well satisfied of it, as I am of my existence.

"There is what I have got for trusting in physicians and surgeons—my boy has lost his hand.

"I am thankful I did find the Lord in my later years a Healer as well as a Saviour."

TESTIMONY OF MR. FRED TRAMPISCH, 6020 ADA STREET, CHICAGO.

"It is written, "If these should hold their peace, the stones would immediately cry out."

"Praise His name forever.

"I am glad that I can be a living witness to you this morning. I was lost but Jesus found me. I went around here for so many years thinking that God made me sick. Praise the Lord, I found different. God never made me sick; it was the devil. He stretched me on the back, and the doctors just came and "cured" my money so long as I had any money.

"When my money was all gone, they sent me to the hospital out there, and then they said there was no cure for me, and they wanted to send me to the poor-house, and there I should die, my friends.

"My dear wife she found out there is a man by the World's Fair. He prays for the sick. She took me down to that little "wooden hut," and there I came and heard a man

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preaching the pure gospel, the gospel of the Lord Jesus Christ; that touched my heart, my friends. I will never forget that when I came into the Tabernacle down here, I fell down. I said, "God take me as I am lost for ever." I was such a great sinner. I had so many sins on me, as the sands on the sea. I could not tell the truth. I went around in the saloons from one saloon to the other. I would pull out the biggest bill there, and I would get drunk.

"Oh, I am thankful that I found the Lord and that the Lord found me, and that I can walk around on the earth here, and I praise my God. I always have a praise and testimony on my lips. I will follow Him.

"I cannot tell you, my friends, what God has done for me, otherwise I would have been in the grave a long time ago. I was a thief. I tell you, I stole the bread from the table from my children.

"Now just look here, my friends. I am changed to-day. I have got no more appetite for such a thing. I want no more drinks, no more smoking, no more such things, no more desire for it. For two years I have been going round here, and I am praising God. I have family worship in my house.

"I come from the Roman Church. We never looked in the Bible, never saw what was in the Bible, how could I know it. My father taught me that way; my father and mother showed me the way to the church: and I always prayed my prayers to the Virgin Mary, like all these Roman priests teach us, and confessed my sins to the priest, but it did not amount to anything.

"I praise my Saviour here that I have my eyes opened so that my whole family is saved, and kept by the Lord Jesus Christ. (Amen.)

"Now my wife was sick and she had four doctors, and we prayed for her and she was healed, and I am healed, and all the children are healed.

"I praise my God that I found that little 'wooden hut' here. Pray for me my friends that the Lord keeps me on the road. Praise His name."

TESTIMONY OF MRS. M. A. FEDERMEYER, 159 22D STREET, CHICAGO, ILL. HEALING OF DEAFNESS.

Mrs. Federmeyer, leading her little boy, took her place on the platform and said:

"This little boy, five years old, had the measles a year ago last March, and after his sickness he was deaf in his right ear for about six months. We used all remedies for it without success, so we went to Dr. Dowie, and with the faith we had in God and the prayers of Dr. Dowie, his ear healed. We are very thankful to Him that he is healed, and hope many others will be healed in the same way. We thank the Lord very much for that, and we thank Dr. Dowie for what he has done for us."

Mrs. Dowie:—Can he hear now?

Mrs. Federmeyer:—"Yes ma'am, he can hear. He was here at the Thursday meeting."

Mrs. Dowie:—She has been bringing him here to the Thursday meetings and the Lord has been giving him his hearing, so he is perfectly well.

Mrs. Federmeyer:—"Perfectly well; as well as out of the left ear."

Mrs. Dowie:—How long was he deaf?

Mrs. Federmeyer:—"Deaf for six months after the measles."

Mrs. Dowie:—Thank the Lord very much.

TESTIMONY OF CHRIS JOHNSON, 1153 STONE AVE., CHICAGO. HEALING OF BRIGHT'S DISEASE AND CONVULSIONS.

Mr. Johnson said:—"I wish to stand up and say I sought the Lord for many years, but could not find him. I went to all sorts of churches to find Him, but He was not there. He was there but they would not let Him in.

"I thank God that about two years ago I heard of Dr. Dowie. I went to see him down at Central Music Hall, and I said, 'Thank God, I have found a man not afraid to preach the Gospel.' I have studied the Bible from a little boy, but I could not understand, but, thank God, I found a man who could explain it to me, and was not afraid to do so.

"I came home and told my wife, and I says, 'I have found a man that preaches the Gospel, and I want to go and hear him again.' My wife was a Roman Catholic, and she laughed. She thought I could not know the truth, but in the Roman Catholic Church, but I thank God I found it outside.

"I had a little child about four years old. She was very sick, and we had several doctors. She had kidney disease; some called it Bright's disease. We treated for about seven weeks and she got worse and worse right along. I said one Sunday evening to my wife, 'We want to give that child no more medicine. I said let us kneel down and pray to the Lord to keep her.

"I said the next Thursday, 'You take her out to the World's Fair to the little "wooden hut" and ask Dr. Dowie to pray for her.' My wife took the child out. She was waiting for the doctor to come. The child was very low, and for seven weeks it had not taken a bit of solid food, and very little liquid food, and was sinking fast, but as soon as Dr. Dowie took her in hand and prayed with her, the first thing she asked for was a piece of bread. (Laughter.) And she has been well ever since.

"I was here about five weeks ago to testify, but did not get a chance to speak, and I came home from this Tabernacle in the evening and my daughter was lying very low in convulsions, and the people were around crying shame because we would not go for doctors, for my wife would not let them go for doctors until I came home, because we did not believe in doctors. She was lying very low and could not speak; she knew nobody. I knelt down and prayed for her with some friends of mine who came over to the house, and then I said, 'I am going down to Zion to get Dr. Dowie.' I got on my coat, and went direct down to the Home, and I got down there just 25 minutes after eight. I saw the captain of the guards Chas. Stern, and he told me to go right up to the Doctor and get him to pray, and I asked the Doctor to pray at about half-past nine again when I arrived home, so we could all join in and pray together. Well, when I got home they told me that at half-past eight, my daughter had gone out of convulsions and went to sleep and she was asleep when I got home. At half-past nine we knelt down and prayed again. I expected Dr. Dowie was praying at the same time, and she slept sound and well, and about a quarter to eleven she woke up, and asked for something to eat, and I can say, she has been well ever since, and I praise the Lord for His goodness, and I want to follow him all the days of my life. (Amen.) My daughter can speak for herself."

TESTIMONY OF MISS JENNIE JOHNSON, 1153 STONE AVE., CHICAGO, ILLINOIS.

Miss Johnson said:—"I thank God for what He has done for me. I was sick and He healed me, and led me out of my sickness. I cannot give Him praise enough. I hope I will keep on."

TESTIMONY OF JOHN WHITE, 1146 FORTY-EIGHTH STREET, CHICAGO, ILL.

Mr. White said:—"I was there at the time he went down to the Doctor to have him pray, and I was in the house at half-past 8 o'clock when she fell asleep and became quiet. I am certain of that, because I was there from the first. We went home together from here on the Sabbath night, and as soon as he went home he sent over for me. We went over, and as he says, we knelt down and prayed. She got rest then, but he was not satisfied with that, but thought he would go and see the Doctor, and I saw that at half-past 8 o'clock, when the prayer went up to the Almighty, the girl went to rest."

TESTIMONY OF MRS. KATE TOOKE, 1449 HARWOOD STREET, CHICAGO. LENGTHENING OF SHORTENED LIMB.

Mrs. Tooke said:—"I can stand here to-day a monument of God's mercy. He saved me from sin and from sorrow, and illness. It is about nine weeks last Wednesday, I think.

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since I received my first healing. Bro. Wilhide was at my house. I had a serious fall through one of the defective sidewalks in the city, and this was the cause of my illness. I fell down between three and four feet. I fractured my ankle and sprained it very badly, besides bending in my ribs, and this has caused me to be a cripple ever since. I have been under the doctors' care ever since, and the first of last June I was taken to my bed with what they call a tumorous abscess, which had been gathering from time to time. I went on my crutches for about a year. I could not walk, only with the help of something or some one. Dr. Smith of the West attended me for over a year; also Drs. Mitchell and Rittenhaus, but all failed to effect a cure. I suffered so much that I would have been glad to have died, but still I was a Christian.

"A lady called to see me and brought some LEAVES OF HEALING, and I read them on my bed. I was too weak to read them myself. I thought Dr. Dowie was self-righteous, and I didn't see why I could not pray as well as Dr. Dowie. Bro. Wilhide called at the house and prayed with me, and the limb that was about three-quarters of an inch shorter than the other came down as even as it ever was, and I could walk across the floor. I feel that I can cast all my care on Him, and the sickness of myself and family. I want to live for His service, and I have consecrated my life to Him. Through my healing a number of people where I live have been asking me to bring some of these prayer requests. I feel that I want to go and see everybody and tell them. I ask an interest in your prayers that God will give me strength to do it."

TESTIMONY OF MRS. AMOS DRESSER, JR., 6100 STONY ISLAND AVE., CHICAGO, ILL.

Mrs. Dresser said:—"I would like to say a word in regard to a healing that has taken place in Wheaton, where I formerly lived, 25 miles west of here. Miss Lily Ferry came here something more than a year ago, before the Home was moved, and she was healed through the prayer and teaching of Dr. Dowie.

"But she did not give public testimony as she ought, and she lately had been ill again, and my daughter told me this last week that she was very sick, and she had to be carried home. She was away from home and they feared she would not live, and they sent for the nearest minister who believed in Divine Healing. There was one there who taught and preached publicly Divine Healing, and the very thought of sending for him so strengthened the girl that by the time he got there she was up and went to the door to meet him, and she felt strengthened in the Lord, and he prayed with her and she was healed. She acknowledged publicly that she would not have been sick had she told what the Lord had done for her.

"In the meantime she had spoken with Miss Edith Chadwick, who was very sick, and had been under the doctor's care for two years, taking medicine and suffering all this time. She received the testimony of Miss Ferry, and sent for Rev. W. H. Chandler, pastor of the College Church of Christ, and she too is healed, and together they have given public testimony this last week in the church and in the little meeting in the home of Mrs. Martha Sutcliffe.

"I rejoice to know how the Lord is blessing those who acknowledge Him; and, if we have received blessing, He wants us to give testimony, to tell it, to go and tell others how He has blessed us that others may receive a blessing too."

TESTIMONY OF MRS. J. M. CANARY. HEALING OF SCARLET FEVER.

"I found the Lord as my Saviour when I was fourteen years old, but when Brother Dresser told me what he had suffered of the physicians, I felt how sad it was in my life I did not know sooner that Christ was my healer.

"During the World's Fair, when Dr. Dowie was in the little old Tabernacle, I lost my only daughter, sixteen years old, and my little boy, and I was prostrated with nervous prostration. I was carried out of my home—I did not know anything about it—away from the scenes. It was in February when I was sick, and I could not do anything. I got one of these little tracts, given to me by a friend, on God's way of healing, and as I studied it, it seemed to strengthen me, and it seemed so precious to me, and when I read that disease could not be God's will, I felt so much relieved, because when my children died, I remember when the minister came over in the morning, and had service at the house, I said to the minister that came, "Do you call that love?" and he said he thought he did, and he preached a sermon, but I felt I could not get hold of God.

"I went to hear Dr. Dowie in the First Baptist Church in Englewood, and after I heard him I had only that thought trouble me, could it be possible. I went up to him and asked that question, and he laid his hands on my shoulders so kindly, and he said, 'No, dear sister.'

"Then I thought of a young girl in our neighborhood, lame. She came to me one day, and gave her heart to God, and she came with me out here and she received great blessing that day. Dr. Dowie prayed with me, and I have not needed to ask him to pray for me since.

"My two little children were taken sick with scarlet fever last winter, and my little boy's pulse was 120 and a perfect scarlet color all over his body and his mouth and tongue were swollen, and he could not close his mouth at all. The Baptist pastor came to my house that evening, and I asked him if he would anoint my children with oil and pray the prayer of faith as directed in James. No, he did not believe that; he believed in getting the best physicians, and I said I know some that will pray the prayer of faith for my children, and I went down to the Home and brought a request to Dr. Dowie. He came out in the hall, and he asked me what was the matter. I said, 'I do not know, the child is very sick,' and he laid his hand on my head and asked in Jesus' name that all fear and doubt might be taken away, that we might be able to rest in Christ alone for healing, and that prayer was answered. I came home and the little fellow had drunk some milk and felt a little better. I did not see very much change in him right away, but I was alone with him and he looked so awful sick, and I said 'You will rest in Christ alone for deliverance, won't you?' He said, 'Why don't He heal me right away?'

"I knelt down by him and prayed. In the morning his tongue was all clear and his fever was all gone. Except being weak he was in splendid condition. Then when the others came down, four days after,—I did not think about asking God to keep them from getting the disease—I went down and the Doctor prayed with us at home on a certain day at half-past 8, and he got answer to prayer, and both were gloriously healed. I feel that I can never be thankful enough to God, and I praise Him and rejoice every day that I ever heard Dr. Dowie preach."

TESTIMONY OF MRS. FENTENSE, 8433 GIBBONS COURT, CHICAGO. HEALED OF PARALYSIS.

Mrs. Fentense said:—"I praise the Lord for what He has done for my family. I have known the Lord as my Saviour for twelve years, and I have been living for Christ ever since, but I did not know He was my Healer. I was never sick a day in my life until after I was married and had five children.

"Well, I never believed much in doctors, and my mother never did. I kept getting worse and worse, and the doctor said I would have to have an operation performed. I was in such a state that I would never be healed unless I had two operations performed. I got so I could not help myself any more, and I was unable to wash my face or comb my hair, and I did not want to live any more, and I said to my husband:

"'Now, you see I have lived for God all my life. Why is it that God punishes me so? I can not stand it any more, that is all about it. I will not live any more. I want to go out of this world and go to God, then I will have peace.'

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"I knew I would not die, and God would not take me. I asked Him, but He did not want to take me. I thought that I would take poison, and then I thought what kind of poison would be the best to take, and some voice came and told me not to take poison, but to live for my children. My baby was very small, but it seemed as though I could not live, as my mind was gone. I could not think about anything more. My right shoulder was paralyzed. I was paralyzed for a couple of years. I had such a load on my chest that I could not speak. I was so weak I could not stand.

"One Sunday my father came to our house and had the LEAVES OF HEALING, and said to me: 'You are so sick all the time. We have heard of Dr. Dowie, and I brought this for you. Read it and then go and get your healing. Others are being healed.'

"I read the paper, I did not know what to say when I read it, that it was not God's will that I should be sick. I said there it is, it is that old devil—although I had great respect for the devil, I would not say the word devil for any money. I thought it was something terrible to pronounce that.

"Then I concluded to go to Dr. Dowie's as soon as I was able to get to the street car. As I got no better I concluded I might as well not wait. I went to the Tabernacle and Dr. Dowie was in court at the time, so Mrs. Dowie took charge of the meeting. I believed everything that she said, that the Lord was my healer. I went into the Prayer Room and looked to the Lord for healing when Mrs. Dowie laid hands on me, but I did not get any blessing right away.

"On my way home there was a funny feeling came on all over me, and the heavy load on my chest seemed as though it fell right off in the car. I gave one sigh and it was all gone, My voice seemed to be restored right in that moment and I felt so light.

"I felt so well that I thought I would go and see my sister and tell her about it before going home, and have her come out and hear Dr. Dowie and get her healing. It was two miles from our home to hers, and I told her that I felt so good that I would walk home, for I had to walk one mile any way, and I walked the two miles.

"When I got home I told my husband how well I was. I says, 'The whole pain has left me; you can see how I can jump around, and I am not tired.' I went to work and got supper, and I did not feel tired then, and thank the Lord I have not felt tired since.

"I thank the Lord for what He has done for me and my family, and for my two children, I only have to go to God at once for anything."

HEALING OF FRACTURED BONES AND BRUISES.

"My son was hurt in jumping off a train one evening when I was on my way home from Dr. Dowie's. I stopped at my sister's, and while I was there a knock came at the door, and I thought it was my husband wanting me, but it was a neighbor of ours. He said, 'Your boy wants you. He has been hurt; he jumped off the train and got his foot hurt,' and it came to me right away that the child was killed, and I said, 'Tell me the worst of it. You might just as well tell me if he is dead,' so he told me the truth. He said he was bruised pretty badly and that his head was all cut up, and swollen, and that his cheek bone was fractured, and he was hurt internally in his bowels.

"In the meantime the policeman had got a doctor, and he said the boy was in such a state he could not live. My little girl, when she saw the doctor coming, told him that her mamma did not want a doctor. He gave a prescription and went off.

"When I got there I put my arms around my boy and prayed. I knew God was able to restore him, because He had restored me of such awful diseases, and it does not make any difference if the limbs are broken or anything else.

"After I prayed for him he had no more pain. When my husband got home, there were a couple of brothers there who attend the meetings here, and we all knelt and prayed again.

"My boy slept that night, and only woke up twice, and when he opened his eyes he said, "Are you going to sit up all night?' 'Yes,' I said, 'I will sit up all night.' But he felt no more pain.

"The next day Dr. Dowie prayed for him twice or three times, and five days after the scab fell off and he was well, although he had lost so much blood it left him very weak.

"In three weeks he wanted to go to work again, but we kept him home two months, so that he would regain his strength.

"My other two children had deliverance, and they have been healed.

"I never shall forsake Him. I want to be a worker for His kingdom. I praise Him, and I am glad that my husband is saved, and that he has also been healed through Dr. Dowie's teaching." (Amen and applause.)

TESTIMONY OF MR. JOHN FENTENSE, 8433 GIBBONS COURT, CHICAGO. PARTIAL HEALING OF RUPTURE.

Mr. Fentense said:—"My dear friends, I am glad to tell you this; through all this trouble we had at home I became a man. I was not worth that much. [Snapping his finger.] About nine months ago I came and believed, and I knelt and asked God to take me as I was, and He did, and I thank God that I am His child and that I belong to Him, and I know that my prayers were answered.

"I work in the car shops of the Rock Island Railway Company, and at 9 o'clock in the morning of the 23d I got an awful strain and was ruptured on both sides. Of course, when I felt the pain I did not think for a moment to ask God to help me, but as soon as I got in a car the thought came to me to ask God, and I asked God, and as soon as I did so my pain was gone.

"But while I was lying suffering with pain the thought came to send for a doctor. I have got his prescription here yet, but have never had it filled. He came and examined me there, and bandaged me up with about ten yards of cloth, and told me to go home and rest. Of course I went home and rested. I went to the doctor again, and he told me that I could not do a day's work without wearing a truss, and that I would have to have it.

"When I went home my wife says, 'John, where is your faith. Have you got to have a truss?' 'Yes, I must have a truss, it is the only way.' I got a truss, and put it around me, and wore it two days. When I got up in the morning of the third day I looked at that thing there; of course, it made me sore. I could not stoop, and I could not do anything with it, so I took off that truss right there, and I praise God I have not put it on since, and I am working hard every day. (Applause.) It is coming down smoother."

TESTIMONY OF REV. A. JONES, CHICAGO, ILL.

Mr. Jones said:—"I thank God from my heart, more than I can express with my tongue and my lips, for the wonderful spiritual transformation that has been wrought in connection with this work. While the healings are wonderful and show the power of God, the transformation of the spirit and the character are the greatest results of Divine Power.

"I have been preaching, as some of you know, for many years, and it seems to me that in my acquaintance with Christians in the various churches, they are like coins where the image and the superscription are worn off and they are so worn, that they seem to be almost worthless. Now in this work we see the new coins right from the mint, with the image of God. (Amen.)

"While I have been associated with learned men, and eminent men of very high standing in the churches, I will say this, I never met with one that I felt was the new coin, that he has got the image of God, but when I see a man that is taken out of the depths of the slums, from whom the image of humanity has almost been obliterated, lifted up by the power of God, and the image of Christ set upon him until he

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is like the converts under the apostolic preaching—a bright mirror of Christ—my heart is full of joy.

"I am thankful that in the providence of God, I have been permitted to be in this tabernacle so many times in the last year.

"I will say in regard to myself that the Bible is a new book. We have a new version of the Scriptures, but I think that the new versions that are prepared by people who do not understand the Bible entirely, do not understand Divine Healing, I think they are all defective, and I think we who have come into the meaning of this wonderful truth we see the Bible with new eyes as the word of God. It seems to be a new edition revised and just from the hand of the Great Author, and I never read the Bible before with anything like the interest I feel in it now. Every time I open it it seems to be the audible voice of my Saviour speaking right to my heart.

"Now in regard to the healings that are wrought, I was at Hammond last night where we have every Saturday night most wonderful meetings, conducted largely by people who have been healed, and I found many persons there who were healed in answer to their own prayers. They never felt the touch of Dr. Dowie's hands, but they have felt the influence of his teaching, and they have come into the glorious liberty of the children of God, and one brother, I do not know whether he is present or not, told me that he had been troubled with malignant canker that had tormented him for years, and that defied all remedies until he learned this method of healing, when he went to God and was perfectly healed. He said he could not eat anything that contained acid, nor fruits that he loved so well, and many things he desired could not be touched, and his mouth was raw and it was a perfect torture to eat, Now, his mouth is perfectly healed and he can partake of the bounties of God; so this work is wider than any of us realizes, and I feel that we cannot be too thankful."

TESTIMONY OF MRS. JOHNSON, 5487 MADISON AVE., CHICAGO.
HEALED AFTER BEING SICK FOR 11 YEARS.

Mrs. Johnson said:—"I want to praise God this morning for what He has done for me and my family. Ever since we heard Dr. Dowie and Mrs. Dowie preach in the old Tabernacle, since the World's Fair, we have been so wonderfully blessed, and saved, and healed, and when I first heard him I was just a mass of disease, for I had been sick for over 11 years.

"I had been south and east and instead of getting better I was growing worse every day, and my husband told me to go to the Tabernacle, and I was saved. I thank God that He sent Dr. Dowie.

"On the day I got healed I went to the Tabernacle and Dr. Dowie prayed and laid his hands on me in Jesus' name, and I believed and I was instantly healed of my diseases which I had suffered from for 11 years. I had suffered and nearly died.

"When my husband gets sick we go to the Lord in prayer and we get wonderfully healed. Now I thank God this morning we have such a joy and such peace, and such perfect satisfaction in our home, and Christ is all in all.

"Last Monday I was taken sick with a sore throat away from home. I thought I surely had got the diphtheria. I could scarcely swallow water. My heart began to beat very hard. We knelt down and prayed. I did not feel any better, but I went to bed, and when we went to bed we knelt down and prayed again, and I was instantly healed in a moment. Oh, how I thank God this morning for this blessed teaching! I said to my family, 'Let us pray; don't let us sleep to-night.' Oh, we thank God He sends Him to keep me, and I trust in Jesus, and my family and my husband are converted, and I thank God this morning that I am on the good old way."

TESTIMONY OF LEWIS KIMBERLAIN, 340 W. HARRISON ST., CHICAGO.
HEALED OF INFLAMMATION OF THE BOWELS AND HEADACHE.

Mr. Kimberlain said:—"I was intemperate only in one way when I was young, and I suffered the consequences. About twenty years ago I commenced to have headaches regularly. In the last eight years I have had so much inflammation in my bowels that I had to wear a wet cloth constantly. I had two doctors, but they were not able to help me, and I tried hard to find some remedy that would help me, but none that I tried did me any good.

"About three years ago I heard Dr. Dowie, and I came down to Tabernacle No. 1, but I did not have very much faith in him at the time, and I thought from what I had read in the LEAVES OF HEALING that those who had been healed were generally those whom the Lord wanted to call to speak for Him, or something of that kind. or he would not perform such a work for them.

"A lady who had been healed a number of years ago at Omaha, having been in a railroad accident, specially directed me to go down to Dr. Dowie and see what he could do for me, and investigate. So I came down the Sunday before Chicago Day, and I saw an immense congregation, and I thought there must be something in it, because it was a pretty good looking congregation. I heard a large number of testimonies, and I began to have more faith.

"Dr. Speicher laid hands on me and prayed for me, and I did not have any inflammation all that day. I went to bed about three o'clock Sunday morning. I woke up and I was full of inflammation, and my headache was starting up. I felt a little bit disappointed again to think it was going to be a failure. I tried to do without the cloths as long as possible. I got up and began to ponder on what I had to do. I sat on the edge of the bed for a minute and worried about it, and all at once I felt one part of the inflammation leave me, and it kept on that way and my headache was relieved. I did not hardly realize what had been done, so I woke up my wife and told her I guessed I was all right, and I had been healed. I have no more use for the cloths, and I have not had any inflammation to-day and my condition is entirely different, and I do not expect to have the headache any more with any ordinary care."

Mrs. Dowie:—The Lord be praised.

I think our time is up for testimony, and we will not keep you longer. We have the meeting this afternoon at three o'clock, and will continue this Testimony Meeting this evening. Now we will just rise and sing, "Praise God from whom all blessings flow."

After singing, the meeting was closed by Mrs. Dowie pronouncing the following

BENEDICTION:

Our God and Father, we thank Thee for the witness that Thou hast sent; we thank Thee for these blessed testimonies, and that we know Thou art the same Saviour as of old, the same yesterday, to-day and for ever, and that the people are being healed by Thee to-day. Oh, continue to bless us in this place our Father.

May the grace of our Lord, the love of God and the fellowship and the communion of the Holy Spirit be with us and in us now and forever. Amen.

To the spoken testimonies reported above, we add the written testimony which follows:

TESTIMONY OF MRS. E. M. CARLYSLE, 6323 S. MAY ST., CHICAGO.
PARTIALLY HEALED OF TUMORS.

CHICAGO, ILL., Oct. 25, 1896.

Dear Dr. Dowie:

I have been attending your meetings since the first of August, and have been wonderfully blessed, both in soul and body. I was suffering very much from two tumors. My pain was very great. I could not bear even the weight of my clothes, and I could not do my own work, but now, thank the Lord, I am feeling perfectly well; the pains are all gone.

The tumors have not passed away, but I think they will. I am not as large now as I was two months ago. I had four doctors, and they recommended an operation. I asked them if they could assure me that I would get well. They said, no, but they would do all they could for me. I gave up all medicine, and took the Lord Jesus for my Doctor, and I believe I am going to be perfectly healed. I wish to thank you and Mrs. Dowie; also Dr. Speicher; for they prayed for me in the healing-room. Also please pray for me that I may receive a perfect healing. Here is a little offering which I hope you will receive as the widow's mite.

Very Respectfully,

MRS. E. M. CARLYSLE.

6323 S. May Street.

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MORNING MEETING, NOV. 1st, 1896.

The services were opened by singing;

He leadeth me! oh! blessed thought,
Oh! words with heavenly comfort fraught;
What e'er I do, where e'er I be,
Still 'tis God's hand that leadeth me.

REF.—He leadeth me! He leadeth me!
By His own hand He leadeth me!
His faithful follower I would be,
For by His hand He leadeth me."

The Scripture Lesson was then recited by all present, led by Dr. Dowie, from the 35th chapter of the book of the Prophet Isaiah,

Dr. Dowie said:

This is the song of Salvation, and of Healing, and of Holiness and of Triumphant Entry into the Zion above.

Every Lord's Day morning in Zion Home we usually repeat this beautiful song, and I hope it will become a Sabbath morning exercise in the homes of Zion's children in all lands.

At the conclusion of the reading of the Scripture Lesson

ZION'S ONWARD MOVEMENT

was reviewed in the following words:

We have a very large number of requests for prayer this morning from many parts of the world, and I felt that I should like to bring them into the Tabernacle to-day and present them with you in common supplication, calling attention to some of them specially and ask that we should pray in faith with one heart for those who are seeking in all parts of this and other lands for our intercession with God to-day.

Our mails are very large, and, even with the assistance of confidential secretaries and stenographers, we find it difficult to overtake it. My own private part is, also, often in arrears: for there are not enough hours in the day for all I want to do.

MANY THANKSGIVINGS HAVE REACHED ME

during the week from those who have been blessed in various parts, and some of these have been accompanied with that which is very helpful to Zion, monetary help; for instance, this week from Jamaica quite a number of letters have reached us, all of them containing some kind word concerning our work and the LEAVES OF HEALING, and some little contribution, more or less large, for Zion, for the new Tabernacle.

Among the thanksgivings on the table this morning, I see a note from a Scotch lady, who is probably present this morning, and asks me to pray for her cousin, who sends $5 for Zion, and wants to subscribe to the LEAVES OF HEALING for a year. The lady lives in Drumlithie, Kincardineshire, Scotland, and the little note is added: "She was

HEALED THROUGH YOUR PRAYERS A YEAR AGO, AND HAS BEEN MARRIED SINCE."

Now, I am always glad to know, when a godly young woman is healed and gets married. That is a great blessing for the world.

Dr. Dowie then referred in detail to

A LONG SERIES OF LETTERS FROM FOREIGN LANDS

which he held in his hand.

From some of these he read extracts containing Words of Cheer as to the Blessing accompanying the reading of LEAVES OF HEALING. Many of these were also requests for prayer, which were immediately offered, and some contained testimonies of salvation and healing. These letters were from such widely distant places as Sydney, Melbourne and Adelaide, in Australia, and from Sweden, Denmark and Germany, in Europe. There were cries from New Zealand and the Islands of the South Pacific Ocean, and from China, India, and Japan, in Asia. They came from the West Indies, and from South America. They were from the poor, the ignorant and the lowly, and from the rich the educated and the noble—even from the palace of a King in Europe, and from poor negros on plantations in the islands of the Carribean Sea. It was a wondrous unveiling of the cry of the human heart for Christ the Healer, and a revelation of the fact that God was working by the Holy Spirit everywhere in the spread of a Full Presentation of the Everlasting Gospel.

Reference was also made to a

GREAT PILE OF REQUESTS FOR PRAYER FROM ALL PARTS OF THE UNITED STATES AND CANADA,

for which earnest supplication was made.

The object lesson thus presented by Dr. Dowie was deeply significant of the spread, the depth and the intensity of Zion's Onward Movement throughout the world.

He then continued, as follows:

The past week has been one of very

MUCH POLITICAL EXCITEMENT IN THIS CITY,

and I am glad it has passed over so well.

I am glad that the excitement of politics is passing over without any violent outbreaks, and that all parties are disposed to prevent breaches of the peace.

CONSIDERING THAT CHICAGO HAS BEEN THE STORM CENTER,

as one might call it, of the political tempest, I think it is very highly creditable to this city that there have been no outbursts, and that upon both sides the possibilities of the outbreak yesterday were obviated by the wisdom which guided the leaders of both parties in abandoning the processions that would provoke riots.

It was my earnest prayer at the beginning of the week that this should be done, as you know.

The Bryan Democrats had threatened that if the Republicans marched on Saturday night, they would march in the business streets at the same time. In that event nothing could have prevented a battle between forces that would have numbered perhaps 70,000 men in the streets.

We all feel that it is a good thing that this Sabbath comes so close to the time of election.

Thousands of workingmen are pausing who have been misled upon the dishonest and anarchistic side of this question.

You know what side we take in Zion.

That is all settled.

Last Sabbath day settled it so far as our people could be represented by that magnificent audience, that great body of strong men, who filled this place who were unanimous in declaring they would cast their votes for William McKinley as President of the United States.

Now, I want you to pray to-day for the Triumph of the Right next Tuesday. I believe that our prayers will reach God, and that He will move upon the minds of men by means of the Spirit in answer thereto.

We have every right to expect that God will hear our prayer, and that He will move upon the minds of the people in this city and land at this time, and by compelling power—I believe in the compelling power of God—compel them to do right, and vote right!

There are a good many men of whom I hear who say, "Well, I sort of want to vote that free silver ticket, but something hinders me so that I can't."

You see there is a something that controls a man so that he cannot do that great wrong.

Now, that something is the Spirit of God moving upon the minds of this people.

There are many faithful men of God in this nation; there are many still more faithful women, and prayer has gone up for this nation from generation to generation; from tens and tens of thousands of faithful hearts since the Pilgrims landed on the rock at Plymouth.

That Pilgrim Band from my native country have impressed their spirit upon this land to this day, and their unswerving fidelity to God, and to conscience, and to His word still lives on in millions of hearts in America.

We will pray first of all for ourselves, then we will pray for the sick and sorrowing, and then we will pray for the nation.

"Come let us worship and bow down."

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PRAYER BY DR. DOWIE.

Our God and Father, in Jesus' name we come to Thee.

Day unto day uttereth speech, and night unto night showeth knowledge and there is no voice nor language where the voice of Infinite Love is not heard. The Line is gone out through all the earth and the Words to the end of the world.

Thou art making in these latter days the beauty, and the glory, and the power of primitive Christianity to be increasingly known and felt.

We thank Thee that Thou hast redeemed us by Thy blood out of almost every nation and land and tongue in this city.

We thank Thee that through the varied agencies of those that have been blessed many have in distant lands been blessed also.

Now, this morning purify our hearts.

If there has come to us during the week in the conflict and strife of life aught of evil that creates pain that makes us feeble in prayer and that dims the purity of our spiritual vision, oh God, for Jesus' sake take that away, and help us to see light in Thy light clearly, and praise Thee with a clear and pure heart.

If there are those here that have been battling with fierce temptations, with sins that have long been besetting them, with evil powers that have possessed them, who have again and again been beaten down in the fight, and who are, therefore, sad and hopeless and despairing; Oh God, lift them up, and bid them know that He who long ago went about doing good and casting devils out, is here with us now.

Oh Christ of God, our Redeemer and Intercessor, Thy kind but searching glance now scans the very wounds that shame would hide, look upon us, hear our cry and present our prayer before the Father's Throne.

Out of the depths some are crying to Thee to-day. Only let them be true-hearted; sincerly repent of the past transgression, and cry unto Thee for present deliverance, and Thou wilt help, and Thou wilt heal, Thou wilt give them spiritual and psychical and physical strength, strength for spirit, soul and body. Thou wilt give them the victory of overcoming grace through faith in Christ, and oh, let the beautiful Hope that is born of Thee be in their hearts.

Let that Love which is pure, which knows nothing of unclean passion, which is white as Thy Throne and Holy as Thyself, come, that Love Divine, so pure, so deep, so sweet, an all-consuming fire, which destroys every unclean desire.

Oh, let us all know to-day that around the weakest child of Thine are twined the everlasting arms of Love and Power, a Love is drawing them back with infinite Power from the paths of sin to their Eternal Father's Home.

We thank Thee for Love boundless as Thyself, a Love that never faileth, a Mercy that endureth forever, reaching down into the deepest depths of depravity, even to those that have made their bed in hell: for even there shall Thy right hand find them. [Amen.]

Oh, God our Maker, we are so glad that there is one right hand of purity that can reach down into the depths of hell and not be defiled. [Amen.] So into the depths of hell and passion and sin into which so many have fallen around us, let Thy hand go to-day plucking the prey from the mighty.

And our Father we pray Thee this day that Thou wouldst cause the words that are spoken in Zion to be more and more a Voice for God's people in every land.

We thank Thee this morning for the privilege of prayer, for the poor and the lowly and the humble here, and in all parts of this and distant lands; and we thank Thee for the privilege of prayer, for those who wear the diadems of princes, but who have such a weight of care and sickness and suffering added to the weary load of their earthly dignities.

Oh, God we pray Thee to hear these cries that come to Thee, for these whose written petitions are in our hands are very sick, and they are very weary, and they are dying, and they cry to Thee for help. Oh, Thou God and Father and Friend of all men, come to them and comfort the weary hearts that wear royal robes, and help men in every condition to have more compassion and friendship for each other, more of real love. Bring together the various orders of men, and help them to know that One is their master, even Christ, and all they are brethren. Break down the centuries of foolish pride and caste which have surrounded princes with barriers of custom and ceremony hard to overcome, and on the other hand Lord, give wisdom to those that have not the many good things of this earth, that they may know that they are often times in a far better spiritual condition with limited resources, than if they had the burden of great power.

And we ask Thee this morning for this Nation at this time.

We, oh God, are so limited in our vision, and Thou dost see so perfectly all that is coming.

Move upon the Chaos and Darkness, by Thy spirit, upon all minds in this nation that all that is evil may be taken away, that those that would stir up class hatreds may be put under Thy feet, and that those that would deceive their fellow-man and by traitorous and dishonest counsels would lead them into dark depths of national dishonor may be driven back and put to shame. God disappoint them and grant that purity, and grant that honesty in everything may prevail. May all things that are good and pure and holy be established in this nation, and as men look up to-day and see their beautiful national flag floating in the sky, may they see that these stripes, no less than stars, lead after Thy dear Son, the Christ of God by whose stripes we are healed, and may those stars remind us that if we are wise, we shall shine as the firmament by turning many, to righteousness, and as the stars for ever and ever. [Amen.]

Oh, help us so to live that when this life is over in a land where there is no sin and no sorrow and no night we shall stand without shame before Thy Throne having done by Thy grace that which is right.

Oh, help us to be among those that love righteousness and hate wickedness, and that while we hate the sin, we may still love the sinner.

Give us that boundless Love for men that will enable us to be kind and compassionate and patient toward all men, and while we pray that evil men may be disappointed and cast down, we also pray that they may be converted and raised up to live wise and holy lives, by repenting of sin and trusting in Thee.

Give us a good day, and let the words proceeding from this place to-day be comforting to many hearts who shall gather here, and also to many whose faces we shall never see until we see them before the Throne of God.

We ask all in Jesus' Name. Amen.

[Dr. Dowie then made the announcements, followed with the singing of "Jesus Lover of my Soul" during which the offering was taken, and then continued with the sermon.]

LIKE A SHEPHERD.

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 every land for Jesus' sake.

I would like to read with you a few verses and then say a few words.

In the 40th chapter of Isaiah.

"Comfort ye, comfort ye my people, saith your God.

"Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of Jehovah's hand double for all her sins.

"The voice of him that crieth in the wilderness, Prepare ye the way of Jehovah, make straight in the desert a highway for our God.

"Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain:

"And the glory of Jehovah shall be revealed, and all flesh shall see it together: for the mouth of Jehovah hath spoken it.

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and the goodliness thereof is as the flower of the field.

"The grass withereth, the flower fadeth: Because the spirit of Jehovah bloweth upon it: surely the people is grass.

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever.

"O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

"Behold, Jehovah God will come with strong hand, and His arm shall rule for Him; behold, His reward is with Him and His work before Him.

"He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and shall gently lead those that are with young."

I specially desire to speak concerning these words:

"He shall feed His flock like a shepherd."

Among the many emblems of His work as Redeemer that our Lord Jesus Christ Himself employed, I think there were none more beautiful than that one in which He said, "I am the Good Shepherd. The good shepherd giveth His life for the sheep."

The contrast between the Lord Jesus Christ, the good shepherd, and the false shepherds of that day was very striking.

If you read the 10th chapter of the Gospel according to St. John, you will find that beautiful simile is wrought out by Christ Himself, where He sets Himself forth as "the Shepherd of the sheep."

To understand that you must read and study the preceding chapter, one of the most brilliantly witty and interesting chapters in the Gospels, picturing one of those scenes that live in a man's mind, if ever he has let the Holy Spirit photograph it by Divine Light upon his own heart and mind.

I wish the Word of God and the Story of Jesus in the Gospels were to you more like that; I wish that it were more and more to you something that is more than words.

The Word (the *Logos*) of God is more than words; it is "spirit and life" in great, unspoken thoughts that reach away far beyond the human words. It is God's thought, and therefore, God Himself is ever in His Word.

In that 9th chapter of John you have a story of a very simple nature that makes you understand practically just

HOW HE FEEDS HIS FLOCK LIKE A SHEPHERD.

It is the story of the man born blind, whom Jesus restored to sight, and brought into His own fellowship of faith.

You know, in these olden times they had no places of shelter and instruction for the blind, excepting just a beggar's place. The sick and infirm sat at the gates of temples and public places, and in the East to-day you will find them outside of the mosques and markets in a long line, all begging.

In the Orient disease is all brought to the surface, and it is made a reason for a cry of help. Poor, thin and feeble, consumptive hands are held out for help; poor leprous throats utter hoarse cries for help; and this poor fellow was lying by the wayside, blind. He had been blind from his birth, and the disciples asked in a sort of a by-the-way tone, "Rabbi, who did sin, this man or his parents, that he was born blind?"

And the Lord answered that the man had not sinned, and his parents had not sinned, but He said "That the works of

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God might be made manifest in him. I must work the works of Him that sent me, while it is day: the night cometh when no man can work."

And He went up to the blind man and anointed his eyes with clay, and He said, "Go, wash in the pool of Siloam."

The man had not heard that Voice before. It was the Voice of the Good Shepherd.

It had a strange power over him. "Go wash in the pool of Siloam." "Go wash!" and I tell you to-day, if you only just listen, you will hear that same Voice, bidding you to "go and wash in the Fountain opened for sin, for all uncleanness "—the Cleansing Fountain opened by the Saviour's blood.

THE MEANING OF SILOAM IS SENT.

Sent of God that River of Life is flowing to-day,

Into the heart of that poor blind weary sheep the word came, "Go wash."

Now, he did not know much about Christ. The fact was he did not anything about Christ's claims as the Messiah, and

SOME OF YOUR SO-CALLED THEOLOGIES WILL GO TO SMASH OVER HIS STORY.

You think that God Almighty does not hear anybody excepting those that define the Calvanism, Arminianism or some other ism that you hold by your thumb line, you miserables! Your theology goes to ten thousand times smash over that story of the Lord healing a man that did not know He was the Lord; who did not know Him at all; but who was still acceptable to Him. You will see that as you go on.

He was a poor man, but he was an honest man, and an honest man is a work of God of a noble character.

HE WAS HONEST TO HIMSELF AND BEFORE HIS GOD,

and you could not get him to tell a lie or back down upon anything that was true. You will see that in the man, if you watch him.

He did not feel that he had been healed; but there were some things he knew.

He only knew that a mighty Hand had been laid upon him, and the mighty Voice had spoken to him, and he obeyed that heavenly Voice without reasoning about it, he just went away and washed, and

THE MOMENT HE HAD WASHED HIS EYES IN THAT POOL HE SAW.

How delighted he was,

The works of God had been wrought in him.

The devil that had made him blind before he was born had been defeated.

I tell you the devil makes many sick and infirm before they are born, and many have devils in them before they are born.

I sympathize with people who have got devils in them through the sins of their mother or father or of some other.

I have seen men and women who had so much of the devil in them that when their children were born they were just devils. They had tried to kill them in many cases before they were born. Do you wonder that the baby was born with the spirit of a murderer? Murder was in the mother's heart when she tried to kill her unborn baby.

Do you wonder that men are born nervous when their fathers smoked tobacco and chewed it, and put nicotine poison into them until every nerve quivered?

Do you wonder that men are born with shattered constitutions when the brains of their fathers were diseased as to the effects of alcohol?

Do you wonder that people are born with bad passions when their mothers loved to go to the theatre, and look upon the unwomanly shameful sights, and listen to the dirty, voluptuous, musical muck of Italian Opera, which all went into the hearts and bodies of their babes, so that their babes were born with the passions of hell coursing through their blood? Do you wonder at it, that there are many children born deaf and dumb and blind because of the sin of their parents?

But I have seen a child who was born blind and yet her parents did not sin at all; it was the sin of another against the mother ere the babe was born.

I saw in Australia a child that was born blind because the mother was threatened with dishonor worse than death, and when the cruel, drunken, filthy monsters were about to enter by breaking open the door of the hut in which she lay alone, she put her hands to her eyes, and screamed, and fell in her night-dress on the floor as dead. The sight sobered the bad men and they fled. But it was hours and hours before help came, and she was lifted on the bed in a dying condition as was thought. She became conscious and they removed her hands from her eyes. The baby was born within six hours from that time, its little fingers pressed upon its eyes, but it was blind.

GOD DID NOT MAKE HER BLIND, AND IT WAS NOT THROUGH THE SIN OF THE PARENTS; BUT THE DEVIL DID IT, THROUGH THE SIN OF BAD MEN.

So you see the Lord was "destroying the works of the devil" when he healed that man.

I do not know how he got blind; but I know Christ went about undoing the works of the devil.

He did not undo the works of the Father. God did not make the man blind, but the devil did.

So Jesus sent that man away, and opened his eyes.

And oh, how beautiful God's World was, and, oh, how he would wish to look upon the face of the Man who had spoken these words to him, and had anointed his eyes with the clay, and sent him to wash in Siloam,

But He could not find him: for Jesus had conveyed Himself away.

But Jerusalem was soon filled with the wondrous story, and the people were all talking about this well known blind man that was healed by Jesus and was now seeing.

The so called "shepherds of Israel" sent for him. The *shepherds* of Israel?

Read the 34th chapter of Ezekiel concerning the "shepherds" of Israel.

It applies very correctly to the shepherds in Israel when Christ proclaimed Himself the Good Shepherd.

What kind of shepherds were they?

They were cowards and liars and thieves, adulterers and idolaters and vile.

They were intensely in earnest in making proselytes, and when they made them they were "two-fold more the child of hell," than themselves, as Christ said.

These false shepherds sent for this man to whom Jesus had given sight. They never took much interest in that blind sheep of theirs until that day. Then they took a mighty deal of interest in him, because

THEY WANTED TO CLOSE HIS MOUTH, AND PREVENT HIM FROM SPEAKING THE FAME OF JESUS.

Now that is what some of the shepherds are wanting to do in Chicago and elsewhere to-day. They want to close the mouths of all the people who have been healed.

They say to such, "You must not say anything about that in this church. You will have to get out, if you speak about Divine Healing. You can not do it?

This is the talk of false shepherds in Israel.

But I advise you to do it, no matter what they say.

"Well they will turn me out."

Well, then, *be turned out*. Christ will take you in.

Look at the story of this man.

They called the man and they asked him if he had been blind.

He said, Yes, you all know I have been blind.

Well, how did you see?

Well, a man that is called Jesus, anointed my eyes, and sent me away to the pool of Siloam to wash, and I washed, and came back seeing."

Here was this man who had never seen that splendid Sacred Council of the priests. He had never seen the august high priest with his breast-plate and its brilliant jewels. He

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had never looked upon that Sanhedrin, that Sacred Seventy of Israel's greatest men. It was enough to dazzle any man to look at that sight for the first time.

This man had been all his life blind; but somehow he was not dazzled a bit.

Doubtless he knew a good deal about these priests. He had been blind, but he had not been deaf, and he had heard a good deal. These beggars at the gates of the Temple knew the real character of many of these priests. Possibly he knew how Christ had convicted them all publicly of sin, as narrated in John 8, when they brought to Him a woman taken in adultery. He knew that they talked religion but lived like devils.

I tell you there are many professors to-day who talk like saints and live like devils.

A lady came to me one day and said, "Doctor, I have been a long time in the wilderness, and I will tell you why: I though so much of Dr. So and So" (a great preacher) "and I wanted so much to be near him that I went to his house and became one of his servants, just that I might get near him; and he made me an infidel. I found that the man whose eloquence as a preacher enthralled me was playing cards and drinking whisky in his home: for I often gathered up the cards in the morning in the disordered room where he had been playing cards the previous night and drinking with deacons and members of his own church."

A man that preaches like a saint in his church, and lives like a devil in his home, is one of the worst of men.

Now, these priests of Christ's day were men of that kind, and this honest fellow doubtless knew a great deal about them.

He saw their meanness stamped upon every one of their faces. Grand looking men, magnificently attired, with broad phylacteries on their brows and hands, the Word of God bound there on their bodies, but not found in their hearts. He saw them with the pretentiousness of their various high offices, looking very grave and very severe, very awful.

They were going to stop this fellow talking. That was what they got him there for.

So they continued the examination. "Well," they said, "how did He do it?" He told them. "Well," they said, "as for this fellow Jesus, we do not know whence he is, but give God the glory. Give God the glory, and do not talk anything about Jesus."

Well, he said, "It is a very strange thing if you do not know whence He is. He opened my eyes, and I am going to give him glory;" because, as I suppose, he had been shouting "Glory to Jesus!" You have got to read between the lines. It is clear that He had been glorifying the Name of Jesus.

Well, they got very angry then.

You see, they had lied to him. They had said Jesus was a sinner, and now they said they did not know whence He was.

The man had said:

"Herein is a marvellous thing, that ye know not from whence He is, and yet He hath opened mine eyes.

"Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him He heareth.

"Since the world began was it not heard that any man opened the eyes of one that was born blind.

"If this man were not of God, he could do nothing."

How bold and clear and true is this Witness to Divine Healing!

But this enrages them beyond all bounds: for they are full of devils.

And they answered him: "Thou wast altogether born in Sin, and

DOST THOU TEACH US?"

No, of course, you can not teach them.

You never can teach men of that kind in any age.

I tell you for the most part the ministers of the Church of God are unteachable. They will not be taught. "Dost thou teach us?" is the attitude they *take in* Chicago to-day towards me.

"Who is Dr. Dowie? Who is he *I should like* to know? Can he teach us?"

No, Dr. Dowie can not teach you, you hypocrites. (Laughter.) He might be able to teach a poor low down sinner or a humble saint, but he can not teach you, you false shepherds who drive God's sheep back from the Fountains of Life. You can not be taught.

"Dost thou teach us?" they cried long ago. "We are Moses' disciples."

Yes, I know you are by your descendants who are Baptists, Presbyterians, etc,, etc., etc., everything but Christs'. (Laughter.)

One cries, "I am Luther's disciple;" another "I am John Knox's disciple, another "I am John Wesley's disciple," etc.

I wish in His Name that you would be Christs'. (Amen.)

Then you would have some teachableness about you. You can not teach such people anything. History repeats itself. "Dost thou teach us?"

They got his parents there.

The parents were shrewd. You can see where he got his shrewdness from.

The priests said, "Is this your son, whom *ye say* was born blind?" Insinuating that there was a conspiracy about it. There are some folks saying the same kind of thing to-day. "Is this your daughter whom *you say* was sick and had cancer?"

"Well," they say, "how did he get his sight?"

"Well, we do not know. We were not there. We can not say. He is of age ask him." (Laughter.)

Yes, he was most manifestly "of age." He was too old for the Jewish rabbis.

Now they get very angry; for they had passed a law which is thus described:

"The Jews had agreed already, that if any man should confess Him to be Christ, he should be put out of the synagogue."

It was a terrible weapon, and they held it over the head of every Jew who acknowledged Christ.

They would be cursed in the Temple of their God, and driven out, never permitted to enter into the Temple any more.

That was an awful punishment for a Jew.

He had been brought up to that sacred spot as a babe, and presented in the Temple. It was a terrible prospect for that man who for the first time had entered the Temple of his God with his sight for the first time on that day. It was terrible to think he would never be allowed to enter that Temple any more. But he was true to God and to conscience and he refused to curse his Benefactor.

AND SO, HE IS "CAST OUT" BECAUSE HE BELIEVES CHRIST IS THE HEALER.

But look at the Good Shepherd.

He not only heals His sheep, but He seeks them out to enlighten and comfort them.

"Jesus heard that they had cast him out; and finding him He said, Dost thou believe on the Son of God?

"He answered and said, And who is He, Lord, that I may believe on Him?

"Jesus said unto him, Thou hast both seen Him, and He it is that speaketh with thee.

"And he said, Lord, I believe. And he worshipped Him."

You see he was all ready in his heart for this act of faith.

He was right with God.

THAT MAN COULD NOT HAVE PASSED ANY EXAMINATION ABOUT CHRISTIANITY,

because he did not know the first thing about Christ and His Claims.

But he was honest, and he was true to his God, and to conscience, and God heard him, healed him, and gave him fuller light.

I tell you this, I believe that God will hear an honest-hearted man, I do not care where he is. "In every nation he that feareth Him, and worketh righteousness, is accepted with Him." (Amen.)

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Cornelius was accepted before he was a Christian.

Make no mistake about that.

Good works are acceptable to God.

Prayers and alms go up to God with acceptance from honest hearts. I do not care who they are.

GOD CARES MORE FOR GOOD THOUGHTS AND DEEDS THAN HE DOES FOR YOUR FINE SPUN THEOLOGIES.

He does not care a pin about them and never commissioned His Church to construct them. "Is not the life more than meat?"

These priests were orthodox in their creed, but they were devils in their life, and Christ said, Listen to them, but do not do as they do.

I am not despising correct creeds, such as the Apostle's Creed. Correct creeds are all right, but a correct life is a long way better. A man may hold a correct creed and live a devilish life, but if a man is living according to conscience and is right in the sight of God, he may have a lot of holes in his creed; he may not be able to put it logically together at all, but the man is very acceptable to God, and that is the best of all.

I thank God that although this Witness to God's Way of Healing was cast out from the Church, he was received by Christ. He wanted to follow Christ, and doubtless was amongst those that were with Him all the way to Calvary, and followed Him all the way to Heaven.

And now a long time since his eyes were closed in the Sleep of God, that which He gives to His beloved.

But they opened upon the sight of the Good Shepherd in the midst of the Throne, and he has been led by the River of Life these long centuries, and he has been serving Him in Heaven.

But I want to put it to you that

THE SAME GOOD SHEPHERD IS GOING ABOUT ON EARTH STILL FEEDING HIS FLOCK.

His flock! Who are they?

The poor and the weary, and the down-cast, and the sick, and the sad, and the sinful who do not know Him at all. They are His flock.

Long ago He was moved with compassion upon them as He saw them scattered abroad, fainting, "tired and lying down as sheep without a shepherd."

Humanity is His flock,—sin-cursed and disease-smitten humanity is the flock for whom Christ died.

HE TASTED DEATH FOR EVERY MAN.

The poor harlot wanders at night in the streets, and in the bright sunlight of this beautiful Sabbath day hides her face in shame in some miserable den. Last night she was the plaything and the poor, miserable tool of devils. Alone, she hears the Sabbath bell far, far away as she heard it long ago in her forsaken mother's home. She looks out to-day; but there is no Sabbath bell ringing for her, and there is no one who invites her to the house of God. She remembers a time when it was not so. Oh God, how this Sabbath day comes to her! Its memories sting, as she thinks of the time, poor, silly, wandering sheep, when she was pure and loved by pure hearts, and she is an outcast now!

She drinks the Devil's Cup to drown remembrance of the Lord's; and yet, though she does not know it, the Lord is seeking to save and feed his wandering sheep, and is longing to lead her back to His fold.

What are you doing to feed Christ's sheep? What are you doing to bring them to Him? What are you doing to make them who are wandering in paths of sin and shame to-day know that the Great and Good Shepherd is here?

Zion must lift up her Voice with strength, and tell the good tidings.

What are the good tidings?

"GOOD TIDINGS OF GREAT JOY WHICH SHALL BE TO"—*whom?*

Audience:—"ALL PEOPLE."

Dr. Dowie:—To *all* people.

Now, never get that accursed word "some" in there, for it is accursed in that connection. Narrow creeds want to make it "*some* people."

I say No!

It is to *all* people; to the black man and the white man and the yellow man, and the poor mixture of them all; to the wicked and the weary and the sinful and the sin laden, everywhere!

There is one thing that "*never* fails," and that is God's mercy.

Do you hear that?

You want me to believe there is a time when it will fail. I tell you no! "The mercy of the Lord endureth forever, and ever and ever."

It is wider than the sea. It is higher than the highest heights, it over-arches all, and there is no place where earth's sorrows are more felt to-day than in the Kind Shepherd's heart in heaven, and there is no place where earth's failings have such kindly judgment given as at His Throne.

"There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood.

For the love of God is broader
Than the limits of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

Only give up your sin, only tell it to Him.

He has come to-day to bless these wandering spirits of yours.

He will take us and lead us by pastures so bright and so green, by the River of Life, and give us that strength that we daily need. And by and by, having faithfully led us all our journey through, He will lead us into the Fold where no sin enters, nor any sorrow, and where there is no winter and no night! Amen!

All who want to give themselves to that Shepherd, Rise!

[Apparently the entire audience, many in tears, arose.]

Follow me in prayer!

My God and Father, in Jesus' Name, for His sake, take me as I am, make me what I ought to be, in Spirit, in Soul, in Body. Help me to do right to any whom I have wronged, to confess, to forsake my sin, and to do right in Thy sight, as well as to all men. Give me Thy Holy Spirit. Lead me, oh Shepherd Divine! Forgive my wandering, and my sin, and give power to overcome, for Jesus' sake. Amen [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After singing the closing hymn, Dr. Dowie pronounced the following

BENEDICTION:

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.

"And the word of the Lord came unto me, saying,

"Son of man prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

"Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

"And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the earth, and none did search or seek after them."

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„Om det er din Villie."

(Af John Alex. Dowie.)

(Fra Engelsk ved M. Johnson.)

Det er en stadig Erfaring i vor Tjeneste at faa høre den Bekjendelse fra de Kristnes Læber, som søger Herren for Helbredelse, at de har altid bedet til Gud for Befrielse fra Smerter og Sygdomme, men paa det Vilkaar: „Om det er din Villie." Dette er Aarsagen i Titusinder af Tilfælde, som ikke har fundet Befrielse; thi saadan en Bøn er ikke Troens Bøn og ikke i Henhold til Guds Villie som os aabenbaret.

Naar vi siger dette, bliver vi mødt med en Mængde Modsigelser i Forsvar af denne Bøn, hvilket i Korthet anføres saaledes:

1) Det er formasteligt at bede paa nogen anden Maade, siden Guds Villie i denne Sag ikke er kjendt.

2) Maaske at det er til Guds Ære, at vi ikke skal vorde helbredet.

3) Denne Bøn berettiges ved Bønnen af den Spedalske: „Herre! om du vil, kan du rense mig."

4) Den er berettiget ved Bønnen af vor Herre: „O, min Fader, om det er muligt, da lad denne Kalk gaa fra mig; dog ikke, som jeg vil, men som du vil."

5) Den er berettiget ved Bønnen af vor Herre, eller rettere den Bøn, som han lærte sine Disciple at bede: „Ske din Villie!"

Vi vil i al Korthet forsøge at besvare disse fem Punkter og vise de Vilfarelser, som er indesluttede i dem.

1) Det kan aldrig blive formasteligt at bede med rent Alvor om Helbredelse, hvis alle Betingelser fra vor Side er fuldstændig opfyldte, da Gud har aabenbaret sig selv i enhver Tidsalder som Helbrederen at sit Folk og det er hans virkelige aabenbarede Villie at helbrede alle saadanne som kommer i Tro, forladende sig paa hans Pagts Navn og Forjættelser. Det er formasteligt at tvivle paa det som Gud har sagt, eller at bede i nogen anden Aand end i tillidsfuld Modtagelse af, hvad han har lovet. Han har sagt: „Jeg er Herren, som helbreder dig" (2 Mos. 15, 26), og dette er et evigt Pagtsnavn, Pagtsnavnet af Jehova (Raphi), saa at den Troende kan synge: „Min Sjæl, lov Herren, — — — som forlader mig alle mine Misgjerninger, og som læger alle mine Sygdomme." Dette Navn, uforanderlig som Gud selv, aabenbarer hans Natur som Helbreder af sit Folk, og det er skrevet med hans Finger i hans uforgjængelige Ord, og hans Forjættelser er i fuldkommen Harmoni med denne Aabenbaring af ham selv.

Profeter og Poether, Evangelister og Apostler, indblæst af Guds Aand, gjentage disse Løfter paa tusinde Maader. Profeterne fortæller om Jehova aabenbaret i Kjød, som vilde komme i Tidens Fylde, ikke bare som Frelser, men ogsaa som Helbreder og Renser af sit Folk. Esaias 35te Kap. indslutter denne herlige trefold Velsignelse af Frelse, Helbredelse og Hellighed. Frelsen først. „Han skal komme og frelse eder" (V. 4). Dernæst komme Helbredelsen, „Da skal de Blindes Øine aabnes, og de Døves Øren oplades; da skal en Halt springe som en Hjort, og den Stummes Tunge synge med Fryd" osv. (V. 5-6). Og saa kommer Hellighed, hvilket er den banede Vei, hvilke de Forløste skal gaa, nemlig „Helligdommes Vei" (V. 8).

Evangelisten fortæller til vor Beundring den herlige Tildragelse i Synagogen i Nazareth (Luk. 4), hvor vor Immanuel udfolder sin Mission i den første nedskrevne Prædiken efter hans Daab, hans Fristelse og Triumf, og vor Herre erklærer der, at hans Mission er baade at frelse og at helbrede. Under hele hans Tjenestes Tid er det hele Evangelium af Frelse og Helbredelse forkyndt og gaar Haand i Haand og skrives atter og atter, saaledes for Exempel i Math. 4, 23 og 9, 35, nemlig: „Han (Jesus) gik omkring, lærte, prædikede og helbredte al Sygdom og al Skrøbelighed iblandt Folket."

Sandeligen, vi maa udraabe med Profeten: „Visseligen han har taget vore Sygdomme paa sig og baaret vore Piner", og med Mathæus, naar han slutter Beretningen om denne underfulde Helbredelsesaften i Kapernaums Gader (se Math. 8, 16-17): „Han selv tog vore Skrøbeligheder og bar vore Sygdomme."

Atter og atter er hans Villighed til at helbrede alle som kommer i Tro, bevist, og det uden Forskjel. Ikke en eneste Gang sagde han: „Jeg vil ikke!" men hans: „Jeg vil!" ringer ud *paa alle Sider af* Evangeliet.

Apostler, Profeter og Lærere ned igjennem den tidligste Alder af Menigheden gjentager og beviser det i de inblæste Epistler og Menighedens andre hellige Skrifter, at den samme Villighed hos Herren var til at helbrede og det uden Undtagelse for alle, som forlod sig paa ham. Med mindre at han har forandret sig, og hvis det var Tilfældet, vilde han ikke være Gud, saa er han fremdeles sit Folks Helbreder. Lader os frydes over, at den Hellig Aand endnu blæser paa vore Hjerter disse inspirerede Ord: „Jesus Kristus er igaar og idag den samme, ja, til evig Tid." Siden det er saa, er han mægtig, villig, længselsfuld og nærværende til at helbrede; thi han er ikke bare en uforanderlig, men en og saa nærværende. Herre ligesom han sagde: „Se, jeg er med eder alle Dage indtil Verdens Ende."

2) Det kan ikke være til Guds Ære, at nogen af hans Børn ikke skulde blive helbredet, siden Gud aldrig er forherliget i vore Sygdomme mere end i vor Synd; thi baade Sygdom og Synd er klarligen Satans Gjerninger. Gud er forherliget i at udfrie os fra Sygdomme, og intet Sted er der skrevet, at Gud er forherliget i Sygdom. Den feilagtige Forklaring af vor Herres Ord in Joh. 11, 4 har vildledet mange just ved at give dem den falske Udlæggelse, nemlig, at Gud er forherliget i vore Sygdomme. Da Jesus modtog Budskabet fra Lazarus' Søstre: „Herre, se den, du elsker, er syg," sagde han ikke, at Gud var forherliget i hans Sygdom, men han sagde: „Denne Sygdom er ikke til Døden, men til Guds Ære, forat Guds Søn skal blive forherliget derved." Denne herlige Erklæring blev overflødigen bevist ved den underfulde Aabenbaring af hans opreisende og helbredende Kraft, og han var herliggjort som Guds Søn ved at befrie sin Elskelige fra Djævelens Magt, som er Ophavsmand til Sygdom og Død. Jesus sagde ikke: „Gud gjorde ham syg, for at jeg skulde blive, herliggjor; ved at befrie ham," men han sagde med andre Ord, at Guds Herlighed i hans egen Person skulde blive aabenbaret ved at befrie Lazarus fra den Onde, fra hvem Synd og Sygdom, Død og Helvede udgaar; det er fra Djævelen.

Kristus gik ikke rundt for at helbrede saadanne, som var overvældet af Gud, thi der er skrevet i Ap. Gj. 10, 38: „Gud salvede Jesus af Nazareth med den Hellig Aand og Kraft, han, som gik omkring og gjorde vel og helbredede alle, som var overvældet af Djævelen; thi Gud var med ham." Siden alle Slags menneskelige Sygdomme er den Ondes Gjerninger, hvorledes kan da disse urene Sygdomme og pinefulde Skrøbeligheder være Guds Villie, og hvis vi tror det, som Johannes siger, nemlig: „Dertil er Guds Søn aabenbaret, at han skal afskaffe Djævelens Gjerninger" (Joh. 4, 8), da maa vi tro, at han kom for at afskaffe Sygdom, og Gud er altid herliggjort ved at afskaffe Sygdom fra sit Folk.

Hvor herligt det skal blive, naar fra de fire Veir Guds Aand skal blæse paa en Masse af Guds Børn, som lider, er sorgfulde og døende, og er i deres Grave, hvad praktisk Hjælp angaar. Hvilken herlig Magt, vil blive, givet Guds Menighed, naar disse, som nu er unyttige i Kampen, vil opstaa paa hans Befaling, fyldt med guddommeligt Liv og fyldt af hans helbredende Kraft i enhver Del af deres Aand, Sjæl og Legeme. Hvilke mægtige Stød vil ikke da blive uddelt i Jesu Navn og i hans Magt mod Satans Rige, og hvilken Mængde vil ikke blive sat fri ved disse triumferende Hærskarer, naar de gaar foran som en overordentlig stor Armee til at forkynde en fuldkommen Forløsning, ikke bare for Aand og Sjæl, men ogsaa for Legemet.

Denne underfulde Magt hvilede paa Menigheden i dens herlige Morgen, og nu er Natten kommen. Det sande profetiske Ord opmuntrer os til at tro, at han, som kommer for at tage os ud af Verden, sine Egne, vil gjøre dem skikkede for sit Komme ved at "give dem Helbredelse." Dette Helbredelsesværk vil blive gjort til en velsignet Tjeneste en liden Stund, førend „han selv skal komme ned af Himlen med et Anskrig, med Overengelens Røst og med Guds Basune." Det vil ikke blive fra utrættelige Sygesenge, lidende af Kræft og Rheumatisme og Feber at de „kloge Jomfruer" skal gaa ud med glade Sange og frydefulde Trin for at møde deres Herre, men de skal gaa ud at møde ham med Olie fyldt paa deres jordiske Kar, og førend han kommer, vil han blive forherliget i at befrie dem fra de hæslige Mærker efter Satans Fingre. Paa alle Evangeliets Blade og i Ap. Gj. læser vi dette: „De prisede Israels Gud naar de saa den mægtige Kraft af Jesu Navn i Helbredelse af de Syge," og saa vil det blive igjen. Det er Guds Villie, at vi skal blive helbredet.

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3) Den Spedalskes Bøn kan aldrig retfærdiggjøre Brugen af Ordene: „Om du vil," eller: „Er det din Villie," siden vi har Herrens Svar til den Spedalskes Bøn i disse to herlige Ord: „Jeg vil." Naar den Spedalske sagde: „Herre, om du vil, kan du rense mig," erkjendte han i sin Tilbedelse først, at Kristus var hans Herre og Gud, paa hvem han forlod sig for Frelse, og dernæst ved Ordene: „Du kan," fremstiller han sin Tro paa Herrens Kraft til Helbredelse, men han var endda uvidende om Herrens Villighed, som just da afflører sin herlige Villie. Den Spedalske sagde: „Om du vil," og ved at tale saaledes fremstiller han sin Tvivl om Herrens Villighed, men naar Jesus sagde: „Jeg vil," bad den Spedalske ikke længere: „Om du vil"; havde han gjort det, saa havde han ligefrem syndet.

Kristi Svar til den Spedalske er hans Svar til alle sande Troende: „Jeg vil," og at gjentage den Spedalskes Bøn: „Om du vil," er at tvivle paa, om det er Herrens virkelige Svar eller ikke, og at tvivle er Synd. Om den Spedalske havde vedblevet at bede: „Om du vil," efter at han havde fhavt Herrens Svar, vilde han aldrig været blevet helbredet, men derved undgaaet at faa røre ved Herren. Dette er, hvad mange Kristne gjør idag; de bliver ved at bede: „Herre, om du vil," endskjøndt de har hørt Herrens Svar, og derfor undgaar de ogsaa Herrens Hjælp.

Til enhver sand Troende idag, nedbøiet af Sygdom, taler Herren ligesom ved Bethesda (Joh. 5, 6): „Vil du vorde sund?" og om vi ikke er villig, kan han ikke helbrede os; thi han befaler, at vi skal tro paa hans Villighed, foruden noget „Om" eller „Men" eller nogen som helst Indvendig. Troens Sprog indebærer aldrig een Stavelse af Tvivl, og dette lille Ord: „Om" endog kun een Stavelse, er et Element af Tvivl saa stort, at ingen Bøn kan blive besvaret som indeslutter samme. Lad den Troende lytte til Herrens Svar til den Spedalske: „Jeg vil," og da aldrig gjentage de Spedalskes Ord af Uvidenhed, tilladeligt for ham, men ikke for os, nemlig dette lille fordærvelige Ord „om".

Naar en kom til Jesus med dette Ord og sagde: „Om du kan gjøre nogen Ting, da forbarm dig over os og hjælp os," var Herrens Svar ligefremt og klart: „Om du kan tro; alle Ting er mulige for den, som kan tro" (se Mark. 9, 23). Dette „Om" er aldrig paa Guds Side; hans Villie er aabenbaret, og der kan aldrig blive nogen Tvivl om hans Villighed til at helbrede. Derfor beror det bare paa den Kristne at kaste bort alle „Om" og sige: "Herre, jeg tror!"

4) Der kan ikke blive nogen Lighed mellem vor Bøn om guddommelig Helbredelse og Kristi bitre Raab i sin Sjæleangstes Time og svære Fristelser i Haven, naar han sagde: „Min Sjæl er bedrøvet indtil Døden." Som han selv havde sagt, var det umuligt, at denne Kalk kunde gaa fra ham; dette er bevist ved Henvisning til Joh. 12, 27, hvor han siger: „Nu er min Sjæl forfærdet, og hvad skal jeg sige? Fader, frels mig fra denne Time! dog, derfor er jeg kommen til denne Time." Og da var det, at han tog tilbage Bønnen og sagde: „Fader, herliggjør dit Navn!" og til dette kom der en Røst af Himmelen, sigende: „Baade haver jeg herliggjort og vil atter herliggjøre det." Det var alene i denne Opfyldelse, at den evige Villie og Diemed af den evige Treenighed, som gjorde det muligt for ham at blive Forløseren af Mennesket, og dette „Om" i denne Bøn var da fuldstændig tilbagekaldt med herlig Selvopofrelse for vor Frelse og Helbredelse og fuldkomne Forløsning. Han sagde: „Som du vil." Alt det, vi forlanger af de Kristne at sige, er: „Ikke, som jeg vil, men som du vil." Kun lad os vide klart, hvad denne Villie er, og da bede, at hans aabenbarede Villie skal opfyldes i os.

5) Der er ingen saadan Bøn lært, Kristi Disciple som denne, der ersaa ofte anført til Forsvar for dette Tvivlens „Om", nemlig: „Ske din Villie!" De Kristne har ingen Ret til at indsætte et fuldt Stop, hvor deres (engelske) Bibel ikke engang har et Komma. Bønnen, som vor Herre lærte sine Disciple, er optegnet i Math. 6, 10 og er ikke: „Ske din Villie," men: „Ske din Villie, som i Himlen, saa og paa Jorden." En meget forskjellig Bøn med et stort Maal for Øie fra denne forkortede og fordærvelige Bønfaldelse, nemlig: „Ske din Villie."

Bønnen, som den ofte er bedet, er en Bøn af Hengivelse til Guds ukjendte Villie, men det er klarligen ikke vor Herres Hensigt. Saaledes som han indblæser Bønnen, er det en Bøn om guddommelig Hjælp og Mægling, og bønfalder vor Fader i Himlen, at hans Villie maa ske i os nu paa Jorden just paa samme Maade, som hans Villie sker i Himlen. Overgivelse til den guddommelig Villie er en elskelig og skjøn Naadegave; men naar Bønnen, som vor Herre lærte os, er fordreiet og brugt af Kristne som en Grund for deres Overgivelse til Sygdom og Fordærvelse, hvilket er Djævelens Villie og Gjerning, bliver Fordreielsen af Bønnen en meget alvorlig Ting. Satan selv maa have optænkt og forsvaret igjennem kristelige Skrifter og Sange denne elendige Fordreielse af den Bøn, som vor Herre lærte os; thi den har været en meget heldig Forførelse i hans Hænder til at holde Millioner af Guds Børn bundne ved sine urene Lænker af Martrer og Pine og endog faaet dem til at forherlige Gud for hans (det vil sige Satans) Værk.

Udbredelsen af dette ved de Kristne har fundet Sted i mange Aarhundreder og er over al Maade forskrækkelig. En stor Del af elskelige, hellige og i Aanden opofrede Kristne har presset deres Læber mod Satans urene Fingermærker paa deres Legeme og sagt, seende op til Gud: Fader, ske din Villie." Tag som en Illustration Versene, skrevet af denne fortræffelige kristne Dame, Frances Ridley Havergal, hvilke har Titlen: „En Sang om Natten." Jen Note til dette lille Digt forklarer hun, at det var skrevet under forskrækkelig Pine en Søndag Eftermiddag den 8de Oktober 1876. Hun skriver:

Jeg tager denne Pine, o Jesus, som af din egen Haand,
At bære den, dertil du give Kraft i rette Mon;
Jeg tager denne Pine, o Jesus, som Tegn af første Rang
Paa, at du vogter nøie over hver min sande Trang,
At du, min gode Læge, vaager endnu over mig,
Og hvad det er dit Velbehag, skal ske fuldkommelig.

Jeg tager denne Pine,, o Jesus, og hvad du vælger maa
Den Sjæl, der elsker dig, ei nogen Gang forsmaa;
Jeg tager denne Pine, o Jesus, som Gave god fra dig,
Og vil lobsynge dig, omend min Røst er svagelig.

Det er din kjære Haand, min Frelser, der trykker mig saa svart,
Den Haand, der viser Naglens dybe Ar saa aabenbart,
Og under Skyggen af den, hvormed du skjuler mig,
Dens Tryk forsikrer om, at du mig elsker inderlig.

Det er sørgeligt at sige, og at sige det om En, hvis Minde er saa dyrebart i Guds Menighed, men siges skal det, at dette og Tusinder andre Digte og Skrifter af samme Slags, maa give Djævelen stor Fryd; thi disse Udtryk er en absolut Spot imod Gud. At sige, at en pine fuld, forskrækkelig og uren Sygdom, som fortærer og ødelægger et nyttig Liv, er indplanter der med Frelserens Haand, Helbrederen og Renseren, den uforkrænkelige Gud, fra hvem intet Urent kan komme, er at sige det, som ikke er sandt. Der er ikke mere virkelig Sandt i Miss Havergal, end der var i Job, naar han sagde: „Forbarmer eder over mig, I, mine Venner! thi Guds Haand har rørt mig," naar ikke en eneste uren Byld paa Jobs enlendige Legeme var plantet der af nogen anden end af Satans urene Haand; thi der er skrevet: „Da foer Satan ud fra Herrens Ansigt og slog Job med en ond Byld fra hans Fodsaale og indtil hans Hovedisse" (Job 2, 7).

Lad os se lidt nøiere paa denne Bøn, som Herren lærte os, og vi skal faa se, hvor fuldstændig modsat den er fra dens Fordreielse. Som vi før har sagt, er det en Bøn om guddommelig Hjælp, at vor Faders Villie skal ske i os nu saaledes som den sker i Himlen.

Til at forstaa dette, lad os derfor i Indbildningen forlade denne Jord og disse nederste Skyer og vinge vor Vei igjennem alle Stjerner, lade Sol og Solsystem bagom, indtil vi kommer til den høieste Himmel og naar „Staden, som har Grundvold, hvis Bygmester og Forarbeider er Gud." Lad os nu staa fremfor en af disse herlige Porte af den himmelske Stad. Der i al dens Herlighed skinner Staden, og dens Lys var som den kosteligste Sten, som krystalklar Jaspis. Dens Mure stiger op store og høie, et tusind og fem hundrede Mile opad indtil den skjønne Sky og udbreder paa enhver Side i samme Maal. „I Henhold til et Menneskes Maal." Alt straaler af Herlighed, de mange Værelser opstiger Række paa Række i denne Hovedstad op til Thronen af den Evige. Ved en af disse Perleporte ser vi Ansigtet paa en hæderfuld, forsvarende Engel, og vi siger: „Fortæl os, o Velsignede, er dette Himlen, hvor Guds Villie sker?" Og han svarer: „Ja."

Vi spørger igjen: „Fortæl os, o Velsignede, er der nogen Synd inden disse Jaspis-Porte?" Og han vil sige: „Nei; thi Faderens Villie sker her, og der hvor hans Villie sker, kan ingen Synd indkomme."

Tilbage fra disse herlige Porte kommer vi ned igjen paa Jorden og

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knæler nu ned paa denne Fodskammel; vi løfter vore Øine til Himlen og siger: „Fader, din Villie ske i mig paa Jorden denne Dag, just paa samme Maade, som den sker i Himlen, og som der ingen Synd kan være i Himlen, giv at al Synd maa nu blive taget fra mit Hjerte, og at din hellige Villie der alene maa regjere; gjør min Aand ren, saaledes som du er ren." Vil denne Bøn blive hørt, hvis den kommer op til vor Faders Øre i Jesu Navn? Var den ikke hørt, vilde Guds Throne falde og Guds Ord feile, som udraaber gjennem Jord og Himmel: „Jesu Kristi, Guds Søns Blod, renser os fra al Synd."—„Jeg tror det," raaber den Kristne. „Jeg tror det nu, at det er hans Villie, og at jeg igjennem Troen og ved hans Kraft er renset fra Synd," og saa gjør vi, Hallelujah!

Men lader os opstige igjen og vinge vor Vei i Aanden over disse nederste Skyer og engang til staa ved Siden af den gyldne Stad. „Fortæl os, o Velsignede, fortæl os, siger vi: Er der inden disse Jaspis-Mure, inden disse herlige Værelser, hvilke stiger op over den op mod Guds Throne, nogen, i hvem Sygdom, Død, Sorg, Strig eller Pine boer? Og hvis en Engels Ansigt kunde bære Præget af Pine og Rødmen af Skam, vilde det blive hos ham, fra hvis Læber, blandet med Sorg og Misfornøielse Svaret vilde komme i et alvorligt Ord: „Nei."

„Hvorfor, o Velsignede?" spørger vi. Thi hvilket Spørgsmaal han maa svare:

„Har I ikke læst, at intet Urent skal komme ind i den, eiheller hvad der øver Vederstyggelighed og Løgn?" Og han vil fremdeles sige: „De første Ting er vegne bort, Faderens Villie sker, og Haanden af Menneskets Besmitter kan ikke mere besmitte; thi Faderens Villie sker i hele Himlen."

Vi nedstiger og bøier vore Knæ paa denne Jord, som er Guds Fodskammel; vi ser op til Himmelen, hvilken er Guds Throne, og vi raaber: „Fader, o min Fader! Lad din Villie ske i mig paa Jorden idag, saaledes som den nu sker i Himlen, thi Sygdom og Fordærvelse ødelægger nu mit Legeme, hvilket er dit Tempel. Rens mig fra enhver Kjødets Besmittelse, ligesom du har fra enhver Aandens Besmittelse, og helbred mig fuldkommen i enhver Del. Lad din hellige Villie nu ske.

Vil denne Bøn blive hørt? Om det er en Troens Bøn saa er der skrevet: „Troens Bøn skal frelse den Syge," og Himlen selv maa falde til dybeste Helvede, førend dette Ord kan feile. Men feile kan det ikke, thi det er umuligt, at Gud skulde lyve. Han har lovet, og han maa holde."

O, at hans Villie maa ske, og at du, kjære Lidende, som maaske læser disse Linier, ikke længer skulde tvivle paa Villigheden af din Herre til at befrie dig fra al Fiendens Magt, og gjøre dig skikket til at „ære Gud med Legeme og Aand, hvilke hører ham til."

Og nu, Elskelige, hvorledes kan vi bedre slutte disse Ord end ved at bede dig bandlyse for evigt dette slæbnesvangre „Om," som holder dig fra at røre ved Kristi helbredende Haand, der venter paa at helbrede dig nu. Vi vil bare tilføie vor varme Opmuntring og vor inderlige Bøn for dig med Apostelen Paulus' Ord: „Styr det Onde under alle Skikkelser. Men han selv, den Fredens Gud, hellige eder ganske og aldeles! og gid eders ganske Aand og Sjæl og Legeme maa bevares ustraffelige i vor Herres Jesu Kristi Tilkommelse? Han er trofast, som eder kalder; han skal ogsaa gjøre det" (1 Thess. 5, 22-24).

Lad ham gjøre det, og Glædens Sange vil lyde gjennem Jord og Himmel, over at Faderens Villie sker, og du, som har ventet saalænge, skal faa glædes og „blive frigjort fra Forkrænkelighedens Trældom til Guds Børns herlige Frihed," ikke bare ved Modtagelsen af „Aandens Førstegrøde," men ogsaa af „vort Legems Forløsning."

„Er ist noch Heute Derselbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieses Büchlein enthält die Geschichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beschreibung des ersten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es ist von Gott Vielen zum Segen benützt worden, und viele hundert tausende von Exemplaren sind gedruckt worden. Möge es auch in dieser neuen Form Vielen zum Segen gereichen.



NEW ZION TABERNACLE

IN THE CENTER OF CHICACO.

ZION HEARD AND WAS GLAD."

We are able to announce that we have secured a New Tabernacle for Zion, and we have pleasure present our readers with a beautiful picture of the building.

It is situated close to the center of Chicago, on Michigan Avenue, (Nos. 1621 to 1933) near 16th Street, within half a block of the First Regiment Armory, one of the great buildings of the city.

It is within a few minutes' walk of ZION HOME, which is on Michigan Avenue and 12th Street

It is within easy reach of all parts of the city and suburbs, being surrounded by lines of communication, and is on one of the finest and quietest Boulevards of Chicago, an Avenue more than ten miles long

The Illinois Central Railway Depot at 16th Street, the Cable Car Street Railways on Wabash Avenue and State Street, the Elevated Railway between these streets, and the Cross-town Car Line on 18th Street, environ the new location on three sides at distances of from one to three blocks

The building now erected is a Large White Stone Church, of massive architectural design, and of most imposing appearance. It is 133 feet long by 93 feet frontage, is high in the roof, and is very substantial and strong in every way.

It is situated on a lot 163 feet by 128 feet, and is set back 30 feet from the Avenue, which portion is paved with stone, leading up to a high-arched entrance.

It was occupied as a Church for a few years, known as St. Paul's, but was abandoned by its congregation, who moved further south.

But it will require complete renovation and many additions to its interior arrangements in order to suit it for our purposes, so that it may accommodate an audience of, at least 4,000 persons

Possession will be taken, it is expected, not later than November 1st, but it will take some time, possibly about two months, to prepare the building.

We hope to open Zion Tabernacle No 3, therefore, about the beginning of 1897.

Estimates of the cost of alterations, new seats, lighting, cleaning, etc., have been made, and we think that it will require fully $20,000 to effect the needed improvements.

Large as this sum is, it is much less than would be required to provide accommodation by building a suitable place in a central part of Chicago, and it leaves us absolutely free to pursue our plans for our permanent ZION TEMPLE on a larger scale outside of the city.

Meanwhile, we are laying the foundations of a great work for the Christian Catholic Church and the Divine Healing Mission which are, by the goodness of God, exerting so great an influence for good upon all parts of Chicago and America. Whatever the future needs of the permanent organizations of the Church may be, we shall be in a better position to deal with them by leasing for five years than by purchasing or building in Chicago at the present time. We must be free to follow where God is manifestly leading.

And now, we know that we shall not call in vain upon our friends in all parts of the world to help us quickly with large contributions to this enterprise for sin-stricken and disease-smitten humanity.

Our one desire is to carry Leaves of Healing from the Tree of Life, the Gospel of a Perfect Salvation through Faith in Jesus Christ our Lord for the spirits, the souls, and the bodies of all mankind, in every age, in every clime, and in every nation.

Chicago is one of the "high places of the field" in the Great Conflict between God and Satan, and good work done here at once finds its way to all the earth, through its cosmopolitan population.

Dig up your buried talents of gold and silver, and let them be transformed into a great multitude of Crowns for Christ in the New Zion Tabernacle during the coming five years! Men and women redeemed from Sin and Satan, Disease and Death and Hell are Crowns of Glory and Rejoicing.

The record of our work for God during the past two years justifies us in thus writing, and in calling upon all true followers of Christ to "come to the help of the Lord against the mighty" powers for Evil which are concentrated in this great and wicked city. May it become good as well as great.

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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, NOVEMBER 6, 1896.

EDITORIAL NOTES.

BLESSED BE THE LORD OUT OF ZION."

"Our Fathers' God to Thee,
Author of Liberty,
To Thee we sing;
Long may our land be bright,
With freedom's holy light,
Protect us by Thy might,
GREAT GOD, OUR KING."

As we heard the last line sung by the Great Assembly in the Chicago Auditorium on Flag Day, October 31st, we felt that the National Anthem of America proclaimed the Supreme Government to be a Theocracy.

THEOCRACY is the Rule of God as King.

WE appealed to the King that He would defeat the designs of the Destroyer of Nations, whose seductive arts were being used to lead this Nation into paths of Sin and Shame.

HE has answered, as we believed He would, if the wise and thoughtful of the people would do their duty.

THE PRESIDENT-ELECT OF THE UNITED STATES for four years from March 4th next, is Hon. William McKinley.

ALMOST without exception, the vote of Zion in Chicago was cast for him, and we are satisfied that we have done right in advocating his election to the Highest Office in the Gift of this Nation.

THERE is no Executive Power in any Nation greater than that of the United States, and it is well that this is so when the power is in wise and good hands.

IT was by an act of Executive power that President Abraham Lincoln set all the slaves under the Stars and Stripes free on January 1st, 1863, "in virtue of his authority as Commander-in-chief, and as a necessary war measure for suppressing the rebellion."

THE anarchists do not remember a recent exercise of the Commander-in-chief's authority, on the part of President Cleveland in "suppressing rebellion" in Chicago.

THE anarchistic forces who have just been defeated have given expression to their undying hatred to Divine order and to good government in a letter from their most bitter leader, John P. Altgeld, whom Illinois has rejected by an overwhelming majority as candidate for the office of Governor, which he has so shamefully degraded.

HE again attacks President Cleveland for simply doing his duty, and shows his hatred of those who have triumphed over him, by calling them "vermin," "deadheads," "birds of prey," "lepers," etc., and again endeavours to stir up an unprovoked war with England.

HE threatens four years of agitation, and prophesies victory for his anarchistic platform in 1900. But his shrieks are like the cries of the poor struggling, drunken wretch who is being borne off to prison, and who curses his captors, the guardians of the public peace.

CHICAGO has made a splendid record during the election, and there cannot be a doubt but that the best elements of society are now in control of the city, state and nation.

ONLY two days have elapsed since the election, and yet already the wheels of industry are moving faster, and there are tens of thousands of workmen in the land back again at their employments, who would be in idleness, but for the happy results of last Tuesday's vote.

ON every side men are looking forward to a period of rest, and the vagaries of finance indulged in by the street politicians at almost every corner are no longer listened to with any patience. The sharp "move on" of authority to all these idlers is now in order.

"HE that will not work neither shall he eat."

"MOVE on!" is now the cry in Zion, as indeed it has always been, and we are grateful to our many kind readers who have expressed satisfaction that we did our part in "the late unpleasantness."

READERS of LEAVES OF HEALING will remember the Testimony of Mrs. S. A. Kelly in volume 1, pp. 19-21. It is accompanied by her portrait. She had suffered for twenty-five years from inherited consumption and heart disease, and at last terrible hemorrhages set in. On October 28th, 1888, she received an instantaneous and perfect healing when she had reached her utmost extremity, and it was thought had died. Every anniversary of her healing has brought a letter of gratitude from her confirming her Testimony. This week we received one, from which we make the following extracts:

314 EDDY ST., SAN FRANCISCO, CAL.

REV. AND MRS. JOHN ALEX. DOWIE:

Dearly Beloved in the Lord:—Once more has come the anniversary, now the eighth, of that great day when our Lord graciously stayed the hand of death for me, in answer to your pleading, and once more I give testimony that He hath kept that which was committed to Him. . . . My lungs are entirely well, praise the Lord . . . Receive my everlasting gratitude for all you have been to and done for me. . . .

Yours in our Lord,

S. A. KELLY

IT is good to know that God not only heals, but keeps, through faith in Jesus, by the power of the Holy Spirit. We see this power in thousands of cases, but there was never a clearer proof than in Mrs. Kelly's case.

BAPTISM of Believers next Lord's Day,

CONSECRATION of Young Children on 15th,

PRAISE and Testimony Meeting all-day, on 29th.

CONTRIBUTIONS to New Zion Tabernacle are required immediately.

"BRETHREN, PRAY FOR US."

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it,

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5. and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy. (Thirty cents postpaid.) 10 copies postpaid, $1.25

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price five cents. 12 for 50 cents. 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience

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The Christian Catholic Church

AND **Divine Healing Mission.**

GENERAL OVERSEER,

THE REV. JOHN ALEX. DOWIE.

MEETINGS ARE HELD IN ZION TABERNACLE No. 2,

6104 Stony Island Avenue, opposite Jackson Park.

LORD'S DAY: 10:45 A. M., 2:45 and 7:45 P. M.	Church Meetings
ORDINANCE OF THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.	
ORDINANCE OF BELIEVERS' BAPTISM at the close of the afternoon service, on the second Lord's Day of each month.	
PRESENTATION AND CONSECRATION of Young Children to God at the close of the morning service, on the third Lord's Day of each month.	
ALL-DAY PRAISE AND TESTIMONY MEETING on the last Lord's Day of each month.	
TUESDAY: 2:45 P. M.	Divine Healing Meetings
THURSDAY: (CHILDREN'S DAY) 10:30 A. M.	
FRIDAY: 2:45 P. M.	

There are no charges of any kind made. Free will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.



ZION.

Conducted by the Rev. John Alex. Dowie and Mrs. Dowie.

Terms to guests will be forwarded on application.

This is the new Home for the Headquarters of Zion in Chicago, S. E. Cor. Michigan Ave. and 12th St., close to the Park Row Central Station of the Illinois Central Railway.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church, of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

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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.

VOL. 3. NO. 3. CHICAGO, NOVEMBER 13, 1896. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 41.

MISS LYDIA MARKLEY, 2329 N. Thirteenth Street, Philadelphia, Pa.

"THE LEGS OF THE LAME ARE NOT EQUAL," saith Solomon. But God makes them equal.

For sixteen years (from her fourth year) one of the legs of this Witness was three and one-half inches short, and partially paralyzed.

In one moment, through faith in Jesus, it was lengthened to an exact equality with the other, the partial paralysis passed away, and within eight months her foot grew two inches in length.

Her high-heeled boot hangs upon the walls of Zion Tabernacle, and she has given her testimony before many thousands of persons in this city.

When we are asked to tell how such a thing can be done, we refer all enquirers to God who did it.

We only know it was done.

And many other cases have happened just like unto it, of which testimony has appeared in these pages.

In one of these, that of Miss Otillia Wilker, the leg, which had been *short from birth*, was lengthened by five inches. The walls of Zion have that boot also, and many others like it are hanging there.

We do not dream these things.

Those are "Miracles of Healing" which prove the perpetuity of the Gifts of Healings and the Working of Miracles, both of which are Gifts of the Holy Spirit which God gave as a perpetual inheritance to His Church, with all the other Gifts which are "without repentance."



MISS LYDIA MARKLEY, 2329 N. Thirteenth Street, Philadelphia, Pa.

Those who say they have ceased contradict the Bible and facts which cannot be denied.

Those facts are now too numerous and indisputable to be ignored, and silly theories of nervous delusions will not account for them.

Cancers, paralysis, blindness, consumptions, spinal diseases, tumours, etc. are not nervous delusions, but very stern realities, and all these are on record in Zion as having been healed through Faith in Jesus, and many more.

The day for so-called scientific sneers, and for the opposition of hypocrites has gone.

We send this maiden round the world with her Message of Joy to all who have suffered as she did.

In doing so we append some of the details of the case which have appeared in the LEAVES OF HEALING.

May the Name of Jesus be glorified, and the Glad Tidings that He is the Unchangeable Saviour and Healer be extended in every land beneath the sun.

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[*Extract from Leaves of Healing of Jan. 11, 1895, page 267, being a portion of a report of a Praise and Testimony meeting held in Zion Tabernacle on Lord's Day, Dec. 30, 1894.*]

HEALING OF A PHILADELPHIA YOUNG LADY, AND LENGTHENING OF LEG THREE AND A QUARTER INCHES.

Introducing Miss Lydia Markley, Dr. Dowie said: "Now I want to take a very recent case of healing. As recently as last night.

Dr. Dowie added: "Our young sister came to the Home on Christmas night. Her leg from infancy, from the time of teething, was partially paralyzed and short. Last night when I was praying with about a hundred of our guests, I had promised this young lady that I would specially see her, and with Mrs. Dowie and her room companion, Miss Parker, I took her to my study. Within five minutes, she walked on equal feet. She was three and a quarter inches short, and she is standing here to tell the tale. Let her tell it. She is of age too,—she is twenty.

Miss Markley, of 2329 N. 13th Street, Philadelphia, Pa., said:—"I heard of Dr. Dowie's teachings in Chicago, in my far away home. I read the LEAVES OF HEALING, and studied the doctrines well. I arrived in Chicago on Christmas night, and on the following day I went into the Healing room and received a great blessing. Yesterday I again entered the Healing room, and at once felt that I would be healed. I went into the study with Dr. and Mrs. Dowie, and walked out as he said, upon equal feet, after he had prayed with and laid hands upon me. I praise God and give Him all the glory, and thank Dr. and Mrs. Dowie for their kindness."

Dr. Dowie added:—"What have you to say to that, Mr. *Dispatch?*"

Miss Markley added that Dr. Agnew, a great specialist in Philadelphia, had attended her; but that for a long time hers had been considered a hopeless case.

Dr. Dowie added:—"That is almost the only kind of cases I ever get."

(Extract from Leaves of Healing of September 6th, 1895, volume I., No. 49, pages 773-774-775, being a portion of a report of a Praise and Testimony Meeting, held in Zion Tabernacle No. 2, on Lord's Day, August 25th, 1895.)

Dr. Dowie:—Now I want to take a case from Philadelphia. She was healed last Christmas. She came along in the cold weather from Philadelphia. She is a teacher of music in that city. And instead of spending her Christmas with her father and mother and friends she came here for healing. Step forward Miss Markley.

PARALYSIS, AND SHORT LIMB.

Miss Lydia Markley, 2329 N. 13th Street, Philadelphia. She said to me that she does not think that her voice can reach this people. When we heard some say to Mr. Bates, "Speak louder," it is quite likely that it will not. So I will ask her questions, and get the testimony in that way.

Dr. Dowie:—What is your name? Lydia Markley?

Miss Markley:—"Yes, sir."

Dr. Dowie:—Do you live at 2329 N. 13th Street, Philadelphia?

Miss Markley:—"Yes, sir."

Dr. Dowie:—Tell us about your healing.

Miss Markley:—"First of all my limb was paralyzed."

Dr. Dowie:—Your trouble was paralysis?

Miss Markley:—"Paralysis; and my limb was 3¼ inches short."

Dr. Dowie:—How long did that paralysis and shortness exist?

Miss Markley:—"From the time I was four years old."

Dr. Dowie:—And you will not mind telling us how old you are now?

Miss Markley:—"Twenty-one."

Dr. Dowie:—For 17 years you had partial paralysis, and your limb was 3¼ inches short?

Miss Markley:—"Yes, sir."

Dr. Dowie:—When did you come to us?

Miss Markley:—"Christmas night."

Dr. Dowie:—When were you healed?

Miss Markley:—"The following Saturday."

Dr. Dowie:—How did it happen?

Miss Markley:—"I asked permission to go into the office, and you laid your hand upon my limb, and it came down."

Dr. Dowie:—It came instantly down to the equal length of the other; and has so continued?

Miss Markley:—"Yes sir; and my foot has grown two inches in length since that time."

Dr. Dowie:—And you wore a high-heeled boot; which is where? (Looking for the boot on the wall.)

Miss Markley:—"I've forgotten how it looks."

Dr. Dowie:—A question or two more. What doctors in Philadelphia treated your case?

Miss Markley:—"Dr. Agnew, of the University of Pennsylvania."

Dr. Dowie:—Who else?

Miss Markley:—"A number of other doctors. And a specialist."

Dr. Dowie:—And Dr. Agnew pronounced you incurable? And the Lord has healed you?

Miss Markley:—"Yes, sir."

Dr. Dowie:—And the limb remains the same length?

Miss Markley:—"Yes, sir. And has doubled in size; and the foot has grown two inches in length."

Dr. Dowie:—And you are well; and give praise to God?

Miss Markley:—"Yes, sir."

Dr. Dowie:—"I am informed that the pastor of the church of which Miss Markley of Philadelphia is a member, is present. Would he rise and confirm her statement? The Rev. W. Hamner Piper, I understand."

REV. W. H. PIPER CONFIRMS MISS MARKLEY'S TESTIMONY.

"I may say that I have been acquainted with Miss Markley, and her family, and I have known them for the last four years. The story that she tells us, that she was paralyzed when four years old, has been corroborated by her parents to me, and I have been in their home a great many times, and have known her father, and mother, sisters and relatives.

"She was examined by Dr. Agnew, who told her she states, that she would have to go lame all the days of her life.

"Through a brother in the church of which I was pastor some time ago, I came in contact with "LEAVES OF HEALING." I received a copy from Bro. Harrison, a minister in the same church with myself. That is the 'Brethren church.' Dr. Dowie has not said anything against that yet. You know we are all brethren.

"She found that there was healing for her, and by herself on the 24th of last December she started for Chicago, and got there at nine o'clock the next night. Christmas night it was. All alone, but God took care of her.

"And on the following Saturday, I was in her home talking with her parents concerning the matter, and a messenger boy came with a telegram, and handed it to me, and I read these words, "Rejoice with me, I am healed."

"A more glorious time has never come into my life, and I feel like saying that although I was a Christian and a preacher, I believe I was converted that night.

"Jesus Christ means something now. Ever so much more than he did then. The message went back in these words, 'Praise God from whom all blessings flow.' There is at least one church in Philadelphia where Divine Healing is preached."



NEW ZION TABERNACLE

IN THE CENTER OF CHICACO.

"ZION HEARD AND WAS GLAD."

We are able to announce that we have secured a New Tabernacle for Zion, and we here present our readers with a beautiful picture of the building.

It is situated close to the center of Chicago, on Michigan Avenue, (Nos. 1621 to 1633) near 16th Street, within half a block of the First Regiment Armory, one of the great buildings of the city.

It is within a few minutes' walk of ZION HOME, which is on Michigan Avenue and 12th Street.

It is within easy reach of all parts of the city and suburbs, being surrounded by lines of communication, and is on one of the finest and quietest Boulevards of Chicago, an Avenue more than ten miles long.

The Illinois Central Railway Depot at 16th Street, the Cable Car Street Railways on Wabash Avenue and State Street, the Elevated Railway between these streets, and the Cross-town Car Line on 18th Street, environ the new location on three sides at distances of from one to three blocks.

The building now erected is a Large White Stone Church, of massive architectural design, and of most imposing appearance. It is 133 feet long by 93 feet frontage, is high in the roof, and is very substantial and strong in every way.

It is situated on a lot 163 feet by 128 feet, and is set back 30 feet from the Avenue, which portion is paved with stone, leading up to a high-arched entrance.

It was occupied as a Church for a few years, known as St. Paul's, but was abandoned by its congregation, who moved further south.

But it will require complete renovation and many additions to its interior arrangements in order to suit it for our purposes, so that it may accommodate an audience of, at least 4,000 persons.

Possession will be taken, it is expected, not later than November 1st, but it will take some time, possibly about two months, to prepare the building.

We hope to open Zion Tabernacle No. 3, therefore, about the beginning of 1897.

Estimates of the cost of alterations, new seats, lighting, cleaning, etc., have been made, and we think that it will require fully $20,000 to effect the needed improvements.

Large as this sum is, it is much less than would be required to provide accommodation by building a suitable place in a central part of Chicago, and it leaves us absolutely free to pursue our plans for our permanent ZION TEMPLE on a larger scale outside of the city.

Meanwhile, we are laying the foundations of a great work for the Christian Catholic Church and the Divine Healing Mission which are, by the goodness of God, exerting so great an influence for good upon all parts of Chicago and America. Whatever the future needs of the permanent organizations of the Church may be, we shall be in a better position to deal with them by leasing for five years than by purchasing or building in Chicago at the present time. We must be free to follow where God is manifestly leading.

And now, we know that we shall not call in vain upon our friends in all parts of the world to help us quickly with large contributions to this enterprise for sin-stricken and disease-smitten humanity.

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

Report of Meetings in Zion Tabernacle No. 2, Lord's Day, Nov. 1 and Nov. 8, 1896.

SERMON: "PURITY."

The Ordinance of the Lord's Supper Celebrated by Hundreds of His Happy Children.

SERMON: "GO FORTH."

God's Message to His People Before the Coming of their Lord and King.

REPORTED BY A. D. JR. AND S. & E. W.

AFTERNOON MEETING, NOV. 1, 1896.

The meeting was opened by singing:

"I will sing the wond'rous story,
Of the Christ who died for me,
How He left His home in glory,
For the cross on Calvary."

After singing the above hymn Dr. Dowie read the Scripture lesson from the 11th chapter of St. Matthew.

"And it came to pass, when Jesus had made an end of commanding His twelve disciples, He departed thence to teach and to preach in their cities.

"Now when John had heard in the prison the works of Christ, he sent two of his disciples,

"And said unto Him, Art thou He that should come, or do we look for another?

"Jesus answered and said unto them, Go and shew John again those things which ye do hear and see:

"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

"And blessed is he, whosoever shall not be offended in Me."

That is, "shall not be stumbled in me."

"And as they departed, Jesus began to say unto the multitudes concerning John, What went ye out in the wilderness to see? 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 clothing are in kings' houses.

"But what went ye out for to see? A prophet? yea, I say unto you, and more than a prophet.

"For this is He, of whom it is written, Behold, I send My messenger before thy face, which shall prepare thy way before thee.

"Verily, I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he."

How again and again our Lord made that truth clear:

"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."

He said:

"Whosoever of you will be the chiefest, shall be servant of all."

A TRUE HUMILITY UNDER THE MIGHTY HAND OF GOD,

not a servile and abject cringing under the hand of man. There is a great difference between the two.

A divine humility is bold and brave, and that counterfeit of humanity which takes its name, but has none of its spirit, is time-serving, and fearful, and hypocritical.

THE LEAST IN THE KINGDOM OF HEAVEN WAS THE MASTER HIMSELF.

He said:

"I am among you as he that serveth."

Who stooped to deeper depths than He who took up from the lowest depths of human shame and crime and sin, with His pure hand, the degraded and fallen, and cleansed them from their sin, and from the sores of their sickness?

But He went deeper than that. Never forget it. He went lower than earth. To save man, He descended into hell, and they that have made their bed in hell found the right hand of God there, and He preached to the spirits in prison; to those that had been disobedient thousands of years before, when they sinned against God, and rejected the testimony of His prophet, who had been destroyed in that awful flood.

Do not forget it. The Book says it; that He went to the spirits in prison and preached to them.

I am glad there are some things written that make it so clear that deeper than earth's deepest depths, the gracious presence of our God is found. The Psalmist's words are true:

"If I make my bed in hell, behold, Thou art there."

Who has gone to deeper depths than the Christ who went to the dark world of spirits? went and left His dead body in the tomb, and then rose up and reanimated it by the Eternal Spirit, and ascended to highest heaven? He only has the right to sit on the highest throne who has gone to deepest depths, and they only can shine in the cloudless light of heaven who have gone down in the deep, dark abysses of sin, and human sorrow, and with patient love, and a divinely strengthened hand have brought help to those who needed help.

The deepest depths had to searched by the Christ. He that is least in the kingdom of heaven is the greatest.

"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

I think the marginal reading better.

"The kingdom of heaven is gotten by force, and they that thrust men."

The kingdom of heaven was never won by men that did not have force.

Never a more forcible man ever stood upon this earth as a prophet than John the Baptist. Coming in the spirit and power of Elijah he went by divine force into the hearts of men. By divine force he ascended the steps of Herod's throne, and tore the mask of adultery from the face of the adulteress, and called the divorced wife of Philip by her right name—the harlot that sat upon the throne.

He did not gain men, and

THE KINGDOM OF HEAVEN HAS NEVER WON MEN BUT BY FORCE.

Force!

A divine force.

A force that has many manifestations but still it is force.

A man said to me the other day something about the gentleness of the rain. I said, "Did you ever know its power as a force?" Let that rain gently fall, and keep on falling; let it fill the rivulets and the rivers; let them rise amid the mountains; let the great torrent roll down the mountain side. It is the aggregation of the mountains' gentle mists, and the mightiest force that can flow down into these valleys. That awful cataract, has come from the gentle little drops."

I have seen a few drops get into a stone and split a great rock asunder. It is always force that accomplishes great results. It is the divine force projected into humanity that saves men, the regenerating power of a divine life. Force, a glorious, divine force, not to be shrunk from; the force that commands repentance; that does not coax men to repent, but demands that they shall in the name of the most high God.

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A PRACTICAL APPLICATION.

You stinkpots! Do you hear me? I will force that word down your throats! You dirty stinkpots!

It is only force that can strike the dirty, filthy habits down, that will ever do any good in this world. The days are past forever for paltering with you, ye foul, stinking, devilish men, that spend your money in soaking your body with that infernal poison, and with your own breath ye cause the smoke of your torment to ascend forever and ever.

Christians? You smell like devils.

I have no notion of going on in this work excepting by a divine force. I believe the words that are written here:

"From the days of John the Baptist until now the kingdom of heaven is gotten by force, and they that thrust men.
"For all the prophets and the law prophesied until John.
"And if ye will receive it, this is Elijah, which was for to come."

Of whom the prophecy was written, as you will remember, the very last words in the Old Testament, four hundred years before, through Malachi:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Jehovah:
"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."

Elijah had to come, not himself, but in his spirit and power. John the Baptist was Elijah, and I will tell you before the Christ shall come again, the same Elijah-like spirit must go forth commanding men everywhere to repent. (Amen.) The same spirit.

One gets very weary of theological molasses. (Laughter.) I never knew it to bring anybody to repentance. It makes a very sick church.

"And if ye will receive it, this is Elijah, which was for to come.
"He that ears to hear, let him hear."

A great many persons have no ears, excepting for the outward sound; the inward spiritual hearing is not there. They have been deaf to God, and their ears are dull of hearing, as Jesus said:

"Unto them is fulfilled the prophecy of Isaiah, which saith,
By hearing ye shall hear, and shall in no wise understand;
And seeing ye shall see, and shall in no wise perceive:
For this people's heart is waxed gross,
And their ears are dull of hearing,
And their eyes they have closed;
Lest haply they should perceive with their eyes,
And hear with their ears,
And understand with their heart,
And should turn again,
And I should heal them."

These words were spoken in the very presence of men that shut their eyes and ears against the words of the Christ, and against the works that He wrought, men who went forward with murder in their hearts to nail Him to a cross.

Do not make any mistake. The world has not changed; the devil is not dead, and the same spirit obtains still.

"But whereunto shall I liken this generation? It is like unto children sitting in the markets, and calling unto their fellows,
"And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented.
"For John came neither eating nor drinking, and they say he hath a devil."

He did not come as Christ came. He had a mission to perform in the deserts, and the people had to come to him; but when the Christ came he received gifts; gold,—not silver,—frankincense and myrrh.

Those were the gifts to lay before the King, gold and frankincense, and myrrh, in His little bed in the manger.

The richest gifts the wisest men could bring from afar were laid down at His feet.

He was swathed in softest raiment.

He was brought up with tenderest love, and the garment that He wore was the rich, beautiful garment without seam, woven by hands of womanly love from top to bottom, and with the bright, beautiful fringe that multitudes had touched, and, touching in faith, had been made whole.

He moved amidst men, eating, drinking, a frequent guest in the homes of the rich, the friend of all men.

Joanna, the wife of Chusa, Herod's own steward, the treasurer of the government, was among His disciples and ministered to Him of her substance, and Susanna and Mary of Magdala, of whom it is written "out of whom He had cast seven demons," and they ministered unto Him of their wealth.

Do not make any mistake about it. The Christ did not go about the world with a camel's hair coat.

There are some people who believe they have a mission to go about the world with a poke-bonnet and a Salvation Army jersey. The Lord bless them.

If she can do more good by wearing a poke-bonnet I hope Mrs. Dowie will wear one (Laughter); but meanwhile, if you can not and do not feel you are called to wear a poke-bonnet, do not wear it for any sake, because the poke-bonnet does not become most people, and God takes no pleasure in sweet pure Christian women making themselves uncomely and unattractive. Beauty of face and form is a divine gift which good women can use in attracting men to Christ, even as it is mis-used in the service of the devil. It is in the nations where women are most dishonored that their faces are veiled in public at all times—filthy Mahommedan nations especially. Purity and beauty should never be veiled. A good woman's face is a whole volume of splendid sermons.

Do not make any mistake about it. The Lord has not forbidden us to wear soft raiment. I think we have got into the King's house where we have a right to wear it. (Amen.)

We have a great many things that John the Baptist never had. He did his work. But the charge against the Christ was that He wore delicate clothing; that He went into the houses of the rich; that He accepted presents of gold, and that He carried on His mission by means of offerings from the rich and the great, as well as from the poor. Who has a better right?

Do not make any mistake about it. The Christ went about as a man, but He had good raiment, so good that when they nailed Him to the cross it was such a beautiful robe that they did not care to tear it up. They cast lots for it to see whose it would be.

Now look at the charge:

"The Son of man came eating and drinking and they say—"

"And they say"—"they say" You heard the words: "They say!" I have heard a good many things about me. "They say!" (Laughter.) "They say!"

Well you know "they say" goes about this world like a fish in Massachusetts Bay, which, I am told, is one-fifth tail and four-fifths mouth.

Mr. M.:—"My experience, Doctor, is that 'they say' are always liars."

"They say" is a whole family of liars. It comes down through the ages. Do you know what "they say?" (Laughter.) Yes, I know what "they say." "They say" lies all the time. "They say" of me that the reason I have been fighting for the gold standard and for William McKinley—who is going to win next Tuesday, bless the Lord—(Applause) "they say" that the reason I have done it is because I have been all the time the paid agent of the British government, (laughter) and the representative of rich capitalists, and that I came to Chicago to use my eloquence for them. (Laughter.)

Now, they have found out that, "they say." "They say" a pack of lies. Oh yes, "they say" many things, do they not? They have said them a great many times, but I marvel to see any of my people,—only about half a dozen—in the company of "they say" repudiationists.

"For John came neither eating nor drinking, and they say, He hath a devil.
"The Son of man came eating and drinking, and they say, Behold a man gluttonous, and a winebibber, a friend of"

tax-gatherers and harlots.

Well that is the meaning of it; *telonon* publicans, tax-gatherers, *hamartolon* people of vile lives, an immoral people. See what the insinuation was. They said John the Baptist, who never took anything more than locusts and wild honey, and the mountain dew as it came down the beautiful rivers,

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was a man with a devil. And when Christ with His great, large, compassionate nature, sat at meat in the Pharisee's house, or sat at meat in the house of the rich, as well as with Peter the fisherman at his own table, "They say, Behold a man gluttonous, and a winebibber," a friend and a companion, a participator, in the sense that it is employed here, with tax-gatherers. They were thieves in those days, what are they now? It strikes me that the tax-gatherer has been a thief a long time, a sinner. What a good time that will be when the exactors are righteousness, and the officers peace.

"But wisdom is justified of her children."

May God bless His word.

THANKSGIVINGS.

After singing "Onward, Christian Soldiers" Dr. Dowie gave thanks for the many mercies of the past week, and the continued progress of the work.

After prayer by Dr. Speicher, the announcements were made, the offering was received, and then Dr. Dowie continued with his sermon.

"PURITY."

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and unto all to whom these words shall come for the sake of Jesus, my Lord, my Strength and my Redeemer: Wilt Thou do this by Thy spirit. Amen.

Jesus said:

"Wisdom is justified of all her children."

The opposite is true: folly is condemned by all her children.

Friends, I have often reflected upon the word which says "Wisdom is the principal thing." I know it is written that Love is the greatest thing, but Wisdom is the principal thing. What is Love without Wisdom? Is it not folly?

WHAT WOULD LOVE BE WITHOUT WISDOM?

We see what it is sometimes when there is no wisdom accompanying human love; when the human love has been based upon a foolish basis, of mere physical beauty, a basis of mere attractiveness of fleeting, fading, and altogether unsatisfactory illusions in the way of supposed attractive qualities; when love, so-called, is based upon any such thing, it is not love; it is lust—damning lust, and lust is hell-born, but the devil has got mankind to stamp it Love.

The Love that God is the author and source of is a consuming fire, consuming every unclean desire, every unhallowed passion, consuming selfishness, and transforming it into that which never seeks its own gratification, but the blessing of the object loved. Love springs out of Wisdom, for Wisdom is the principal thing.

"WISDOM," SAID JESUS, "IS JUSTIFIED OF ALL HER CHILDREN."

You can revile John the Baptist, and you can take off his head, but Herod is damned and John the Baptist is justified. (Amen.)

Herod and his unclean wife are buried beneath the execration of the ages. John the Baptist has swept up to heaven in the Chariot of Fire, and close beside his Master he has been shining, and living and loving, and carrying on his mighty prophetic work; for he does not cease to be a prophet when he gets to heaven. There are prophets in heaven; there are prophetic spirits in heaven. One of them spoke to John the Apostle on the Isle of Patmos, and when John enraptured with his great wisdom and knowledge was falling down to worship him, he said,

"See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

"The God of the spirits of the prophets" still lives. May God bestow that spirit of prophecy in this age still more. (Amen.)

There never was a time when it was more needed. To-day I want to tell you that "the testimony of Jesus is the spirit of prophecy," and that the testimony of Jesus which says that "Wisdom is justified of all her children" is a glorious prophecy.

Let me ask you to consider with me to-day, my brothers and sisters who presently will gather around the Lord's table, how gloriously this word of Jesus has been justified.

FIRST, CONSIDER WHAT WISDOM IS.

The wise man who had much folly, and yet Divine Wisdom, like a golden thread, ran through all his folly, never said anything wiser than when he said:

"Wisdom hath builded her house, she hath hewn out her seven pillars."

I wonder if you know what the seven pillars of the house of wisdom are? I used to wonder when I read that what the seven pillars were, and to-day I want you to enter with me into the House of Wisdom and see

THE SEVEN PILLARS WHICH CHRIST OUR WISDOM HATH HEWN OUT OF THE WHITE STONE OF ETERNAL LOVE BY HIS INFINITE POWER.

I will ask you to take these seven pillars from the Word of God.

Open your Bibles, who have them, and read in the Epistle of James, the 3d chapter and the 17th and 18th verses:

"But the Wisdom that is from above is, first"—

what?

Audience:—"Pure."

Dr. Dowie:—Second?

Audience:—"Peaceable."

Dr. Dowie:—Third?

Audience:—"Gentle."

Dr. Dowie:—Fourth?

Audience:—"And easy to be entreated."

Dr. Dowie:—Fifth?

Audience:—"Full of mercy and good fruits."

Dr. Dowie:—Sixth?

Audience:—"Without partiality."

Dr. Dowie:—Seventh?

Audience:—"And without hypocrisy."

Dr. Dowie:—"You have the Seven Pillars.

"And the fruit of righteousness is sown in peace of them that make peace."

Now, let me go over them again. The Wisdom that is from above, in the dome of His glorious house, has

PURITY FOR THE CENTRAL PILLAR.

No matter what it costs you, Purity of spirit, of soul and of body is the divine necessity of a life that God the Holy Ghost can use. God has no place for impurity.

The wisdom that is from above is, first—what?

Audience:—"Pure."

Dr. Dowie:—

"Blessed are the pure in heart: for they shall see God."

Now, you will notice that Peace does not come first; that peace is not worth having unless you first get purity; that a peace without purity is not only not worth having, but a peace without purity would be a diabolical creation.

What! do you ask me to be at peace with the devil? Never! I will fight the devil while I breathe, (Amen) and when I can not do any more, I will lie down, and with my last breath I will give one kick (laughter) if he is anywhere around.

What! do you ask me to be at peace with a lie? Be at peace with impurity? Never! Be at peace with those that are at war with God? Never!

"I AM NOT COME TO SEND PEACE," SAID JESUS, "BUT A SWORD."

He made them know that the Gospel He preached would be productive of strife; that even a husband and wife should be divided because of it; that a son and a daughter and a brother and a sister should be divided because of it; that a man's foes should be they of his own household; and the Gospel has never yet gone anywhere that it has not created division, of necessity.

Until men have first of all sought Purity, they will be at war with God.

Now friends, I am speaking to my brothers, and to my sisters especially, but I speak to sinners too who are outside the fold of God,

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NOW, WHAT IS PURITY? WHAT IS IT TO BE PURE?

"Eternal light! Eternal light!
How pure the soul must be;
When placed within Thy searching sight
That shrinks not, but with calm delight
Can live and look on Thee.

The spirits that surround Thy Throne
May bear that burning bliss;
But that is surely their's alone,
For they have never, never known
A fallen world like this.

Oh, how shall I whose native sphere
Is dark, whose mind is dim,
Before the Ineffable appear;
And on my naked spirit bear
That uncreated beam?

There is a way for man to rise
To that sublime abode,
An offering and a sacrifice,
A Holy Spirit's energies,
An Advocate with God.

These, these prepare us for the sight
Of Holiness above;
And we, the sons of ignorance and night,
Shall dwell in the Eternal Light,
Through the Eternal Love."

That Love which consumes our impurity, and makes us white through the blood of the Lamb. I see it!

I SEE THAT THE PATH OF PURITY IS THE PATH OF POWER,

and I see that any impurity is the path of wickedness. Friends,

"WISDOM IS JUSTIFIED OF ALL HER CHILDREN."

The perfectly pure, the perfectly spotless life of the Redeemer therefore stands out to-day transcendently bright and glorious!

The Man of sorrows is the Man whom all the triumphant songs of heaven and earth acclaim to be crowned with glory and honor.

His spotless Purity makes Him Divine, if nothing else.

But He was pure before He became man from the purity of God the Father Himself. By the energy of the Pure and Holy Ghost He was projected into the virgin womb of a sanctified and purified woman, and leaped forth into this world with the glory of a spotless humanity; and it is the Purity of His spirit and of His soul, and of His body that made it possible for Him to become the Redeemer of men, and to speak the words that in every age should never die but live on; for He said:

"The words that I speak unto you, they are spirit, and they are life,"

and they are living on to-day in all the power of the divinely pure spirit that spoke them, and they will never die.

Where are your trumpery opinions in the place of the Divine purity of God?

It was not the purity merely that uttered the ten commandments from Sinai which wrote,

"Thou shalt not steal,"

Ah! you thieves that promise each other that you will elect a President and a Congress who will enable you to steal by law! How I hate the thought of the shameful national dishonor proposed by dastardly spirits that want to make a law which would enable dishonest people by half-dollar coins to pay honest dollar debts.

It is not the ten commandents only that make Christ the infinitely pure, but it is the eleventh commandment that stands so transcendently above Sinai, and that springs from Calvary.

"A new commandment I give unto you, That ye love one another; as I have loved you."

The ten commandments never get any higher than the mean level of doing unto others as you would that they should do to you, but

THE ELEVENTH COMMANDMENT RAISES US TO A HEIGHTH OF PURITY WHICH GIVES US THE POWER TO DO FOR OTHERS WHAT WE NEVER EXPECT THEM TO DO FOR US;

that we are to love one another in the same way as He loved us.

He for our sakes became poor that we through His poverty might be made rich; He who for our sakes endured the cross, and despised the shame that through His suffering, sinners as we are, we might be made sinless; that we, unclean and disease-smitten as we are, might be made whole; that we, who had nothing, might get everything.

Oh, what a love is that which finds its highest glory in sacrificing itself upon the altar of Humanity's welfare, and loves as the Christ loved!

That is purity. A purity that seeks not to know, How can I live? but, oh my God, How can I die? How can I pour out my life for humanity, and know the sweetness of Him that loseth His life, and thus wins life eternal? How can I know the joy of getting that I may give, and of living that I may love humanity to the death?

Miserable, wretched, hell-born are your miserable canting murmurings—murmurings—you Christians, you who whimper over losing a dollar, and want to gain one by a lie. Nay! Now listen!

GOD DESIRES TO GIVE YOU PURITY IN SPIRIT, IN SOUL, AND IN BODY.

Do you know what the soul is? It is not the spirit; the spirit never dies; the soul does die. The soul of Christ died. He poured it out unto death. Do you know what the soul is? It is this warm animal blood; this life that keeps my body and my spirit together—the middle link between the two, and if my blood were shed this moment, and my body were dead, my soul would die too; but my spirit would go to God who gave it, and never die. That soul is the animal life, the blood, the wondrous principle of life that throbs in you and me tonight. And oh! I tell you, next to the purity of your heart through the advocacy of Christ, and the work of the Holy Ghost; next to the purity of your spirit, comes the glory of a clean-blooded man, a clean-blooded woman.

"For I"—listen! "For I"—in the last words of the prophet Joel, who prophesied concerning the Holy Ghost dispensation:

"For I will cleanse their blood that I have not cleansed: for Jehovah dwelleth in Zion."

(Bless God. Amen.)

That is the place I want to dwell in. I want to dwell where I can find God. Wherever Zion is, there let me be, and Zion—is it narrowed down to this Tabernacle? Is it narrowed down to yon Home? Zion—wherever God the Holy Ghost finds a pure spirit, and is permitted to cleanse the blood and the body, there is God's Zion, for it is written:

"Your bodies are the temples of the Holy Ghost,"

and God's temple is built on Zion's hill.

ARE YOU A TEMPLE OF GOD? A temple of God—Oh! my God, can any man be a temple of God? Yes, if God has purified his spirit, if God has cleansed his blood, if God possesses his body from the sole of his feet to the crown of his head; from the center of his spirit to the circumference of his body; if God possesses that, then that man is a temple of the Holy Ghost.

First, Pure. Oh to be living temples of a living God! Not many men are so, not many Christians are so.

When Jesus spoke to His apostles, before He left them, He told them about the Holy Ghost. He said,

"He dwelleth with you, and shall be in you."

They had no Holy Ghost in them. They were a pack of cowards, and upon occasion they could lie.

Peter who had never run away was afraid, and a woman came to him and said he was a companion of the Christ. Softly denying it at first, and being again and again accused, he became afraid. He saw the cruel scourge of the Roman that had lacerated the back of his Master; he saw the cruel thorns crown his brow; he saw the mockery, and he saw the shadow of the cross, and he was afraid, and he cursed, and he lied, and he said he did not know the Christ, because he had not got the Holy Ghost in him. But when the Holy Ghost en-

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tered Peter at Pentecost, he went down from the upper room, and in the teeth of these men he said, Ye crucified the Holy One, and the Just, and we charge it upon you that you murdered the innocent, and set free the guilty murderer, and your blood, your lives are weighted beneath the curse that you yourselves invoked. "His blood be on us and our children."

When the Holy Ghost got in him, he spoke the truth, even if he were to be crucified like his Master.

Friends, when you become a temple of the Holy Ghost, you will know it.

YOU WILL HAVE NO WILL BUT GOD'S WILL.

You will have no companions but God's people. You will belong to no dark secret orders that meet in the night and clasp hands and have guilty oaths; but you will stand out in the light, and you will live and love, and if needs be, die for the Christ.

First, pure, then peaceable. You will not be at peace at any time with the devil, nor any of his works, but I will tell you, in all things where you can, you will live peaceably—as much as lies within you, you will live peaceably with all men, and then

THE SIX OTHER BEAUTIFUL PILLARS OF THE HOUSE OF WISDOM WILL STAND AROUND YOU.

"First pure, then peaceable and gentle." No man is so gentle as the strong man; no man is so strong as the gentle man. The man whose heart is gentle is a gentleman—whose heart is gentle, who is kind and compassionate to the erring, and even when he strikes their sin, would be willing to die for the sinner; who is gentle to the erring, and when they turn from their sin has a wide, open heart, like God's, to receive them in; who is gentle to those who bow and confess their sin, full of mercy and good fruits, without partiality and without hypocrisy, and that is the crowning pillar of Divine Wisdom.

Let me say a word about it.

"WITHOUT HYPOCRISY."

Friends, there are very few things I am afraid of, but if you could give me hypocrisy in the concrete form, and show me that, I should be more afraid of hypocrisy than any kind of sin that I know.

Oh, how I have prayed to God that I might always be real all through; that there might not be any word leave my lips that had not been first coined by the Spirit of God in the Fire of Divine Love within an honest heart. But oh, that hypocrisy, that damning sin, of which the Lord said:

"Beware ye of the leaven of the Pharisees, which is hypocrisy.
"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known."

That which you have spoken in the ears in closets,

YOU SECRET SOCIETY WRETCHES,

will be proclaimed upon the housetops. Your secret conspiracy against your fellow-workman, to make him earn his bread at the price you put down, and break his head if he will not, you murderers! God will require the blood at your hands of the man who the other day was thrown off the scaffolding by three Secret Society men that have not been punished. He was murdered—murdered by your hell-born Society that demanded that he should pay his laborers your price, or he would be thrown down to death. And yet you will sing

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing!"

Where is the liberty of which you are shouting—you have strangled it to death in the darkness of your secret societies and labour unions.

You only give your fellow workmen liberty to obey your unlawful decrees, or leave him and his family the alternative of violence, starvation, ruin, death! Ye are hypocrites who sing of liberty, and are conspiring to destroy it. Your accursed Unions have broken the hearts of uncounted women condemning them to famine, and their children to starvation, while you with your imperious, contemptible pride walked about, you would not take three cents a day less—no, not if they died, not if they died! You murderer!

Do you hear that? You do not often get the truth. Take it now.

Hypocrisy, hypocrisy whispers in the dark; hypocrisy walks with stealthy dagger;

HYPOCRISY IS IMPOSSIBLE TO THE CHRISTIAN

You want wisdom? A man is justified that walks in the light, as God is in the light, and never allows himself with any deed of darkness and hypocrisy. Let your hands do no deed in the darkness that you would not do before the throne of God. (Amen.) Let your lips utter no evil words in the darkness; stain no woman's purity by a whisper that cannot be heard before all the angels in heaven. Be pure!

Young man! young woman! read no books that you would not willingly open before the sight of the Holy Christ. The men or women who stain themselves with literary impurity are only one step removed from the men or women who stain themselves with the vices of which they read.

Wisdom from above is first pure, and there is no hypocrisy about those who possess it.

Oh, friends, friends, whatever men may say about us, may they never place the garland of the hypocrite upon our brow when we die.

The grandest words, in my judgment, that ever were written on a tomb I read one day, when I went to Glasgow, Scotland. I climbed the hill of the Western Necropolis, the city of the dead, and I was searching for John Knox's monument, and I searched through the cemetery, and I said to some one, "Where is John Knox's monument?"

He said "You see yon tall stone high above all the rest on yon hill. That is it." And I climbed another hill, and as the sun was setting over that Western Necropolis, I read these words:

"Here lies a man who never feared the face of man."

They were spoken by the Regent Morton of the kingdom of Scotland, when John Knox's body was laid in the grave, and all Scotland wept over the hero who had won her liberties by his great heart, preaching out from St. Giles' cathedral in the city where I was born, and in the church to which I was carried as a babe, and out from that pulpit he thundered righteousness, temperance and judgment to come, and Mary Queen of Scots trembled in Holyrood palace, and the Pope trembled on the throne of his triple crowned tyranny and John Knox spoke the words that smashed the Roman Catholic monasteries and convents, and set free Scotland from the dark grip of the apostate church of Rome. God forever bless his memory, (Amen) and the memory of men that in other ages fought other fights against other enemies of the same great God and King.

Friends, I am not much. No man thinks less of John Alexander Dowie than he does of himself, and I know it; for, by the grace of God while I am what I am, I could say I am not worthy to be called an apostle. I am less than the least of all saints, and God knows how little I think of myself, and how glad I would be sometimes if I could lie down and sleep, and never wake on earth any more, if the good Lord would let me lay down my wearied arms and cease the fight. But I know I can do something if I am faithful, if I am permitted to live. But I say this to-day, and I want you to know it, it is true, I say with that man so much mightier than I, that I cannot feel myself worthy to unloose the shoe-string of his sandal; yet I say with him, that from week to week

THE MESSAGE THAT GOD SHALL SEND OUT TO GOD'S PEOPLE FROM ZION SHALL BE ONE WITHOUT HYPOCRISY. (AMEN)

I stand here, and in the spirit of John Knox I say that "I am in the place where I am demanded of conscience and of God to speak His truth, and speak it I shall—impugn it who so list."

May God grant that we may be wise, and that God may be justified, and Wisdom justified in us long after we have passed away.

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Oh, how Christ shines out: how the glorious company of the martyrs and the apostles shine out; how the glorious company of the men that lived for God are shining still.

May we be among those of whom it is written:

"And they that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever."

For God hath said:

"WISDOM IS JUSTIFIED OF ALL HER CHILDREN."

Every man and woman in this place who wants God to make them divinely wise, who want to give themselves to God, stand!

[Apparently the whole audience rose.]

Oh, blessed be God, it is the entire congregation, for those who cannot stand are holding up their hands. Pray:

My God and Father, in Jesus' Name, and for His sake, take me as I am, make me what I ought to be in spirit, soul and body. Help me to do right. If I have wronged any, to restore, and to confess. Give me Thy Holy Spirit. Make me wise, wise unto Salvation, wise unto Healing, wise unto Holiness, wise as a father, wise as a mother, wise as a daughter, wise as a sister, wise as a brother, wise as a man in my day and generation, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After singing the Doxology the meeting was closed by Dr. Dowie pronouncing the following

BENEDICTION:

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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.

MORNING MEETING, NOV. 8, 1896.

The meeting was opened by singing:

"Come, Thou Fount of every blessing,
Tune my heart to sing Thy grace;
Streams of mercy never ceasing,
Call for songs of loudest praise;
Teach me some melodious sonnet,
Sung by flaming tongues above;
Praise the mount—I'm fixed upon it!
Mount of Thy redeeming love."

Dr. Dowie said:

Let us repeat together for our first exercise this morning the Psalm which we call in Zion our Household Psalm, the 91st. I would like you to open your Bibles, and read it in concert with me.

The 91st Psalm was then repeated together by the audience, at the close of which "All hail the power" was sung. Dr. Dowie then said:

THANKSGIVING.

Beloved friends, as we gather every Lord's Day we always have many things to thank God for, and though we have always some things that we could talk about that were difficulties and trials, I prefer always to talk about the things that we have to thank God for. I have never brought my trials, and difficulties, and burdens to my people. I have taken them to God: and I am so thankful this morning that whatever trials or difficulties we may have had in the past, or have now, that these can be left safely with God, and that He will always see us through.

I recall this morning many things that call for gratitude, that is as that hymn says, call for songs of loudest praise, and I dare say it is with you as it has been with me in the past—whenever I get a victory, I am quieter than when I am fighting the fight. I feel the responsibilities of victory.

GREAT RESPONSIBILITIES HAVE COME WITH THE GREAT NATIONAL VICTORY

that has been won—won for honesty, won for Righteousness, won for God.

Dr. Dowie spoke of the results of the recent decision of the people at the polls, and continued:

THERE IS EVIDENCE OF RETURNING PROSPERITY.

I know personally that the statement which has been publicly hinted at is true, that one man brought a large sum of gold. I know what it was. It was $250,000 that he had been hoarding in gold, and he drove up to the bank on Thursday morning, with four armed men sitting upon the barrels that he had been keeping in his private vaults—a quarter of a million dollars worth of gold—and it was transferred to the vaults of a bank, and put in as a deposit, the bank to use it as it cared.

In fact, I can tell you this, that investors who have not been getting any interest upon their money are taking it to the banks to see whether they cannot get something. They have been keeping it back.

I was telling this in the presence of two friends who called upon me yesterday. They looked at each other. They were relatives, and I was telling them how I knew the gold was flowing back, and they looked at each other, and I said, "Have you been hoarding it too?" "That is just what we have been doing. We have been nervous about it, and ours has gone back."

Now, all

THAT STREAM OF GOLD IS PASSING INTO THE HANDS OF THE BANKS.

Now, what does that mean? It means that they are able to advance money to the persons who are in charge of these great manufactories, steel works, iron works, works for the manufacture of agricultural implements, and bridge and road construction, and large works for the manufacture of all these things connected with great buildings, and with the opening up of the country in a great many ways.

You who have been looking at the papers have seen that instead of the dark forebodings of a dreadful winter, we have every reason to believe that, God helping, there is going to be a very comfortable winter; that prosperity is coming; that the mills are opening. In one very large section of a Pennsylvania system wages were increased ten per cent.

That means prosperity for the workingman, and I feel we are so identified with the workingmen, and especially with those who belong to the constructive trades, that Zion's people are interested in their prosperity. It means that the children will be fed and clothed and cared for this winter, and that the pinch of hunger and poverty that would have been in a million homes will not be there.

HOW WONDERFULLY GOD HAS BLESSED THE LAND WITHIN THE LAST FEW WEEKS

in the tremendous sudden increase in the value of the cereals that have been stored here. I believe that I am correct in saying that more than $150,000,000 of gold has already come into the country, or is on its way in payment for wheat, in excess of the value that was given to that wheat only three months ago. It was very little over forty cents per bushel; and it is now nearly eighty cents. This land, therefore, has been wonderfully favored of God, so that everything has come together to make outward prosperity.

Now sometimes people may say, "Why does Dr. Dowie talk about this business? What has the pulpit got to do with business?"

Now that is just the crudest ignorance of the person talking.

DO YOU KNOW THAT GOD IS IN BUSINESS?

Well, I think He is in the fish business. God has made a great big aquarium, and has put the fish there, and if God went out of the fish business, it would be a bad thing for you.

And my God is in the coal business; for, as far as I know, and I never heard anything to the contrary, it was God that put these coal measures there, and these masses of dark stone. What are they? They are the buried sunbeams that God Himself put there thousands of years before in the decayed vegetation which once the sun shone upon, and which perished and died, and became petrified. Oh that was lost! Not a bit of it. The sunbeams were buried in the petrification, and when we get it out we get heat and warmth out of it.

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God is in the coal business, and God is in the wheat business is He not? And He is in the cattle business, and is there any business that God is not in?

A voice:—"The whiskey business."

Dr. Dowie:—True! He is not in the whiskey business. (Applause.) I do not call that God's business at all. I call it just the very opposite of divine business; it is murder; it is stealing; it is adultery, and it is the devil's business.

A voice:—"Crime of every kind."

Dr. Dowie:—It is not honest business. I am talking of honest, good business which God is in. I said here a long time ago that I was only a business-man in business for the Lord. That is all I have ever been. That is all I ever will be.

I AM MERELY A BUSINESS-MAN IN BUSINESS FOR THE LORD, and I am going about my Master's business, (Amen,) and my business, and my Master's business is to bring people into line with Him so that godliness shall go into their daily business; that it shall go into their office, and into their workshop; that it shall come out of the tips of their fingers in skilful work, and out of their lives in wise, good kind talk, and that it shall be manifest in their feet that they shall not walk in paths of sin and evil, but that they shall go about God's business, the business of raising up holy and happy families for God, making the wife a glad mother, and a happy wife; making the children to rejoice that they are in a Christian home where they are clothed and cared for, and where the songs of Zion are heard morning, noon and night, (Amen,) and good workmen, and honest bankers, and honest lawyers, and that is quite a hard job. (Laughter.) But we are in business to make men honest everywhere. Our business is to make people good and pure, not merely in church singing hymns, but all the week round (Amen), in the home and everywhere; that is our business.

"Wist ye not that I must be about my Father's business?"

Dr. Dowie spoke of the quiet way in which election-day passed off in Chicago, and continued:

Now, beloved friends, these are outward things. They are very important; for

ALL THESE THINGS ARE JUST TO THE NATION WHAT A MAN'S BODY IS TO HIMSELF.

If a man's body is sick and rheumatic, or if it is in certain parts atrophied, suffering from a want of nourishment, it is necessary that it be healed.

The want of nourishment causes the shrinking of nerve and muscle, and the paralysis of parts; and it is a very important thing that a nation's life shall not be paralyzed, because it means hunger, it means despair, it means hatred, it means robberies, it means crime, it means a nation fighting with each other for the bit of bread instead of the nation in harmony, prosperous and advancing onward and forward in national purity and life, and living amid plenty. You know a well-nourished body has the blood flowing in every part of it, flowing in the head that the eyes may be bright and see, that the tongue may speak, and that the lungs may breathe, and that every part of it shall be sensitive and quick and healthy.

So is outward national prosperity to a nation as the body is to a man.

I know that the healing of a body, or the cleansing of a body will not save an immortal spirit, but I do know this that the sickness, and weariness, and pain, and misery of a body will make it very hard for that man or woman to receive a joyful Salvation.

So now we only look upon these things as an expression of God's goodness; that God has heard the cry of His people; and you know how God loves nations, and He loves cities even that are wicked. After the cry of His servant Abraham He said He would spare Sodom if there were only ten righteous men in it.

Now I believe God blesses a land where righteous men,—men made righteous by God's great grace through the righteousness of Christ—who lift up holy hands without wrath and doubting, and with pure hearts call on God—I believe that God hears that cry.

We want to pray now. Amid all the prosperity that is impending there will be dangers arising from that almost greater than from some kinds of adversity.

Oh God, forbid that the nation should "wax fat and kick" against God. Jeshurun "waxed fat and kicked," as the prophecy says.

Oh friends, let us wax fat and work for God. (Amen.)

God wants us through Divine Healing to be strong to do His work.

Let us thank God for Victory, and let us be quiet now and, as far as possible, leave these discussions alone. The thing has passed from your hands, from mine, into the hands of men that, for good or ill, you have sent to Washington. Pray for them; pray for these men that the demons that beset statesmen in that great national capitol, may be driven away.

Oh, the best thing that could happen would be a mighty revival of God's grace in the hearts of every congressman and legislator, and I pray God to bless the men who are asking Him to bring that about in Washington.

Dr. Dowie spoke of the work already begun on the New Tabernacle, and the employment there afforded to Zion's people who want to work. He then said:

Now, I want to thank God for the general blessings, for the work of Salvation and Healing that goes on all the time, and for many things such as this which is mentioned on the last page but one of the LEAVES OF HEALING. Mrs. Kelly of San Francisco sends her eighth annual thanksgiving note for her healing from consumption and heart disease, and in some respects her healing was one of the most remarkable of all the healings during our two years mission on the Pacific Coast.

Now, beloved friends, oh how I am looking forward to our next onward step in such a way that we shall, during the early part of next year, and before the grass springs again, have a great and mighty work down in the center of the city. I know it is coming. Let us get ready for it. The people are waiting; they are longing, and when that New Zion Tabernacle is opened, I know that God will appear in His glory there. Great glory will come to His name there. God willing we shall get ready. We cannot tell what awaits us—but it is all right, where He leads we will follow, and by His grace sparing us, and preparing us, we shall be ready for the good work.

I want you to pray now. There are many to pray for. One request for prayer touches me very much this morning. It is a long telegram from a minister in Boston, asking me to pray for the healing of the wife of a brother minister there. She is in a very critical condition.

Let us present our humble thanks to God, and ask Him to make us and this nation more worthy of His material blessing, and most of all of these unspeakable gifts. I will ask the Revs. Messrs. Atkins and Dinius to present our thanksgiving.

After prayer by the Rev. D. R. Atkins and Rev. W. O. Dinius, Dr. Dowie offered a short prayer. The announcements were then made, after which the offering was taken during the singing of "Jesus Lover of My Soul." Dr. Dowie then delivered the morning address.

"GO FORTH."

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and to all to whom these words shall come, oh Lord, my Strength and my Redeemer. Amen.

Now very briefly this morning, still I trust blessed by God. Malachi, the 4th chapter. The last chapter in the Old Testament:

"For behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith Jehovah of hosts, that it shall leave them neither root nor branch.

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"But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up as calves of the stall."

The same Sun that burns them up will heal you.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith Jehovah of hosts.

"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of Jehovah.

"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."

I take for my text briefly this morning the second and third verses. I want you to look at them. I would like to have you all engrave them in your minds:

"But unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up 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 shall do this, saith Jehovah of hosts."

The last of all the ancient prophets, save one, was Malachi. For nearly four hundred years there was no prophet until John the Baptist rose, the forerunner of the Lord.

Malachi was the last of the prophetic writers of the ancient dispensation. God speaks through him in His last appeal to His people; calls upon them in that prophecy to look upon the matter that is between Him and them as a simple business proposition, and tells them they have failed and

BROKEN THEIR COVENANTS AND ROBBED HIM.

Robbed Him!!

He had covenanted with them when He gave them that good land; when He gave them His sacred oracles; when He blessed them as He had blessed no nation under heaven, and had gathered them as His own peculiar people; when He had established amongst them His worship, surrounded by all kinds of safeguards, and given the wondrous words that He had written with His own finger on the tables of stone; when He had given them a revelation of Himself, so beautiful, so full for the time that there was no nation favored as they were, and He had blessed them, He had enriched them, and they had entered into a covenant with Him that they should give Him one-tenth of all that He gave them as a matter of common honesty to support His worship, and extend His Kingdom, and they had lied.

They had promised that.

Their fathers had entered into the Covenant, and they had avowed God to be their God, and called upon God to witness that they would give this command from generation to generation to their children, and would lay it as a tax upon the land, and its products throughout all the generations.

It was a legal compact, and they were liars.

Possibly, at first, they wanted to pay God in a debased currency, and in all kinds of mean ways; but they at last came to openly violate the Covenant, and said that which was binding upon their fathers was not binding upon them.

Friends, whenever a nation is guilty of robbery, and does not repent and bring forth fruits meet for repentance, that nation will perish.

GOD ALMIGHTY WILL NOT PERMIT ANY NATION OF ROBBERS TO STAND.

Every robber nation has perished. There is no kingdom yet ever stood upon this earth that has been built up by the sword, and by blood; they have all perished; and if the great Anglo-Saxon race established upon American soil and throughout the British Empire on every Continent is to fulfill God's purposes, it must be honest and pay what is right to God and man.

I hold that this nation is still robbing God, and if you will look at this prophecy, you will see that He asks the question over and over again: "Will a man rob God?" and it is answered when they say:

"Wherein have we robbed Thee? In tithes and offerings."

"Ye are cursed with a curse: for ye have robbed Me, even this whole nation."

"Bring ye all the tithes into the storehouse . . . and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall *not be room enough* to receive it."

I omitted a clause.

"Bring ye all the tithes into the storehouse."

For what purpose?

"That there may be meat in Mine house."

That there may be in God's House the money, the resources needful for to sustain a large and efficient ministry, to extend His kingdom; and that the Church may be enabled to feed the hungry, clothe the naked, help the weak, teach the ignorant, and bring mankind everywhere to God.

Well, He said moreover if they would do this that He would "rebuke the devourer" for their sakes; that all nations would call them a "delightsome land," but they refused, and then His curse—withering curse—came upon them, and for four hundred years they groped in darkness.

Think of four hundred years. As long a period as from the time Columbus landed in America until three years ago. Just think of that. Four hundred years, and there was no prophetic voice, and the Word of God became less and less known, and the nation was plunged into disaster after disaster, and sometimes the temple was utterly destroyed, and its worship entirely ceased, and the banners of the heathen polluted the holy place, and revolutionary sentiments, and factions and parties tore the nation to pieces until Christ came, and then they filled up the measure of their iniquity by killing Him, and went to pieces within a generation.

Now it is a very remarkable thing that just before that book closes with its message of doom, God has a message for those that in the nation still loved and served Him, and spoke oft to one another. God listens and hears, and His heart rejoices, and He puts their names in the Book of Life, and they are mine He says, and as a man spareth his own son I will spare them, and I will gather them as jewels.

Amidst all the darkness, and national dishonor and disgrace, and the church's shame, they are holding to God, and He says to them, the day is coming when the awful destruction finally shall come, when the nation shall be utterly uprooted as it was within thirty-seven years of Christ's death. It was uprooted and scattered, and has never been reunited.

Before these dark days that were to burn like an oven, there were two things to happen: Elijah was to come, and the Sun of Righteousness was to come. Elijah did come; for as Jesus said John the Baptist came in the spirit and power of Elijah, and He Himself came as the Light of Life. The promise was held out to them, to God's people.

That promise is now our purchased possession.

"Now unto you that fear My name," He promised, "shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up 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 shall do this, saith Jehovah of hosts."

That was the Promise. To-day it has a fulfillment. The Sun of Righteousness has come. He has risen upon us who fear, who love His name, with healing in His wings.

THE DIVINE PURPOSE IN DIVINE HEALING

For what purpose my God didst Thou heal me? He shall rise upon you, the promise says, with healing in His wings—and what? "Ye shall go forth—go forth, and grow up." Look at these two things. Is that all? No. The kind of growing up is clear. You are to grow up as calves of the stall.

You know what that means. That means just as the animals you have seen, that is, calves of the stall entire that are kept for procreative purposes, to send down a breed of mighty stock into the land. Just as good to have a good stock, you know, as a poor stock; a poor stock will eat just as much, and a great deal more sometimes than a good stock. And we are to be good stock, and grow up as calves of the stall.

You have seen those great entire horses, have you not? I often admire them. Why, they are just all alive, glossy, bright, with firm, hard flesh, and with such keen, bright eyes, and so full of life that they dance along the street. They cannot

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walk. You will see, as they are held by their trainers, they are prancing along; they are full of life. That is the kind of men we are to be, and women. Is that all? Are we merely to grow up like calves of the stall? No. Look you! We are to go into the great battlefield, where "the battle is the Lord's," and we are to do that which has to be done. We shall tread down the wicked. They shall be ashes under the soles of our feet.

There are three things. First, if we are healed, we are to go forth; second, we are to grow up; third, we are to tread down iniquity, and these are the three things God will have us do.

Get healed! Get healed!!

The Church of God cannot do this great work of destroying sin and sickness if it is in the hospital. How can the Church of God do it if one-half of the church is in the hospital, and the other half is attending to them, and if they are singing this kind of thing;

"Oh, 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."

And then as they lie upon their beds of pain, they sing:

"Ah! it is so good of God to send us cancer; it is so kind of God to give us rheumatism. It is so loving of the good Lord to give us diphtheria and scrofula. It is so kind of the Lord to give us typhoid fever.

"These spring up and choke the weeds
That would else o'erspread the soil."

I heard my father give out that hymn one day myself. (Laughter.) When I heard it given out one day I created a parody of it in my mind:

"The seeds in all the land
Of misery and pain
Are sowed by God's own hand,
And bring forth golden grain."

What a miserable lie—an awful lie!

"Unto you that fear My name" shall the blessing of sickness come, and you shall lie down and groan, and moan, and these things will choke the weeds in you. It will choke you too. (Laughter.) And the misery of it all—the lying of it!

Now friends, the promise of God is that His people shall be completely delivered from the power of Satan, and sin, and disease, and death, and hell; shall be set free in spirit, and in soul, and in body; (Amen) shall be filled with His own omnipotent power, and shall

GO FORTH IN HIS STRENGTH TO CRUSH DOWN THE DEVIL,

and make iniquity, and bad, wicked designs just so much ashes beneath our feet. (Amen.)

Friends, this is going to be done, if those that are healed go forth. If Zion is simply going to be a place where people come in, and never go out to do anything for God, then the good Lord scatter Zion. The only thing that will do the work will be first our coming in and getting ready, getting Salvation, and getting Healing, and getting instruction, and then going forth.

No person ever grew up who did not go forth.

No church can grow up that does not go forth.

No army is ever going to conquer so long as it fights behind fortifications, and behind intrenchments.

You will notice the simile here is quite a warlike one.

We are saved, we are healed, we are enrolled, we are disciplined, we are drilled, we are enlisted, we are cemented together as an army that moves at the impulse of one mind.

That is the conception of the Church of God, and you are not to go forth as so many scattered and disorganized men, but to go forth as an organized body; and when you go forth as individuals, as is sometimes necessary, you are to realize that you belong to a mighty army.

You are to go forth.

AN ILLUSTRATION.

When the command of the United States armies came into the hands of Ulysses Grant, where did he find the armies? He found them drawn up along the Potomac; he found them drawn up along the Rappahannock; he found them drawn up here and there all throughout the land behind trenches, and skilfully maneuvered to keep out of the way of the enemy. It seemed to be the principal desire of his predecessors to avoid a battle—they might get hurt, and their bright blue uniforms might get muddy, and somebody might be killed, and the principal thing was to avoid a battle. Do you see that?

You look at the story of that war, and you will see that was practically the position, excepting where Grant himself and a few like him had been and had won some victories.

Now the moment that he assumed command of the United States army, do you know what was done? Just as quickly as he could get to it, and get the ammunition, and get the stores behind them, and get a thorough conception of what lay before them, he said in effect: "All get ready; for when we are ready I am going to say Forward to the whole line of battle that extends from the Atlantic to the Pacific. Forward! Go FORTH."

Well, when they went forth they did something.

He did not wait in forts, but he went to take the forts of the rebels.

He did not fight behind trenches, but he went forward to sweep them out of their trenches, and to take their cities.

He did it.

He crushed the Rebellion, because he went forth.

The church of God must go forth, and then as the people go forth they grow up. They grow in numbers. Do you not know it?

Up to the time that Grant took command, men went down there, and they were just food for powder and malaria, but after they began to go forth and win great victories, there was no difficulty in getting three hundred thousand more, and they marched down and the whole nation was inspired by the sight of a man that was leading the loyal hosts to victory, and they were ready to go.

I tell you the army grows as you go forth. It does not diminish; you grew up, as you went forth with the vim that won at Vicksburo and Gettysburg, etc., and this nation's credit in Europe stood higher and higher as every victory was won; you had to pay less and less for your money, and your paper became more and more valuable, and your nation became more and more manifestly saved, the Union was established, and everybody saw that when slavery was wiped out, and the Union perfected that the nation would be greater and stronger than ever.

Now friends, we have got to go forth, and shed our very blood, if need be, for Christ, and the Church of God will grow up, and we will grow up, as we go forth doing His work.

"GO YE OUT QUICKLY INTO THE STREETS AND LANES OF THE CITY."

I tell you, you have got to go when you get down into our New Zion Tabernacle in the center of Chicago, and you have got to go from house to house, and you have got to enter the homes of the harlots, and you have got to go inside the saloons, and you have got to win the hearts of the weary, and you have got to get in where you can deliver and bring a message to the sick. Oh, I tell you there are thousands of homes to-day in Chicago where our people would be welcome, if they would only bear the message.

We are going forth more practically than ever, and as we go forth we will grow up.

Now, we have been going forth. This work has been going forth.

You have not been silent in your workshops; you have not been silent in your homes and elsewhere.

Go forth and grow up—and listen!

NEVER MISS AN OPPORTUNITY FOR CRUSHING WICKEDNESS! NEVER!

If your vote can vote down a wicked man, vote him down. Blessed be God, the greatest victory of all won this last

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week was the voting down of Altgeld; the voting down of anarchy; the voting down of the deviltry that has been behind all that Convention. It was not Bryan, it was Altgeld who led the party of anarchy. The voice was the voice of Jacob, but the hand was the hand of Esau.

It was Jacob the supplanter who put forward the hands of the favorite son of Nebraska; and all the time had he gone into the presidential chair, Altgeld would have been the brain behind that chair. I hope that wicked man has gone forever from public life.

God Almighty is not going to suffer men to live who are going to frustrate His kingdom. They are going to die if they do not repent.

Now, let me say, we have come to the time when the Church is to be victorious. There are some people who imagine that the coming of the Lord will only be when the Church is in extremity, when it is persecuted almost out of existence.

I do not see any such thing in the Bible. I believe that before the coming of the Lord in His glorious pre-millenial coming that His people will be prepared, and that the world will be blessed by a wonderful manifestation of His power, and that there will be five wise virgins, if there are five foolish; that one-half of the nominal Church will be real, will have the Oil of the Holy Ghost in their bodies, and will be ready when He comes. That is not the condition now.

ONLY THEY THAT ARE READY SHALL ENTER IN.

Yet there will be a vast multitude saved. I think these times are coming nearer, and the ultimate of it all, as you know, will be, after a time, the coming of the King in His glory, and the Salvation of all the world.

I feel like fighting now with a definite purpose. Whenever I see a wicked design, a wicked man, a wicked demon, a wicked principle, a wicked thing, I am going straight for it; and I am going to get that down, or it is going to have me down, and when I get it down it is going down as ashes under our feet.

OUR PROGRESS WILL BE UPON THE RUIN OF THE DEVIL'S KINGDOM.

"The earth is the Lord's." It has got to come back into His hands.

The people are God's. He made them. They have got to come back into His hands.

THE UNITED STATES IS THEOCRATIC.

Now, in closing I want to tell you of a great discovery I made this last week.

I was on the platform of the Auditorium on Saturday week last with the Judge here. Out of the three hundred persons favored the committee kindly sent me two tickets, and I was present at that great demonstration on Flag Day, looking at the great assembly from the platform, where I have so often preached to thousands.

I rose with the multitude and sang your national anthem, and I was deeply impressed with the last verse, and I have been thinking it over, especially since last Tuesday.

ON THE NIGHT OF ELECTION I WAS SITTING WATCHING FROM THE HIGHEST STORY OF ZION,

overlooking the city, commanding a splendid view of the various signal points.

No one was talking to me, and I was not talking to anybody, and I do not think that at that particular time there was anybody there; but as I saw the rapid flash of that great electric light from the Masonic Temple to and fro signalling that McKinley was elected, and it was kept up, and I saw the other signals; first, that in the city he had won; second, that in the State he had won; third, that in the nation he had won, I asked myself this question, "Who has won?" I heard the answer on every side, "McKinley." I said "No. Who has won? Oh God, you have won! you have won!"

And that verse came to me more and more, as I sat there that night. I sat alone, thinking and praying, until the signal lights were all out; and it was quite far on in the morning; the noisy revellers had passed away; I could hear no sounds, the city was still, and suddenly, it seemed to me, as if out of the very sky I heard:

"Our fathers' God, to Thee,
Author of liberty,
To Thee we sing
. . . . . .
GREAT GOD, OUR KING!"

And when I heard these words that night in the silence that had followed the victory, it seemed to me as if there was written in the darkness, in letters of fire, these four words:

"GREAT GOD, OUR KING,"

and then I saw clearly that America, by its National Anthem, was a Theocracy.

Friends, I believe that the people are preparing to hear a new voice calling them into a new life for God—for God must rule if this nation is to fulfill what we believe are God's great purposes. He must be King, and we have to go forth, and we have to grow up, and we have to tread down, until at last the cry shall come from glad earth and sea:

"Hallelujah! for the Lord God Omnipotent reigneth,"

and not only America but the kingdoms of this world have become the kingdoms of our God, and of His Christ. All that want to join in that hallelujah, stand up. All that want Christ to be King, stand. Those that cannot stand raise up their hands. [Apparently the whole audience rose.]

Pray:

My God and Father, I come to Thee, Thou King of Kings; Thou Lord of Lords. In Christ Thy Son, and by Thy Holy Spirit, reign in my heart, and rule in my life; rule in the city; rule in the state; rule in the land; rule o'er every land; rule throughout the universe. I give myself to Thee. Take me into Thy Heavenly Kingdom; keep me within it. Give me power to live for Thee. Free me from sin, and from disease, and from the powers of death and hell for Christ's sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean it?

(All answer "Yes.")

Let us have a good afternoon. Pray for me, and when we open this afternoon we will sing America.

We will now sing the Doxology.

After singing the Doxology the meeting was closed with the benediction.

ISAIAH XXXV.

THE wilderness and the solitary place shall be glad; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon: they shall see the glory of the Lord, the excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, with the recompence of God; he will come and save you. 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 shall sing: for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water: in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And an high way shall be there, and a way, and it shall be called The way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there: and the ransomed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.

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We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

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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.

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CHICAGO, ILLINOIS, NOVEMBER 13, 1896.

EDITORIAL NOTES.

ZION, LET NOT THINE HANDS BE SLACK."

A FEW days ago, we signed final papers, paid money, and took possession of the building which will be transformed, we trust, into the New Zion Tabernacle.

A FORCE of twenty men are at work taking out the entire interior constructions and fittings of the building, and preparing it for the re-construction and re-fitting which will make it one of the finest auditoriums in Chicago, seating between 3,000 and 4,000.

A CONTRACT for 3,500 assembly chairs, more or less, has been let to the Brunswick-Balke-Collender Company of this city, for $5,250, and the seat chosen is a most excellent one. Each chair is independent, with arm rests, hat and coat holders, etc., and folds noiselessly. They will be made of fine, polished, antique oak, with strong steel frame castings done in maroon and gold, and will give the great room a very beautiful appearance, and be most comfortable for the worshippers and hearers in days to come, God willing.

BY THE kindness of our friend, Mr. Julius Balke, these chairs are furnished at cost, and the splendid work turned out by the firm's great factory which occupies the entire block in this city, bounded by Market, Huron, Superior and Sedgwick Streets, is a guarantee that the work will be well done and ready to be put in place by the end of December, according to contract.

OUR ARCHITECT, Mr. Wendell S. Pease, has finished his plans, and we are about to let the contract for the steel frame work to support the main floor, and the two galleries which will seat the thousands who cannot now find accommodation in Zion Tabernacle No. 2.

MR. A. F. CLEMONS has been appointed to superintend the destruction and construction, and has begun upon the former part of the work vigorously.

OTHER ARRANGEMENTS have been made for the progress of the work, and we are endeavouring to obey the command, "ZION, LET NOT THINE HANDS BE SLACK."

AND NOW, we earnestly ask that the hands of all lovers of Zion who read these lines will not "be slack" in helping us to build up this greatly needed Tabernacle, wherein we expect multitudes will be saved and healed and blessed in every way, for time and for eternity, through faith in Jesus Christ our Lord.

SIT DOWN at once and answer the question, "How much owest thou unto my Lord?" and send the result to us immediately, and also a Thanksgiving Offering, for Zion.

ON LORD'S DAY afternoon we called in Zion Tabernacle No. 2 for a Special Offering to this fund, and, in money and promises, $1,300 were given to the Lord for this purpose.

THE DAY was intensely cold and stormy, almost the first such Sunday of the season, and this was an excellent response; for our people in Chicago are not rich, and much of this represented toil and self-sacrifice. They are, for the most part, "bringing all the tithes into the storehouse."

WILL YOU not immediately do likewise?

IN THIS matter the old Latin proverb is true, "He gives twice who gives quickly." And we might add to it, He, or she, gives *thrice* who gives cheerfully, and according as God has blessed them.

THE NEW Tabernacle is being prepared for large numbers who come from all parts of this and other countries, and we appeal to all our readers throughout the world for help, since it is an international meeting-place, in one of the world's great Cosmopolitan centers.

WE MUST go forward earnestly and vigorously; for the need is immediate and has long been pressing. We are told that thousands in Chicago fear to start for our present Tabernacle unless they can do so quite early, as seats begin to be taken shortly after 1 for the 3 p. m. Sunday meeting, which has been our great rallying time.

OUR SIX months' experience last fall, winter and spring in the great Chicago Auditorium, when thousands waited, sometimes for hours, for the opening of the doors, has shown us that the New Tabernacle will, from the first, not be too large for the thousands who desire to attend.

ONE of the most interesting facts about these great audiences is that the majority are men, sometimes 2 and 3 men to 1 woman. God has given us the earnest interest of thousands of young men in all social conditions and of all occupations.

MAY we not plead with our readers to help us in providing a place for those, many of whom come from distant Christian homes, who are in such danger in this great and wicked city, where temptations to do wrong are so numerous?

"Is the young man safe?"

PERHAPS we are pleading for your son, although you know it not; or for your daughter, exposed to the special seductions of city life. Hasten to help us; "*let not thine hands be slack.*"

WE HEARTILY INVITE ALL TO OUR THANKSGIVING-DAY RECEPTION IN ZION HOME.

On Thursday 26th, with or without cards of Invitation, which will appear in our next issue and be ready for distribution on Lord's Day 22nd.

WE SHALL be happy to show all who honor us with their presence, the New Building only four blocks south on Michigan Avenue, and as they look at the great empty spaces we

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have to fill, those who can come will be able better to appreciate our call for co-operation in this work for God.

THE RECEPTION WILL BEGIN IN ZION HOME at 2,30 p. m. on Thanksgiving Day. Come, ye friends of Zion, from far and near!

"ZION, LET NOT THINE HANDS BE SLACK."

THERE is continued blessing in all the services of Zion Tabernacle and Zion Home, many being saved and healed and quickened into fuller life for God and man.

Now that the National Crisis has been safely passed, we are looking for many intending guests from all parts who have been hindred from coming. They shall be welcome; and Zion Home has been at last put into almost perfect order for the reception of hundreds. Many who come say that there is no sweeter place on earth to them, not even their pleasant homes; and we rejoice that God's presence is so constantly and manifestly with us.

SCANDALOUS falsehoods are still printed in the Chicago and country papers by what seems to be an organized *sin*-dicate of vile persons, probably mostly doctors and their allies in the poison-dealing and blood-letting business. We have no time to nor inclination to answer these attacks, and prefer to let the work and our God continue to speak for us.

BUT occasionally some of our friends will write to their local papers and contradict these falsehoods and tell the truth. One of these communications, containing also a remarkable testimony to her healing, has just been published, over her own signature, by Mrs. H. J. Bever in a Keithsburg, Ill., local paper, which we think it well to give to our readers. It is as follows:

A LETTER.

I have been thinking for some time it was my duty to lay before the public a few facts, as so many false reports are on the wing in regard to Dr. Dowie, of Chicago, and my healing, but not for his sake, or mine, but for Christ's sake.

In regard to Dr. Dowie being a humbug, I can say with thousands to back me, that it is false, he is no more nor no less than he claims to be, a servant of God, and he carries it out to the letter. He and his wife are as true christians as can be. I was in their home nine weeks and there was nothing but pure and undefiled religion manifested, no respect of persons, all treated alike, the rich, the poor, the learned and the unlearned. Of course he charges for board and room, but all the teaching is free, and the healing of course is of God and is free. Many say he charges for the healing because they have their board to pay, but that is another mistake, all who can attend the church on Tuesdays and Fridays get the same teaching, and hundreds are healed there through faith in Jesus without money and without price. The blind are restored to sight, the deaf their hearing, short limbs made to proper lengths, cancers in worst forms cured, consumption in last stages healed, some in a moment, some in a week, some in two and three months, and some are a year getting the full healing, "as thy faith so shall it be." Faith comes by hearing and hearing by the word of God, and in hearing Dr. Dowie preach we hear the full gospel, not a part of it, as we have been hearing it all our lives. How strange that we have overlooked so much of the teachings of Jesus and failed to see He is the Healer of His people. He says, I can never change. He is still with us for He said, 'Lo! I am with you alway, even unto the end of the world,' and again He said, 'I am the Lord that healeth thee,' and I am fully convinced since hearing Dr. Dowie's teachings that He is our healer and will heal us without medicine if we fully trust Him. We cannot find in all the teachings of Jesus and the apostles where they taught the people when any among them were sick to call a doctor, but we do read in James, chapter 5th, 'If any among you are sick call for the elders of the church and let them pray over him, and the prayer of faith shall save the sick, and the Lord shall raise him up.' Is not that plain gospel?

BUT TO MY OWN HEALING

"All my friends know my diseases were beyond the reach of human skill.

"For ten years I was confined to my bed and in that time could not walk.

"My headache was so severe as to be beyond expression; I could not have any noise without causing one of those horrible headaches; could not have even the dear little birds to sing.

"My heart trouble was so bad I could not sleep over half an hour at a time without close watch.

"Did not sleep one hour in five years without taking chloral to produce sleep.

"Now I can say of a truth all the above diseases were healed in a moment.

"I could not stand alone when I went to Dr. Dowie. I can now walk around the room, can bear any noise big or little, can sleep from three to five hours without taking anything, can read now when as before I had not read for seventeen years, also had a brain trouble which is now healed.

"Haven't I something to praise God for? Yes, praise His holy name. I confess I still suffer with my spine, but feel sure I will soon receive the full victory if I simply trust God. His promises are sure, I know it.

"I could write more pertaining to my healing and the wonderful healings under Dr. Dowie's teaching, but my letter is already too long.

"If any one wants to know more that I can tell them, and will come to me with pure motives in view, I will gladly tell them as far as I can. But before closing I must assure you that Dr. Dowie does not teach Christian Science, and is not a mind healer or spiritualist, but prays the prayer of faith and teaches it, and God does the rest. Yours prayerfully, MRS. H. J. BEVER.

AS WE reproduced the above, we thought it might be well to add another letter which we received from this lady last month, shortly after her return home from a brief visit to Zion. It tells the story once again of how God honours these LEAVES, and brings us joy to our heart, as it will to many readers. It shows how humble hearts through simple faith at once find Jesus as their Healer when these LEAVES show them the Way. The letter is as follows:

"KEITHSBURG, ILL., Oct. 8, 1896.

"DR. DOWIE:

"*Dear Brother in Christ:*

"We have had rather a remarkable healing in our home which I feel is worthy of note.

"A young lady who has made her home with us for almost four years had ague for sometime, also hay asthma and a lame arm, the two latter of long standing.

"While she listened as the story of Pearl Irish was read, she became very much interested, and later she took the LEAVES OF HEALING and while looking at the pictures of the crutches and braces and so on, she made up her mind that the same God who had healed so many could certainly heal her.

"Then with that simple child-like faith, she said, "Jesus, I will take you for my Healer, and never will I take any more medicine."

"She was healed at once.

"That has been a month ago and no symptoms of the asthma or the chills have appeared since, and her arm is as strong as it can be.

"She says she will trust God with everything henceforth.

"I was in Zion Home when it took place, but my family said she had been quite sick with chills, and I know she has had poor health ever since she has been with us.

"Her own home is Coppock, Iowa, and her name is Miss Mary Kilburn. I write this at her request.

"God bless the dear LEAVES OF HEALING.

"I rejoice that they were ever sent to us when we were despairing almost.

"They brought new sunshine in our home at once.

"Do bear with me while I tell you the joy they brought to me.

"I was submissive as I thought to God's will, and was bearing my long affliction (as you know) as patiently as ever anyone could endure: for I was taught that God chastens those He loves, although it seemed a little hard to endure such afflictions from the hand of One who loved me.

"I had received a number of letters from Christian friends the week previous to getting the LEAVES OF HEALING, and they all seemed to run in the same channel: "Be patient. God's will be done. He will soon call you home, and you will reap your reward," etc.

"I gave the letters to my husband, and when he read them he said: "Well, I am getting tired of such talk. I don't see, if God loves His children, why He would punish them as you are being punished, and you have always tried to please Him."

"It almost frightened me to hear him speak in that way, and I thought he was backsliding.

"I said, "Hush, Pa, get yourself into the closet and pray."

"I prayed to God to give us light, as there seemed to be darkness hovering over us.

"In a day or two a friend of ours sent us several copies of the LEAVES OF HEALING, and my husband grasped it as a hungry dog would a bone, and said he, "I have found what I have been looking for, God be praised!"

"I said, "He has answered my prayer so quickly."

"I was not able to hear but little read, but I could see the sunshine in my husband's and my sons' faces, and it made me happy with hope.

"What he read so much affected him that he soon gave up his tobacco, which he had used for many years.

"I asked him how it happened that he stopped chewing.

"Oh," he said, "since I have been reading Dr. Dowie's talks I have become ashamed of myself, and by the help of Jesus I will chew no more."

"His health was greatly benefited, and he fully trusts God. Praise God, from whom every good and perfect gift cometh,

"And one thing I want to add in regard to my healing that I never could think to speak of, which you may wish to add if you speak of my healing to the guests. I used chloral for seventeen years to ease pain, and for five years had never slept any without taking a dose to produce sleep, and have not taken one drop since I first entered your Home last April. I sleep good, on an average five nights out of seven, as natural as a babe.

"This is one of the special blessings that I have to thank God for.

"Oh, how I do praise my blessed Jesus! My praises shall reach the remotest bounds of the earth.

"Please pray for me at the close of this letter. Yours prayerfully,
MRS. H. J. BEVER.

"BRETHREN, PRAY FOR US."

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ZION.

Corner Michigan Avenue and Twelfth Street, 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.

VOL. 3. NO. 4. CHICAGO, NOVEMBER 20, 1896 PRICE FIVE CENTS.

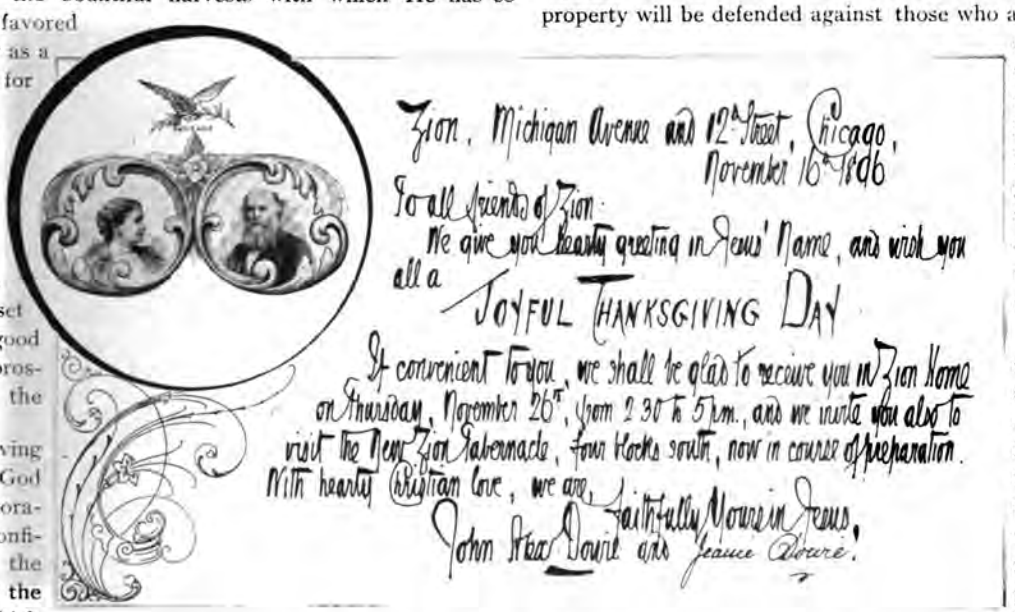
THANKSGIVING.

FOR JEHOVAH SHALL COMFORT ZION,
Joy and Gladness shall be found therein,
Thanksgiving and the Voice of Melody."

Once more we greet our kind readers on the approach of the Day upon which the President of the United States calls upon the Nation to give "humble thanks to Almighty God."

NATIONAL GRATITUDE TO GOD

is due for the bountiful harvests with which He has so graciously favored the country as a whole, and for the mercy with which He has overruled all the difficulties which have recently beset the peace, good order and prosperity of the people.



Thanksgiving is due to God for the restoration of confidence in the honesty of the Nation, which was imperilled by the dishonest policies advocated by those who aimed at controlling legislation and the highest executive power in the interests of a wicked conspiracy to steal, as a people, from the highest to the lowest, by the "payment of all public and private debts" in a debased currency.

This deliverance has been brought about by the election of William McKinley to the Presidency: for which we give hearty thanks to God.

The attack upon the Presidential executive power and the integrity and independence of the Supreme Court have been met and repulsed, and the three separate branches of government—Legislative, Executive and Judicial—have been, by the decision of the people, preserved inviolate, and will doubtless be strengthened in days to come; so that rebels, whether south or north, will know that life, liberty, and property will be defended against those who are unworthy of citizenship, and who are at all times willing to imperil the existence of every good thing, if they can only carry out their mad and wicked designs.

The desperate attempts to seize the government at Washington made by these anarchistic forces has met with a splendid rebuke, and the powers of making, executing, and interpreting the laws of these United States has been placed in strong hands: for which there can be no doubt thanks are due to God.

The price of safety is perpetual vigilance; but there can be no doubt that during the next four years great changes will come, which will alter the whole aspect of parties and prepare the way for the infusion of the theocratic principles into the consciences of the people; for until God rules, there

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can never be Peace or Progress such as will satisfy the needs of humanity.

These principles demand the destruction of vice and the promotion of virtue, the destruction of the things, therefore, which promote vice and destroy virtue.

The filthy tobacco habit, which costs $700,000,000, and of the alchoholic habit, which costs, $1,300,000,000, or together $2,000,000,000 per annum, is one of the first things that a really great National party will set itself to utterly destroy. The crime, poverty, insanity, disease and death produced by these twin vices can never be calculated in money; but, in so far as money can represent them, not less than two billions of dollars more would have to be reckoned as the wages of these sins. Let God be thanked for the light which is breaking on the minds of millions on these matters.

The endeavours of enemies of God and of the country from which they came, and of the country whose citizenship they disgrace, to precipitate War between the United States of America and the British Empire over a little strip of land in the tropics of South America, have failed, and the God of Israel has directed the Executive officers of State in both Nations to the wise and Christian policy of arbitration.

This is doubtless a great disappointment to what the Scriptures call, "the bloody men who delight in war;" but it is a cause for Thanksgiving to all who are true patriots and true Christians on both sides of the Atlantic Ocean.

INDIVIDUAL GRATITUDE TO GOD

is due by all who bethink themselves of the constant care and love of Him who pilots the earth through the skies, amidst all the starry hosts, as it rolls onward to its final destiny. He has stooped to hear the cry of His poor and weary and sinful and sick children, and by the Holy Spirit's power, and all His angelic and earthly agencies, He has, through Jesus Christ His Son, made more beautiful than ever the Path of Prevailing Prayer for Deliverance from Satan and Sin, Disease and Death, and all the powers of Hell.



Zion Home, Michigan Av. and 12th St., Chicago

Admit Bearer and Friends
to the
Reception at Zion Home
and the
New Zion Tabernacle
on Thanksgiving Day,
Nov. 26th, 1896.
John Alex. Dowie



New Zion Tabernacle, 1621-1633 Michigan Av., Chicago.

What a Wonderful Record of the Wonderful Works of God are contained in the pages of these LEAVES OF HEALING for the past year.

And they are but a fragment of the Story which could have been written had they all been preserved in printed form.

Christianity has been demonstrated to be a Reality by Works that could only have been wrought by God.

For the first time in the History of the Christian Church in America, and perhaps in the world, Divine Healing through Faith in Jesus Christ has been established as a Legal Fact in the Superior Court of a great city.

That record will remain in the legal archives of Chicago as long as the city exists.

The significance of this fact will appear far more as the time rolls on, and its effects are more clearly seen; for the consequences of Zion's Victories over all her enemies during the year are yet to appear in their full glory.

In their mad folly our enemies challenged the truthfulness of the records of Divine Healings contained in LEAVES OF HEALING, when they moved in the Court of Chancery for an Injunction to close our Institutions and drive us from the city.

We accepted the challenge in a flash, and day after day was spent in the Court of Chancery by His Honor Judge John Barton Payne in listening to scores of affidavits by the healed. This was in July of last year, and on January 2nd of this year, when the Injunction case was dismissed, our enemies were compelled to publicly withdraw every allegation against the truthfulness of the testimonies of the healed, thus establishing them fully. For this we give thanks to God.

ZION'S ONWARD PROGRESS CALLS FOR GRATITUDE TO GOD.

The six months' series of great meetings in the Auditorium, and the six months of work in the new Zion Home in the center of the city, with the success in securing a splendid building for New Zion Tabernacle, all call for thanksgiving to God.

The records of the work, even as it is imperfectly recorded in LEAVES OF HEALING, justify us in saying that there is no more remarkable story of progress in the history of the Church of God in this land than that shown by Zion in the midst of unexampled persecutions.

Thousands and tens of thousands in this country, and in all parts of the world, are praising God for what He is doing here. It is no exaggeration to say that on every continent there are many thousands who will say "Amen" to this as they read these words and we say, Hallelujah, Praise ye the Lord.

GRATITUDE FOR THE PROSPECTS OF ZION.

The Organization of God's people into the Christian Catholic Church that which took place on February 22nd, was the most important event of the year to the writer, and, as he thinks, to the whole Church of God everywhere.

The Divine Healing Mission continues; but it is the Church which will have to preserve and extend the work of that Mission, as well as of the wider and deeper work that is connected herewith.

We believe that

THE UNFOLDING OF GREAT TRUTHS,

to which we have as yet given but little public expression, will be accompanied by such a glorious demonstration of the Holy Spirit's Power in Blessing multitudes that all the works hitherto wrought in Jesus' Name during our ministry in Chicago will be as but the Beginning of Blessing.

We have felt for many years that it was only in a Church organized upon Primitive lines, and endowed with Primitive Power, faithfully following the Word of God alone, that the mightiest Blessings of this Age and Time would come.

And such a Church we are determined the Christian Catholic Church shall be.

We are looking for the Manifestation of the Promise concerning the "Times of the Restitution of all things which God has promised by all His Holy Prophets since the world began."

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We have seen, and shall continue to see, Times of Refreshing; but the Restoration of the Gifts and the Graces, the Offices and Powers of the Church as they were in Pentecostal Days, is the one great Essential to a Continuous, World-wide Revival.

The Holy Ghost will not flow in Channels of man's devising.

Neither the Apostate Greek and Roman Churches, nor the Babel-confusionists of the Denominations, can ever be used of God, as Churches, in the Unification of His Church or the Salvation of the world.

They have been on trial for many centuries, and have failed, except where blessing has followed the labours of individually pure members and ministers within these mutually destructive organizations.

We shall continue to love and to help, and to be in fellowship with God's people wherever we find them; but we shall make more and more emphatic the Teaching which God has committed to our care, and shall endeavor to embody it in practical organizations, not of a merely theoretical, but of an intensely practical kind.

THE CITY.

Looming up through all the clouds we see the City to which God is leading us—Zion on earth, and Zion in heaven.

Never shall we be able fully to carry out God's gracious purpose by dwelling under the municipal rule of the bands of thieves, thugs liars and demoralizing monsters who for the most part rule the affairs of Chicago.

We shall always, we trust, be enabled to do our part in the evangelization of the City, and, God willing, shall never abandon our work therein.

But a time will come when we shall say to our people, "Come out of her!" and we shall, God willing, gather them together in a little City where the smoke of the stink-pot, and the stench of the beer-and-whiskey-pot, and the filth of the scrofulous eaters of swine's flesh will have no place.

We shall hope there to be able to train at least one generation, ere we go hence, to whom God's Will shall be the Supreme Law of their lives, and who are not consigned to the licensed poisoners and blood-letters from the cradle to the grave.

We shall hope to be able to establish schools and colleges where, from the kindergarten to the university, a generation shall be taught, "In the Beginning, God; in the End, God, and in Eternity, God," and that this Teaching shall be stamped upon their spirits, their souls, and their bodies, so manifestly, that they shall be a people filled with God, and so be able to do the work demanded of those to whom Christ is All, and not a mere episode in their lives.

This purpose alone could keep us in this City of Destiny at this time: for there is nothing in it attractive to us but the fact that it is God's Decreed Place for us, and that here, and nowhere else, we can bring out a people to whom difficulties and dangers and devils are but incentives to Victory.

Five years from the first day of last May seem to be allotted to our stay in this city, and we are making no arrangements in it beyond that time, and then . . . ZION.

The prospect of Trials and Toils which such a programme brings before us is as nothing compared to the Victories which lie beyond these, stretching forth into all the lands and running onward into the generations to come, until Christ Himself shall come, if indeed there are many years until then.

We know that He is coming again, but we do not know when, and we do not believe that anyone else does on earth: for that secret is hidden in the breast of the Eternal Father, and Our Lord has said: "It is not for you to know the Times or the Seasons which the Father hath put in His own power." All speculation as to exact dates must be in vain: for they are not revealed to any. But it is our plain duty to be ready at all times, since our Lord will come again at an "hour when we think not," as He Himself said.

The prospects of Conflicts and Conquests for Christ amidst the rebel hosts of earth is one of great joy: for we know that we shall see the transforming power of the Spirit of God change multitudes of these rebels into disciples, and make them see the shame and folly of their service of self and sin and Satan.

We know that many of the miserable shams and hypocrisies which pass for Churches will soon be "spued out" of the Mouth of God, wherever they are "lukewarm" and proud of heart.

We know His own true Church will come forth brighter and brighter, and that the River of Life will flow everywhere.

Streams of Divine Life shall flow in the deserts and Springs of Salvation and Healing shall arise in the thirsty land, where nothing grew but evil weeds.

We know God's promises cannot fail, and we know that we are amongst those to whom the work of fulfilling His promises is given: for it is through men that these promises are to be fulfilled by God.

"The Joy set before" Christ enabled Him to endure the Cross and to despise the Shame. May we have that Joy: for it is Strength.

And so we sing as we began in these Thanksgiving Notes, written amidst great pressure in the work which He has given us to do:

"Jehovah shall comfort Zion,
Joy and Gladness shall be found therein,
Thanksgiving and the Voice of Melody."

Onward into another year; and, as we lay down our little sheaves at the feet of the Lord of the Harvest, we say, "Lord, it is but a little; but lead us on into those harvest fields that are whitening all around us in this and every land, and help us to reap through all the seasons of the changing year, and keep us in those fields for many years to come.

Oh, that the large and liberal spirit may be given to all who read. We have written the Truth in Love as God has shown it to us—and we love all men. May we all be laborers together with God, kind readers, in the redemption of this fallen world, which He so fondly loves, with an Everlasting Love.

BLESSED are they that Wash their Robes,
That they may have the right to come
To the Tree of Life
And may enter in by the Gates
Into the City."

Rev. xxii, 14. (Revised Version.)

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

Report of Meetings in Zion Tabernacle No. 2, Lord's Day, Nov. 8 and Nov. 15, 1896.

SERMON: "THE GREATEST THING."

The Christian Ordinance of Baptism by Triune Immersion Administered to a Joyous Company of Those Who Desire to Follow Their Lord.

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN.

The Christian Ordinance of Laying On of Hands Restored in the Christian Catholic Church.

REPORTED BY A. D. JR. AND S. & E. W.

AFTERNOON MEETING, NOV. 8, 1896.

As Dr. Dowie arose to announce the opening hymn, he said:

I feel that it is right this afternoon, before I give out this hymn, to say that I do so, because there are times when it is right to specially recognize in some way that God is the God, not only of men and families, but

THE GOD OF NATIONS.

This nation has been graciously delivered from the most errible perils—perils that involved the breaking up of laws, the possibilities of war and famine and pestilence, and conflict which would have cost many lives.

We shall never know until God, who always can foresee the end from the beginning, makes us to know in future days the perils that this nation has escaped.

It is right that this anthem which recognizes God as the King of America,

"GREAT GOD, OUR KING,"

should be sung at such a time.

I desire on behalf, I am sure, of every one now present in Zion Tabernacle, to say I thank God for the Victory. (Amen.)

AMERICA.

"My Country, 'tis of thee
Sweet land of Liberty,
Of thee I sing;
Land where my fathers died,
Land of the Pilgrim's pride,
From every mountain side
Let freedom ring.

"My native country, thee,
Land of the noble free,
Thy name I love;
I love thy rocks and rills,
Thy woods and templed hills,
My heart with rapture thrills
Like that above.

"Let music swell the breeze,
And ring from all the trees,
Sweet freedom's song;
Let mortal tongues awake,
Let all that breathe partake,
Let rocks their silence break,
The sound prolong.

"Our fathers' God, to Thee,
Author of Liberty,
To Thee we sing;
Long may our land be bright,
With freedom's holy light,
Protect us by Thy might,
Great God, our King!"

Mr. M.:—"Let us all say Amen."

Audience:—"Amen."

Dr. Dowie:—In the first Epistle of Paul to the Corinthians, the 13th chapter:

"Though I speak with the tongues of men and of angels, and have not charity"--

All through this chapter the word *charity* is simply the word *love*, Divine Love.

"Though I speak with the tongues of men and of angels; and have not Love, I am become as sounding brass, or a tinkling cymbal.

"And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not Love, I am nothing.

"And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not Love, it profiteth me nothing.

"Love suffereth long, and is kind; Love envieth not; Love vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"Love never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

"For we know in part, and we prophesy in part.

"But when that which is perfect is come, then that which is in part shall be done away.

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.

"For now we see through a mirror, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

"And now abideth Faith, Hope, Love, these three; but the greatest of these is Love."

May God bless His Word.

THANKSGIVING.

Before we go to prayer, let me briefly recall the mercies of God. In introducing the hymn which we have just sung, we called your attention to the great cause for national thanksgiving, which we in common enjoyed with all this nation, and which all that are wisest in this nation are praising God for to-day.

Dr. Dowie spoke of some incidents connected with the election of William McKinley, of the prayers that had hitherto been presented in his behalf, and asked that Zion's people would continue to thus remember their president during his entire term of office, to which the audience, apparently as one man, enthusiastically responded, "Amen!"

Now, a word or two as to the great victory.

I think the peril has been far greater than any of us understood, even those who were most aware of the hidden facts, so that I looked forward to the most fearful winter, had the verdict been the opposite.

But at no time could I really believe that we should be compelled to face that; and now, as we see on every side the proofs that confidence has been restored, and the hoards of wealth unlocked,

LET US THANK GOD WITH GRATEFUL HEARTS.

Because of my extended correspondence I know that from all parts of the United States there is a tide of thanksgiving to our Gracious Heavenly Father.

AND NOW WE ALREADY SEE THE SIGNS OF PROSPERITY.

Large numbers of factories that would have certainly not been opened again last week but for the national verdict, are now running on full time. We hear that in one city alone, Philadelphia, 100,000 men were given work. It just shows you the immense number who have been out of work.

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In this city it is almost impossible to make a calculation, but there is one case where 900 men will be given work, I am informed, in connection with the Pierpont Manufacturing Company; and I am told on all sides of the half-time factories working full time, and I am so thankful, because it means to little children bread, clothes, boots, food, a warm home, and health, contentment and praises to God. (Amen.)

You know it is utter nonsense for us to forget at any time that the nation's happiness, as a man's happiness, is dependent not only upon internal, but upon external conditions. Jesus said:

"MAN SHALL NOT LIVE BY BREAD ALONE,"

but He did not say man should do without bread. Every word that proceedeth out of the mouth of God tells us that our Heavenly Father knows that we have need of all these things, and He will give them to us. Just as our spiritual natures need a healthy body, clean blood, a light heart, and clear head, in order that these spirits may work out God's highest purposes in our life, so it is that a nation needs material prosperity, wealth not poverty, health not sickness, contentment not discontentment, law not anarchy, and all the happiness that flows from good order and national honesty and purity.

This nation has taken a long stride into a new era of prosperity.

God has been smiling upon it, and not only is the wealth of its people unlocked, but it is said by some that

MORE THAN $150,000,000 OF GOLD HAS COME IN

within the last few weeks from the increased price of the various cereals, wheat and other things.

God has been good, and now we thank Him, and we believe that these conditions are favorable to the spread of the Gospel.

I do not believe that God wants us to be sick. He sent His Son to heal us.

I do not believe God wants us to be sinful. He sent His Son to save us.

I do not believe God wants us to be poor, for I read:

"Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be"—what?

Audience:—"Rich."

Dr. Dowie:—"Poor?

Audience:—"Rich."

Dr. Dowie:—Rich; and the riches of this nation, if rightly used, mean the health, the education, the bringing up of a great and strong people. If British and American Christians gave one tithe of their wealth, their numbers, and their energy to the extension of the kingdom of God

THEY COULD EVANGELIZE THE WORLD IN TEN YEARS. (AMEN.)

I believe it.

I know it.

It is a statistical fact.

Dr. Dowie then advised his hearers to "drop the discussion of silver for four years," and continued:

Now, may God grant great blessing. I feel that it is all right, and now we are going to attend to business. I think that was Major McKinley's meaning the other day, when some persons came to congratulate him, and he said, "And now we are going back to business."

Now, I think the best thing you can do with him, and with your legislators, is to let them attend to the business you have committed to their hands.

Pray for them, and

ASK GOD TO GIVE A MIGHTY REVIVAL OF RELIGION IN WASHINGTON. (AMEN.)

That is the way to get them into line. I will be glad to go there and preach to them myself, (laughter) if they give me an opportunity. Many have been asking me to preach in Washington for some time, and I have promised friends there that I would whenever it was possible. I do not know that I can do much, but if everybody who has a clear message from God will now and then in visiting Washington, proclaim it, God will bless His Word.

LET US PRAY FOR THE GOVERNMENT AT WASHINGTON EVERY DAY.

These men have great temptations.

I would like to say that among the many other kind letters I have seen this week that have been written to others and myself, I value none more than a very loving letter addressed to one of my secretaries by a prominent statesman, who spoke very pleasantly and kindly concerning the sermon I recently delivered, and most of all thanking us for the prayers that were offered for him when he was dying in Washington a few months ago.

I feel that a great life has been spared in his, and I value his words, because I know they come from a consecrated Christian heart.

I thank him also for saying he believes that prayer was answered for him.

Now friends, we are going to keep moving on Washington all the time with prayer, (Amen) and on Chicago with prayer, and on New York with prayer, and on St. Louis, and Philadelphia with prayer, and on every city as far as we can reach. Let us go farther and

MOVE UPON EVERY NATION WITH PRAYER TO GOD. (AMEN.)

Oh, it is a glorious time in which we live. The opportunities are wonderful for the extension of God's kingdom. I never felt them any more than I do to-day.

Dr. Dowie spoke of the LEAVES OF HEALING, the blessing of God which accompanied it, and encouraged his hearers to send it forth. He continued:

CALL TO PRAYER.

Now then, pray for me.

Pray for this work.

I am going to ask Judge Dowie to pray.

I am going to ask him to pray that the power of the Holy Ghost may rest upon us in the words that we have to say to-day.

There are many requests for prayer here. I can not read them all. Many have come to me since the morning service, but I am going to tell them all to the Lord. He knows them, and I will place them before the Lord again privately in my room.

"O come, let us worship and bow down: let us kneel before Jehovah our Maker."

Prayer was then offered by Judge Dowie, afterwards by Dr. Dowie, who presented the many petitions mentioned to God for the restoration and healing of those for whom the requests had been sent.

At the conclusion of prayer Dr. Dowie, for the first time from his pulpit, called for contributions to defray the expenses of the re-modeling and re-furnishing of the New Tabernacle, after beseeching God's help in these words:

"Lord, bless us in this undertaking, for Christ's sake."

He asked for $1,000, and in money and promises $1,300 were given to the Lord for this purpose.

"THE GREATEST THING."

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and to all to whom these words shall come, oh Lord, my Strength and my Redeemer. Amen.

Now I want to say to you, beloved, a very few words, and these I can not forbear to say:

"And now abideth Faith, Hope, Love, these three; but the greatest of these is"—what?

Audience:—"Love."

Dr. Dowie:—Love. Friends, I am thankful for that word "abideth." I think that, errroneously, Isaac Watts sings of Love:

"That is the grace that lives and sings
When faith and hope shall cease."

So far as I know, there is no statement in the Scripture that

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Faith and Hope will ever cease. God forbid that they ever should.

Faith is eternal, for Christ is its author.

Hope is eternal, for God in Christ is our hope.

Love is eternal.

"And now abideth Faith, Hope, Love, these three; but the greatest of these is Love."

AND THE GREATEST OF THESE, LOVE.

I think there has been an exhibition of Love of a very practical character, of Love deep and true, that has inspired these gifts, some of the smallest of which have cost the most, and some of the largest of which have been expressions of great Love, but the Love I speak of to-night is so great that no words that I can ever form can utter it.

I have never cared so much to speak about it as to possess it, and to live it and by my life to Love and to let God and good angels know just what that Love had cost me; but let me speak of it to-night as the greatest of God's Great Names, the most glorious of all His attributes.

"God is Love."

To know that He was life and light, and yet not to know that God is Love would be for us to live amidst the blaze of power and beauty, unloved and utterly lonely.

To me the greatest thing of all is the Love of God.

The greatest power of all is the Love of God.

"Oh, Love thou bottomless abyss,
My sins are swallowed up in thee,
Nor spot of guilt remains on me,
For Jesus' blood through earth and skies
Mercy, free, boundless mercy cries."

That Love has spread mercy above the heavens; that Love has made mercy everlasting; it endureth for ever. That Love never fails, and that Love finds its highest expression in loving those, and sacrificing for those, who are full of hate, and sin, and horrid depravity.

I LOVE HIM TO-NIGHT BECAUSE HE FIRST LOVED ME.

I Love Him who is Love, because He taught me Love, not that earthly passion which has no affinity with Love, which only finds satisfaction in sexual indulgences, and which is of the earth, earthy, and of the flesh, fleshly, a passion springing from the dust which fades and dies.

"Earthly desires and sensual lust
Are passions springing from the dust.
But in the life beyond the tomb
They fix the eternal spirit's doom."

Dreadful it must be when that spirit goes out into the realm of hellish lust and wakes up to find that that which they called Love on earth was only the fire of hell, and not the fire of heaven, the fire of God.

God's consuming fire is Love pure and simple and perfect.

I find its highest expression not in any words, nor in any deeds that even God Himself has wrought, but in the fact that every attribute of His nature, as well as Himself, is an expression of Love.

The Ocean which is all around this world has many names. One place you call it Atlantic, another Pacific, another Mediterranean Sea, or the Red Sea, the Indian Ocean, or the Yellow Sea; but look at your maps and you will find that it is only one great sea called by different names, and so God's nature is Love, call it by what name you will.

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

"For the love of God is broader
Than the measure of man's mind,
And the heart of the Eternal
Is most wonderfully kind."

GOD'S LOVE IS BEYOND ALL OUR IMAGINATION.

I have sometimes thought of how little I can accomplish in my short life. I do not make any mistakes as to the possibilities of my human endeavors, nor do I dare to limit the possibilities of God's power in a perfectly consecrated man, and when I get to that place and have the environments about me, which make it possible for me, with an entire abandonment, to give expression in activities to Love in its highest purity, then there are no possibilities found in God that may not take place.

No man, no age has ever seen, that which is possible to a human being, entirely purified by God's Spirit, filled with Divine Love, and entirely consecrated to His service in the redemption of humanity.

We have yet to see it.

But this I know, that if you want to know this Love of God, you can not know it until you have for His sake gone out of light into darkness, gone out of strength into weakness, gone out of your healthy and happy surroundings into disease, gone down until you have touched humanity at the deepest and lowest place.

I tell you that, because

I FIND IN CHRIST THE EXPRESSION OF LOVE,

that Love, which for our sakes made Him who is powerful and rich beyond human comprehension, become weak and poor and to mingle with a degraded humanity; to be baptized amidst a crowd of filthy sinners in the Jordan; and to work amongst people possessed by and oppressed by the devil; and go down until His enemies cast it in His teeth that he was the lover and the friend of the harlot, and the publican and the sinner, [ἁμαρτωλός] and the vilest and the lowest.

He became of no reputation because He sought association with the lowest of humanity.

IT IS NOT ALL WHO CAN GO THERE WITHOUT CONTAMINATION.

He or she must be pure who would go amidst the impure; must be divinely strong who would go amidst those who, in their weakness, are yielding to every human passion. He must have light within who goes voluntarily into darkness; and must have Divine Health ere he faces disease in all its contagious and polluting forms. It is only possible for the highest to reach the lowest, or the strongest to reach the weakest, or the purest to reach the most unclean. He who lived in the highest heaven could go down to hell, because Love took Him there; not merely to earth, but I remind you of the words,

"HE DESCENDED INTO HELL."

He preached to the spirits in prison, the disobedient and the filthy in the days of Noah, especially men of whom it is written that when He looked upon them He said:

"That the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.
"And it repented Jehovah that He had made man on the earth."

Yet to these who had been getting, perhaps, more wicked as the centuries and the thousands of years rolled on, He went down, not merely to earth, not merely into the grave, but He descended into Hades, the world of unclean spirits, and Love took Him there.

I have thought sometimes, My Lord, when this brief life is over and my Love has poured out such treasure as my life can pour at Thy feet, and the talents Thou has given me have all been used in this world and their accummulations laid at Thy feet, and when Thou shalt say to me, "It is enough," or, should I be worthy, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord," that I shall say to Thee, "Lord, how can I enter into Thy joy if after this life my Love shall not find expression in service there for those that never loved Thee here?"

Friends, when a man grows older in the world and in large outlooks upon humanity, I will tell you one thing he thinks of: he thinks of the time when he shall stand before the great White Throne and give an account; when he shall stand there, his labors closed, his sins forgiven, his heart cleansed, and waiting humbly at the Lord's feet, as he listens for the words of welcome.

I shall not miss it, for I love Him; I shall not miss it, for I would die for Him; I shall not miss it, for I have no thought in life, nor in the future, that is not bound up with His service.

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But I have thought of how could I best express my Love for Him.

On that great Judgment Day, when He says, "Come ye blessed of my Father," I will also hear Him say that it is because He was hungry and they fed Him, naked and they clothed Him, sick and in prison and they visited Him, and the righteous shall disclaim and say, "when saw we thee hungry, naked and in prison," and the answer will come:

"Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

"ONE OF THE LEAST OF THESE,"

and oh, friends, when I hear that, I shall think of those, as I am thinking now, to whom I would gladly have taken that cup of the living water, but I could not.

They lived in lands I could not reach, or they passed away from earth before I was born, in the myriads of the ages, they never knew the Christ, and never rejected Him; never knew God, and never rejected Him, and yet they cannot enter heaven for they are not prepared.

I will tell you what I am thinking. I am thinking that this life of ours, so brief and apparently too imperfect to find expression for our Love, is but the prelude to a life where we shall find ourselves in a glorified spirit with the glorified body, and with the disenthralled nature set free, emancipated, transfigured and made Christ-like and God-like; and that then we shall say, "Lord wilt Thou not send me, because I Love Thee? Wilt Thou not send me to hell?—to hell!"

What do you mean? I almost hear you say.

I mean this: that when you understand Divine Love, you will want to go to hell.

You will want, even in the life to come, to go to those in Hades, the unseen world of spirits that are doomed, you will long in your glorified nature to go to them and tell them how even there that mercy that endureth forever can reach them. His right hand can reach the doomed even after they have "made their bed in hell," for so His Word declares.

Friends, I love beauty, I love everything lovely. To me the morning sun as it rises up from that lake is often a study. I have risen early just to look at the sunrise, as there appear out of the dark waters and the night

> "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."

As the darkness trembles before the approaching light, and one after another the beams of the coming sun all golden, and purple, and bright, shoot into the sky angels of light coming before the glorious sun, my heart thrills with delight.

I love nature, I could stand all day contemplating flowers.

I love stars, I could spend all night and care nothing for sleep, unless compelled, breaking up with a powerful telescope the beautiful Milky Way into its glorious galaxy of dazzling stars of every hue, each exceeding the other in beauty, leading from that Cross away up to the Pleiades where perhaps the Throne of God may be found in that smallest of the stars which is said to be the Center of the Universe.

I love beauty and I love to think of all the beautiful things, the flowers and the grass, the glorious woods, the glory and the beauty of human art as it finds expression in music, in painting, and in a thousand things.

I love the thought of heaven with its pearly gates, its jasper walls, and those glorious jewels, fifteen hundred miles square, placed, twelve of them; one upon the other; and the mansions reaching fifteen hundred miles into the air, according to the measure of a man; but, much as I love these things, I have learned from my Lord that

LOVE FINDS ITS HIGHEST EXPRESSION IN TAKING OUT OF THE DEEP DEPTHS OF DEFILEMENT THAT ONE WANDERING SHEEP THAT WENT AWAY FROM GOD,

and out of the depths of hell, setting that jewel in the Crown of the Redeemer.

I think I have learned something of it, when I say this to you: that while I want to be surrounded as much as I can be, consistently with the right use of divinely given resources, with all that is beautiful, and to teach the young by leading them from the lesser to the greater, I hope that in all the days to come, you will, with me, believe that Love finds its highest expression in reaching the lowest; in dying, if it were possible, ten thousand deaths, and being

WILLING TO SHARE THE ABODES OF THE DAMNED THAT YOU MIGHT BE A BLESSING TO THE LOST.

Did you ever have that willingness?

Listen!

Paul had it when he said:

"I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh."

Moses had it when he said:

"Oh, this people have sinned a great sin, and have made them gods of gold.

"Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

Have you got it?

Friends, I know not whether I have got it. I sometimes believe I have. I know, however, that I am getting there. I want to get there fully.

Only that it would not be a right use of my life, I would be willing to go now to Molokai among the lepers, and die with the lepers, never being permitted to leave their island; but I think I can do more by living for Chicago, by living for Illinois, by living for America, by living for Asia, Africa and Europe; by doing what I can to inspire in others this thought: that the highest and greatest commandment, the eleventh commandment, is to

LOVE ONE ANOTHER AS HE LOVED US;

and therefore, be willing, at any time, to leave the highest place we ever can reach in heaven, and to go down and rescue those; that in this world and beyond, have made their bed in hell.

Friends, Love never measures sacrifice, and knows no limits to toil—and I want that love.

I want that Love which is only limited by Wisdom, by Faith, by Hope, all of which are illimitable, guarded by all the other graces, made strong by association with them, and is yet, in its perfect self-abnegation, the giving up of the last drop of vitality for a dying humanity.

Deep! *Deep!*

DEEP AS HELL

Love must be willing to go: for Christ descended there.

Love is incapable of definition, but it is capable of expression in the little things, as well as in the great sacrifices.

Let us be willing, with all the graces set forth in that description of Love, to be willing to find expression for our Love, and in the annihilation, if it were needful, of our own existence, in the self-abnegation which makes us willing to lose our lives that others may be saved: for

"He that loseth his life for My sake shall find it . . . unto life eternal."

When you get there you will never measure your Love by dollars, but you will pour out its possibilities in time and money and everything else, and doing Love's bidding, will wait on Love to supply your every need.

God help you.

All who are willing that God, the all-consuming fire, shall come with His Holy Spirit and consume every unclean desire, and give you perfect Love, stand to your feet. [Apparently the whole audience rose.]

CALL TO PRAYER.

Brothers and sisters, pray:

"My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Make me wise unto Salvation.

Give me the knowledge and the Faith, and the Hope that will enable me to reach that place where Thou canst perfect Thy Love in me.

Through tribulation make me patient; through patience give me experience; through all my experiences lead me into hope where despair never comes, and that maketh not ashamed, because the love of God is shed abroad by the Holy Ghost.

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Oh, that I now might not be ashamed of Christ, my hope, my heart's desire, and may His Love, the Love of the Holy Ghost, the Love of the Eternal Father inspire me to live, to die, to suffer, to toil, to be ever humble at the feet of Jesus that he might be all in me, for His sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean it?

Audience:—"Yes."

Dr. Dowie:—God means it; and, if we get all we have asked for, this city and this land shall see a fire kindled of Divine Love, guided by Divine Wisdom, inspired by Divine Faith, made invincible by Divine Hope such as will be a blessing to America, and to all the world.

God grant it.

Let all the people say, Amen. (Amen.)

After singing the closing hymn, the meeting was closed by Dr. Dowie pronouncing the

BENEDICTION:

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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.

At the close of the sermon Dr. Dowie baptized by triune immersion forty-seven who desired in all things to follow their Lord and Saviour Jesus Christ.

MORNING MEETING, NOV. 15, 1896.

The services were opened by singing:

"On that bright and golden morning, when the Son of Man shall come,
And the radiance of His glory we shall see;
When from every clime and nation He shall call His people home,
What a gathering of the ransomed that will be!"

SCRIPTURE LESSON.

Dr. Dowie then said:

Let us repeat together this morning the 35th chapter of the book of the Prophet Isaiah.

This is our morning exercise, as I sometimes tell you, every Sabbath morning, in the Zion Home.

It has been repeated until every one of the help and the youngest child in the Home can repeat it.

I am very much delighted always to see how familiar the Word of God becomes to those that are in the Home.

We hope that you will commit that beautiful song to memory. It is a song of Salvation, Healing, and Holiness, and of triumphant entry into the Zion above.

The chapter just referred to was then repeated in concert by the audience, at the close of which "We're Marching to Zion" was sung and Dr. Dowie continued:

THANKSGIVING.

Now beloved friends, this morning we have many things to thank God for. We have to thank Him for a good week, a week of much blessing—blessing in all departments of the work.

We have not seen all the blessing we should like to see; we never see that, because we should like to see the whole world won to God at once, if we could see it.

But we have much to be thankful for in the steady progress of the work in all departments.

THE PUBLISHING HOUSE IS SHOWING A STEADY INCREASE IN WORK IN EVERY WAY,

and the demand for our literature is increasing from every land beneath the sun. We are glad to know the sermons and testimonies of the healed are being translated into many tongues.

A number of young men in Tokio, Japan, very excellently educated young men, are translating this literature and printing it on a little press of their own and distributing it, especially in the untrodden parts of Japan where the missionaries have not reached, and they report a very great deal of interest.

We welcomed this last week two missionaries, who came for a little instruction and guidance, on their way to Africa, and we have received very considerable orders for literature from missionaries in various parts of China.

Among the letters and requests for prayers that I have before me this morning, there is a very interesting

LETTER FROM THE REV. CARLOS H. BRIGHT, OF LIMA, PERU,

who is in the immediate vicinity of that city conducting a mission.

He has come to see, as he read the literature, that it fills a great void; and, writing to me at considerable length, he tells me he has laid aside medicine and is resting in the Lord for healing, but feels that God has directed him to communicate with me.

The healing is not complete, and he quotes the passage in II Corinthians i, 11.

"Ye also helping together by prayer for us, that for the gift bestowed upon us by the means of many persons, thanks may be given by many on our behalf."

It is a very beautiful passage which he quotes. He asks that we shall help together in prayer for him that he may get this blessing, and he asks us to pray for the work in Peru, of which he gives us a very interesting account.

He asks that on Friday, Nov. 20th, from 3 to 6—that is next Friday—we pray for his complete and permanent healing of organic heart disease of eight years' standing.

He asks this very definitely, in order that he may be able to go up in the Andes and minister there to populations that are very large, as you know, scattered throughout the Andes, some of them living in cities that are as high up these mountains as 12,000 feet above the sea level; and he has a great desire to go up there more than he has been.

That is what he asks for definitely, and he tells us of publishing a monthly paper in Spanish, and says:

"I have translated and printed a number of testimonies from your LEAVES OF HEALING, and I am going on translating and publishing some of your addresses. I often refer to you in our Friday night meeting, and I tell them in Spanish of the remarkable healings in Chicago. I translate your paper as I stand before my people and the natives who unite with us. After the meeting I often show them the LEAVES, and they love to look at the pictures of the faces of those healed, and I tell them the story of the portraits which they are so much interested in," and so on.

So I want you to feel deeply in sympathy with our brother in Peru.

Among the distant letters this week, asking for prayer, are some from various parts of Africa, from Johannesburg again, and our good brothers of whom I have spoken several times, who are laboring in the Transvaal, are again desirous of being remembered, telling us of healings that are happening there. Also a letter from Bunbury, Western Australia; the Rev. George Harrington there very earnestly asks prayer in his behalf.

The Rev. Dr. Fair, of the First Apostolic Church in Brooklyn, N. Y., seems to be distributing our literature quite extensively amongst his people, and asks us to pray for him and for his people.

A number of very interesting testimonies are reaching me daily in connection with the various answers to prayer, but I have not the time this morning to read them.

I might refer to one here from Tupelo, Miss., in which the person writing says, that he did not get the blessing until they took my view, which they now believe to be the Scriptural view, on his dirty majesty, the American hog.

HAVE YOU EVER SEEN THE SIN OF EATING THAT ABOMINABLE AND FILTHY AND DETESTABLE BRUTE, THE PIG?

If there is anything that is loathsome, and filthy, and abominable, it is that unclean and filthy beast which is productive of scrofula, trichinosis, and many other forms of disease. *Scrofula* in Latin means "a little sow," and finds its root in the word *scrofa*, which means a breeding sow, and from time immemorial it has been known that scrofula came from eating swine's flesh; and you would never touch it again, if you saw what I see, in the horrible sores, in the disfiguring ulcers, in the terrible stomach disorders—many stomachs being just full always of little boils and eruptions discharg-

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ing forth matter into the stomach—entirely caused by eating swine's flesh.

These little eruptions, which you see on people outwardly on the body, are repeated and worse than that inside, in the stomach and liver, and they discharge their filthy matter into the stomach.

If people only saw what swine's flesh is doing, spreading with its filthy trichinæ throughout the muscles and laying hold of them, they would never touch it. Many have told me that they did not get any blessing until they gave up swine's flesh.

FEEDING SWINE

is not a proper occupation for sons of God, although it is for "prodigals" who feed on husks in the "far country." Christ thought so little of 2,000 pigs at Gadara that he gave a "legion of devils" power to possess and destroy them. The filthy flesh which Christ so despised, apparently, as food, should never enter a Christian stomach. The creature that is a fit dwelling place for devils, is not fitted for your bodies. There are always plenty of devils where pigs are most numerous. Every disease abounds where it is freely eaten, and cancer finds a paradise in a hog eating country, while it is unknown amongst those who do not eat the filthy flesh.

I earnestly exhort our people to give up this filthy thing.

There is a very interesting testimony here.

I have not had time to read it all. It is from Lebanon, Pa., from one that received a healing in answer to prayer. I will give it some day in LEAVES OF HEALING.

There is an excellent brother minister there, the Rev. J. H. Von Neida, who has been spreading our literature, and a number of persons have been blessed.

From De Smet, South Dakota, there is a very interesting testimony from one who desires to give thanks to God for healing, and so on.

We have no time to read these letters in full, but we like to refer to some of them on the Lord's Day morning; yet, beloved friends,

NOT ONE TITHE OF THE STORY OF ANY ONE WEEK'S WORK CAN EVER BE TOLD FROM THIS PLATFORM.

I am so glad it is beyond recording. We shall have to wait for the perfect record, but it is good to preserve here, in a measure, the wondrous story.

"Why should the wonders God has wrought
Be lost in silence and forgot?"

I hope the day will come when the resources at my disposal will be sufficient to enable me to appoint persons to attend to this one thing, the collection of testimony.

It will really take, in order to collect and revise and prepare testimony for the press, two or three persons, and we could print a fair sized paper every day, if we had the resources; and that would be very much better, you know, than what you get in the daily papers, where they tell you all about the last filthy social scandal, and all the wickedness of prize fighting, and if a mad dog has broken loose they tell you all about it, and they have not any room for the wonders God has wrought.

I do not wonder at that, because the press belongs to the devil, and it is run in the interest of the devil for the most part. Now and then God controls a newspaper.

I do not doubt, then, that the only way to get that press is for the Church of God to take it by force, by divine force.

I do not mean any anarchistic appropriation of it, but by the force of divine love, lay hold of the press and drive the unclean vampires out of existence, by bringing a beautiful, and clean, and sweet, and lovely Christian press to educate the people. Relegate into obscurity the things which newspapers most delight to write about, and which do not help anybody; the crimes and the immoralities and the wickednesses which are a disgrace to the people.

Let us pray for that.

I have not much hope of a changed condition of things, until the Christian Church awakes to the tremendous power that lies in the press.

Our printing house manager has placed upon my desk the first bound copy of the

SECOND VOLUME OF LEAVES OF HEALING.

This has a very carefully prepared index and under easy classification you can find the contents of the volume; the sermons and their titles; the reports of the meetings; the names of the persons healed; and I see they have given a synopsis of the editorials of the year, so that by means of the index full details can be easily obtained of what is within the book.

The book is nicely illustrated with a large full page engraving of the New Tabernacle, as frontispiece; and it is very strongly bound.

Now I should like you to buy that volume, and place it upon your drawing room table, and give it a good place in your home.

I think every one of our people ought to purchase a complete volume. I know you can not keep the separate numbers, can you? Nobody can keep them. They have to lend them, you know, until they are worn out.

Some copies have been shown to me as curiosities, that had been lent, and read by as many as forty-five families.

I was told of a copy, the other day, that was sent from here to Ottawa, Canada, from thence to Toronto, from thence to a little town 100 miles north of that, and thence to Montreal, and the last that was heard of it, it was in some distant part of the Province of Quebec. Now, I am very glad to hear that, and I am so thankful to those that take an interest in this work.

The manager of a very large house, that attends to the distribution of information concerning business men, takes the slips containing our "God's Way of Healing," with the announcements of the meetings, and he puts them in his letters, and we hear of them all over the country.

Now let me tell you something more concerning the bound volumes of the LEAVES OF HEALING. I know that last winter there were dozens of homes where they had reading circles, and the people would come in from all parts in sleighs, as far as 20 miles away sometimes. Then somebody would be selected to read a sermon or to read the testimonies, and then they would talk over it, and pray about it.

A few weeks ago a minister opened volume one in his pulpit. He had promised his people in the morning to preach on Divine Healing, and when the evening came he coolly opened the volume he had purchased a week or two before, and he said, "I do not know much about Divine Healing, but Dr. Dowie does, and now I am going to read you one of his sermons," and he then gave out the text and read the whole thing to the large congregation. They asked him to read another one the next Sunday night, and he has been reading these sermons for a number of Sunday nights, and so it goes on.

Now, I do wish you would present your ministerial friends with a bound volume of LEAVES OF HEALING. Thanksgiving would be a good time to send a copy of this volume to many persons. It contains permanent records of God's work. We never did a single thing that is recorded here. The eyes of the blind have been opened, and the deaf have heard, and the lame walked, and God did it, although He gave us the joy of being His instrument. We have claimed nothing else.

As I open it now, my eye falls upon one of the striking witnesses. There is dear old Mrs. Delia King. Just to think of that wonderful healing of cancer on her throat and tongue! One tonsil had been eaten away, and the tongue had been nearly sawn across with the cancer, and she was perfectly healed in 1888 through our agency there in the First Presbyterian Church, Oakland, and she is in perfect health the last I heard of her was a month ago. Here is her testimony and her dear, old, beautiful face. To me it is a very pretty, old face. She is nearly 80 years of age. She was healed in her 71st year, and perfectly healed. Her tongue is as clean

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as a new born babe's and she can use it for God now.

She is one of those dear, quaint, old grandmothers that did her work, you know, and never talked in meeting, for she was a Presbyterian, and they do not talk much in meeting there. She says that the Lord gave her a new tongue, and she uses it very quietly and very effectively. I have never heard Mrs. King give her testimony in California, but what the whole congregation was usually in tears, as she told all the wonders God had wrought in healing her.

Here is a contrast as I turn over the pages. There is dear, little, sweet Sunshine Harding, just like a little angel, and she is just as pretty as her picture, and she is a very wonderful child. How that child has grown. I see her frequently. How she grows in spiritual knowledge. Now, the story of her healing is one of the classics of this mission. You remember that little hymn, "Why don't you get closer to Jesus?" which we sing sometimes, is based upon Sunshine Harding's healing.

Now I want you to take an interest in circulating this volume. The whole costs $3.50. I want you now to buy them and put them on your tables. It has been a great blessing to many. I keep talking about this, because I want you to pray about it, pray for Zion Publishing House. What I say from the platform will never be able to reach more than a few thousand people, but we can reach multitudes through the press.

Now we will pray. We will ask God for a good day, and blessings upon the little children that are to be consecrated to Him this morning, and a blessing upon all those whose special requests are in my hands. I will ask Judge Dowie first to lead us in prayer, and then I will present the requests.

"Come let us worship and bow down."

Prayer was then offered by Judge Dowie, and afterwards by Dr. Dowie who offered to God in earnest supplication the many requests for prayer. The song, "I've found a Friend" was then sung when Dr. Dowie continued:

ANNOUNCEMENTS.

After the announcements had been made Dr. Dowie spoke of the latest LEAVES OF HEALING as follows:

You will find in the editorial notes two very interesting letters from Mrs. Bever, of Keithsburg. The first refers to her experience in our Home and her remarkable healing, and the second to the very interesting healing of the young lady that took place in her home when she read the testimony of Pearl Irish, which was given from this platform a few weeks ago.

Then she tells also of the effect of LEAVES OF HEALING on her husband and son, and tells, what I am always glad to hear, that her husband became a changed man.

Although he had been a Christian, he had been a very vile smelling Christian, and she said after he began to read the LEAVES OF HEALING:

"I could see the sunshine in my husband's and sons' faces, and it made me happy with hope.

"What he read so much affected him that he soon gave up his tobacco, which he had used for many years.

"I asked him how it happened that he stopped chewing.

"Oh," he said, "since I have been reading Dr. Dowie's talks I have become ashamed of myself, and by the help of Jesus I will chew no more."

He has not done it any more. Well, I am glad if my somewhat rough word "stink-pot" has been used of God. It takes a strong word to deal with tobacco, and I have no sweet words for it. I might quote to you from Elia, Charles Lamb:

"Roses, violets, they are the toys
For the smaller sort of boys;
Tobacco' thou art the only manly scent,
Stinkings of the stinking kind,
Filth of the mouth and fog of the mind."

(Laughter.)

I think that is about right.

Well, if I could only get the tobacco money of the United States, just think what it would be,

$700,000,000 EVERY YEAR SPENT IN THAT ACCURSED NICOTINE POISON, AND $1,300,000,000 ON ALCOHOL.

Just think of it! Two billions of dollars, two thousand million dollars, every year!

Oh, it is dreadful.

Mr. Marsh:—"We can not raise enough in this country, so we import it; there is $575,000 worth of tobacco in the bonded ware-house now."

Dr. Dowie:—Mr. Marsh knows what he is talking about, for he is a customs' officer, and it is horrible to think that the hard earnings of the people are turned into gold and sent away to Cuba and other places to get back that infernal poison that makes people—what does it not do?

Why there is such a long list of what tobacco does do, that it would be difficult to know what tobacco does not do.

It creates paralysis, aumarosis.

It creates diseases of the throat, and of the stomach, and of the bowels.

It defiles the blood and creates a condition so favorable to cancer, that nicotine cancer has become one of the most common forms of disease, and men are dying from it in thousands and tens of thousands, doctors concealing the fact and not daring to tell the truth about it. They are usually stinkpots themselves.

Often times disease of the stomach is written upon the certificate. What does that mean? That does not disclose anything. What was that disease caused by? Caused by nicotine poison in thousands and tens and hundreds of thousands of cases.

OH, IT IS A HORRIBLE WICKEDNESS FOR CHRISTIANS TO INDULGE IN SUCH A STINKING VICE AS TOBACCO CHEWING OR SMOKING.

It is a wicked thing, a filthy thing, a disgusting thing. How can they expect God to bless them when they are defiling their bodies steadily with these filthy things, and nothing said about it in our churches.

Ministers are smoking and deacons are smoking, and their children are growing up to smoke, and now women are smoking.

Mr. Marsh:—"It is the foundation for the love of liquor."

Yes, in many cases; and

IT IS WELL CALLED TOBACCO, IT IS A DIRECT MINISTER TO BACCHUS;

to Bacchus the god of wine.

It is the favorite incense at the altar of Bacchus.

You will always find that it creates exactly the same kind of thirst that liquor does, because it is a brain poison of the same order.

It is a narcotic, and it creates the same kind of thirst as is in the breast of a man who takes liquor.

You see that the liquor drinker is a smoker nineteen times out of twenty, and the smoker is usually a drinker.

I am so disgusted to think that people will call themselves Christians and smoke tobacco. They may be Christians, God only knows, but they smell like dirty devils. (Laughter.)

It is a filthy, disgusting, expensive, demoralizing, debasing, disease-breeding and abominable habit, and every Christian man ought to be ashamed of it.

"Oh, Doctor, when are you going to let up on tobacco?"

I am going to let up when you let up smoking and chewing. That is what I have got to do, keep at it; everlastingly at it. I would like to have those seven hundred million dollars, that the devil gets now.

Well, now we will have the offerings. Now, all you men that have escaped from the "Snare of the fowler" put your tobacco money in. Why that was a considerable thing every week, was it not? May the good Lord bless you. Let our offering be as to the Lord.

When the offerings had been received, Dr. Dowie delivered the following address:

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THE PRESENTATION AND CONSECRATION OF YOUNG CHILDREN.

INVOCATION.

Our God and Father, let the words of my mouth, and the meditation of my heart, and the direction of my spirit in these words and meditations, be acceptable in Thy sight, be profitable unto to all now present, and especially to these parents; that these children whom they now present unto Thee, consecrating them to Thee, may be received, and may now be blessed by Thee, for Jesus' sake; in the Holy Spirit we ask it. Amen.

I read to you this morning, beloved friends, a few words previous to this little simple service, which we have every month for the reception of parents with their new born babies, and with other children who may not have been consecrated to God. I will explain to you more fully the service after we have read the Scripture in the 19th chapter of the Gospel according to St. Matthew, where we find these words, beginning at the 13th verse:

"Then there were brought unto Him little children, that He should put His hands on them, and pray; and the disciples rebuked them.

"But Jesus said, Suffer little children, and forbid them not, to come unto Me: for of such is the kingdom of heaven.

"And He laid His hands on them, and departed thence."

In the tenth chapter according to St. Mark the same incident is narrated in these words; the 13th verse:

"And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them.

"But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and forbid them not: for of such is the Kingdom of God.

"Verily I say nnto you, whosoever shall not receive the Kingdom of God as a little child, shall not enter therein.

"And He took them up in His arms, put His hands upon them and blessed them."

In the Gospel according to St. Luke it is written in the 18th chapter and the 15th verse:

"And they brought unto Him also infants, that He would touch them; but when His disciples saw it, they rebuked them.

"But Jesus called them unto Him, and said, Suffer little children to come unto Me, and 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, shall in no wise enter therein."

Beloved friends, this scriptural service to-day is that of the presentation and consecration of young children to God, and it is justified by this, that our Lord Jesus Christ by the Holy Spirit has caused each of the three evangelists, Matthew, Mark and Luke to record this incident as one of great importance.

You will notice that the number of incidents that are recorded in the Gospel, whether they are healings or incidents connected with teaching in the first three Gospels, are

REPRESENTED OFTENTIMES OVER AND OVER AGAIN.

as typical cases, and specially for instruction.

Now, that is markedly so in connection with Divine Healing, for there are no less than thirty cases of Divine Healing given in detail in the New Testament.

Now, what is the reason for this?

The reason is not far to seek. It is that

WE MAY BE CLEARLY GUIDED BY THE HOLY SPIRIT

in connection with each of these classes of cases.

Twenty years of continuous experience in the Ministry of Healing and study of the New Testament in connection with these cases of Divine Healing, has convinced me that the repetition of these things has been to impress certain great fundamental truths on my mind in connection with each class of cases, direct and practical in their character, and of great importance and value to me in exercise of this practical ministry.

I have ever been of the opinion that

THE THEORETICAL NONSENSE WHICH PASSES FOR EXEGESIS AND FOR HOMILETICS

in connection with the New Testament, is a sham and a delusion and a snare, for the most part, concerning miracles of healing, and that the practical teaching has been entirely lost.

You will open commentary after commentary, homilist after homilist, exegete after exegete, and fail to find a single bit of practical help to you in the ministry of Healing.

Now, a close study of the New Testament has convinced me that the ordinance of the laying on of hands was not confined to Divine Healing by any means. That divinely given direction for the imposition of hands, of the hands of those in whose spirits and souls and bodies the Holy Ghost dwelt, was

ESSENTIAL TO ORDINATION, AND SEPARATION, AND SERVICE IN CHRIST'S MINISTRY, AND THE RECEPTION OF GIFTS.

No one can question that and believe the New Testament.

There is no record of the conveying of the Holy Ghost as the Bestower of Gifts, but by the laying on of hands, excepting at Pentecost, and at the corresponding incident of Cesarea when the Holy Ghost fell upon those that were gathered in Cornelius the Centurion's house. With these two exceptions the Holy Ghost came by the laying on of hands of those who were divinely filled with that Spirit.

That is a very remarkable case, the wonderful revival in Samaria where Philip was the means of the salvation of a multitude, who were healed and gave up their wickedness and burned their books, and amongst them was Simon the great magician who also believed and was baptized, and yet the Holy Ghost had not been received by any. And they sent to Jerusalem and the apostles came and laid hands upon them for the reception of the Holy Ghost, and it was at that point that Simon Magus, tempted by the devil, fell into the awful sin of desiring to buy the power to communicate the Holy Ghost.

Here are the words in Acts viii: 14 to 24:

"Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only that they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost. Now when Simon saw that through the laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay my hands, he may receive the Holy Ghost. But Peter said unto him, Thy silver perish with thee, because though hast thought to obtain the gift of God with money. Thou hast neither part nor lot in this matter: for thy heart is not right before God. Repent therefore of this thy wickedness, and pray the Lord, if perhaps the thought of thy heart shall be forgiven thee. For I see that thou art in the gall of bitterness and in the bond of iniquity. And Simon answered and said, Pray ye for me to the Lord, that none of the things which ye have spoken come upon me."

Now why should these children, the children of Christian parents not receive some specific gift and blessing by the Power of the Holy Spirit that would help them and their parents?

Their procreative powers are consecrated to God, and these children, we have a right to suppose, were not born in sin, nor conceived in iniquity, but were born in purity, and conceived in purity of thought and heart and life.

That ought to be the case, and if so, or if they have become Christians since the birth of these children, have they no claim on God for special blessing on their children?

"Oh, yes that is all settled at baptism" says somebody.

At what?

"At baptism."

When the child is baptized.

I am glad beloved friends, that there is not one sitting here to-day amongst these parents who believes in such an unscriptural thing as baby baptism.

Where have you a record in the New Testament of one baby that was ever baptized?

I will give up, I will apologize for the words I have just used, I will do any humiliating thing you like almost, if you will find for me in the New Testament a single instance of a baby that was ever baptized.

That will settle the whole question.

It is a farce, it is more than a farce, it is a diabolical deception—infant baptism. In many churches it is alleged, that the child, when it is sprinkled by the minister or priest, has by that act become a member of the church, is regenerated by the Spirit of God, by the operation of the Holy Ghost,

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FRIENDS, BAPTISM IS AN ORDINANCE FOR PENITENT SINNERS.

The Baptism of Repentance was preached by John as the beginning of the gospel.

The Baptism of Repentance was continued by Christ, and He commanded His disciples to baptize, so that while He was still living it was recorded that He made and baptized more disciples than John.

That Baptism was continued by the express command of Christ, and on the day of Pentecost the first thing demanded of the penitent multitude who cried, "What must we do," was "Repent and be baptized every one of you for the remission of sins, and ye shall receive the gift of the Holy Ghost."

But can these babies repent?

How can they repent?

How could I say to this innocent babe, Repent and be baptized?

Why, a baby could not repent.

Baby does not know how to repent.

If baby pulls your hair, and you say Repent, baby will just pull your hair on the other side without any notice at all. Baby in its desire to get everything puts forth its hand and it thinks everything is good to eat. It wants to eat everything. It would like to eat your watch, if it was lying around, and there is nothing foolish within its power that baby will not do in its ignorance.

But what is the use of turning to the innocent little baby and saying, Repent?

Why, baby does not know how to repent.

You have got to give the baby many a little pat on the hand and so on just to teach it that it must not take what belongs to another, and it takes a great many things, but it never repents until it is instructed, and until it is divinely instructed it can never repent of sin.

But, beloved friends, up to the time when a child shall have full responsibility for its own spiritual decisions, is that child to remain without any act by which it is recognized as a part of the Church of God?

Shall the father and the mother belong to the Church and the children stay outside until some day far hence when they have assumed the responsibility of their decision?

I say No!

I say it is clearly taught in this Word, and by the thrice repeated story, that our Lord Jesus Christ was willing to receive those little babies and take them into His heavenly kingdom, because you remember all these stories are connected with the assertion that none can enter the kingdom of God except as a little child, and these mothers come and put their hands out with the child to the Redeemer and say, Take our child and bless the babe.

THERE WAS NO BAPTISM IN THAT, BUT IT WAS THAT HE MIGHT LAY HIS HANDS UPON THEM AND BLESS THEM.

Some of them may have been sick; but, whether they were sick or well, it was that the spiritual power that was in Christ might enter into these children and bless them.

Now, if I am a minister of Christ, and by the laying on of hands have been used in the healing of multitudes,—and God's handwriting on these walls proves that every one of these cases represented by these varied surgical instruments, and so on, have been healed through these hands, and thousands besides whose sickness can not be represented by any surgical appliance, or crutch, or brace, or boot,—if the Holy Ghost flows through these hands in the healing of the bodies of God's people, have I not a right to believe that my Lord has left me an example here that I might follow in His steps, and might pray that His protecting grace and blessing rest upon these children?

And shall we not, therefore, to-day believe that the same Spirit that was in Christ Jesus will be present with us to-day, as we take these children into our arms and bless them in His Name?

I believe that this ordinance is the missing link in Churches that believe in immersion of believers, *where there* has been no recognition of children.

This ordinance makes us responsible for the *reception of* these children into the kingdom of God, and for the *training* of them up in the nurture and admonition of the Lord.

Just think for a moment of these little babies whom Christ blessed, how their mothers would tell them that the sacred hands of Jesus had been laid upon them, how they would be trained up to revere and love His Name.

I have no doubt at all that they grew up to be a mighty blessing in the Church of God.

Now let us ask for a blessing, because babies can not stand long sermons, and it is about time for me to stop.

I know that babies have got to be cared for quite frequently, and we have no opportunity of speaking further.

Now, beloved friends, our services are very simple. You are spectators, but be also in sympathy participators. May God grant you a blessing.

CHARGE TO PARENTS IN THE PRESENTATION AND CONSECRATION OF THE CHILDREN.

Parents, so far as you know your own hearts, I trust you will be able to answer truthfully these questions, and make your declaration before the Church of God.

Let me ask you in the name of the Lord Jesus Christ, so far as you know your own hearts, have you given yourselves entirely and fully to God, and are you resting in Him for Salvation, for Healing, for Cleansing and for being taken to heaven, can you say, I am?

The parents:—"I am."

Is it your desire in presenting these children that they shall be the children of God, and are you determined by His grace to lead them into the fold of God, can you say, I am?

The parents:—"I am."

Will you nurture them and cherish them and bring them up in the nurture and admonition of the Lord? Will you promise daily to pray with them, and establish a family altar and around it gather them day by day, and so bring them up as children of God in a godly home; can you say, by the grace of God I will?

The parents:—"By the grace of God I will."

Will you kneel and pray?

Our God and Father, in Jesus' name and for His sake we humbly pray Thee to bless these babies and their parents and the little ones older in years that they all now may receive by grace the Holy Spirit's power as we pray for them in Jesus' name.

There were presented and consecrated to God children to the number of thirteen after which Dr. Dowie continued:

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you; the merciful Lord with His favors look upon you and so fill you with all spiritual good gifts and grace that in this world ye may so live that in the world to come you may have life everlasting through Jesus Christ our Lord. Amen.

At the conclusion of the singing of a hymn, the audience was asked to follow in the consecration prayer as here given.

So far as you can from your hearts, repeat this 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 power to do right. If I have wronged any to restore, to confess, to do right in Thy sight. Give me power to keep from evil and do good. Give me Thy Holy Spirit; cleanse me in Spirit, in Soul and in Body, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Dr. Dowie:—Did you mean it?

Audience:—"Yes, sir."

Dr. Dowie:—Then God means what He says, when He says, "Thou art forgiven."

BENEDICTION.

And now, Father in heaven, receive these children whom we have blessed, in the name of Thy dear Son, that they may enter the kingdom of God and be brought up in righteousness and in peace in the midst of the joy of the Lord, that the whole family represented by each of these children may be all gathered together in heaven, for Jesus' sake.

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

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This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. 1, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it,

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy. (Thirty cents postpaid.) 10 copies postpaid, $1.25

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

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The Christian Catholic Church

COME FROM THE FOUR WINDS O BREATH AND BREATHE UPON THESE SLAIN THAT THEY MAY LIVE

CHRIST IS ALL

AND Divine Healing Mission.

GENERAL OVERSEER,

THE REV. JOHN ALEX. DOWIE.

MEETINGS ARE HELD IN ZION TABERNACLE No. 2,
6104 Stony Island Avenue, opposite Jackson Park.

LORD'S DAY: 10:45 A. M., 2:45 and 7:45 P. M.	Church Meetings
ORDINANCE OF THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.	Church Meetings
ORDINANCE OF BELIEVERS' BAPTISM at the close of the afternoon service, on the second Lord's Day of each month.	Church Meetings
PRESENTATION AND CONSECRATION of Young Children to God at the close of the morning service, on the third Lord's Day of each month.	Church Meetings
ALL-DAY PRAISE AND TESTIMONY MEETING on the last Lord's Day of each month.	Church Meetings
TUESDAY: 2:45 P. M.	Divine Healing Meetings
THURSDAY: (CHILDREN'S DAY) 10:30 A. M.	Divine Healing Meetings
FRIDAY: 2:45 P. M.	Divine Healing Meetings

There are no charges of any kind made. Free will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.



ZION.

Conducted by the Rev. John Alex. Dowie and Mrs. Dowie.
Terms to guests will be forwarded on application.

This is the new Home for the Headquarters of Zion in Chicago, S. E. Cor. Michigan Ave. and 12th St., close to the Park Row Central Station of the Illinois Central Railway.

The Christian Ordinance of Baptism by Triune Immersion.

A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $3.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures; with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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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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All communications upon business must be addressed to

Cable Address, "Dowie, Chicago." THE MANAGER ZION PUB. HOUSE,

Long Distance Telephone South 602. 1207 Michigan Avenue, Chicago.

CHICAGO, ILLINOIS, NOVEMBER 20, 1896.

EDITORIAL NOTES.



"UPON MOUNT ZION THERE SHALL BE DELIVERANCE, and there shall be Holiness."

IN another part of this issue we have written some Thanksgiving Notes, and addressed to all our readers within reach a hearty invitation to visit us in Zion Home on Thanksgiving Day, November 26th.

COPIES of the card can be obtained at Zion Tabernacle and at Zion Home by all our friends, and we shall be glad to have them come with parties of their friends.

MANY persons are curious to see the interior of Zion, and this will give a favorable opportunity: for it is of course impossible to throw a Home open at all times to visitors.

OUR monthly All-day Praise and Testimony Meetings will be held on Lord's Day, the 29th, at 11, 3 and 8, when hundreds of those who have been saved and healed through faith in Jesus will tell the story of their Deliverance.

UPON Mount Zion there *is* Deliverance.

BUT there is more needed.

"AND there shall be Holiness."

WE are preparing, or rather God is preparing us, for the further organization of the Christian Catholic Church, which has been steadily growing since its formation on February 22nd.

IT is in connection with this that Holiness will come in mighty Manifestations of Divine Power.

WE are watching with great interest the spiritual development of the large number of applicants for Church fellowship, and have not had occasion to decline more than six applications.

SOON after our entrance upon the new Zion Tabernacle, we hope to be able to resume communication with our many members in foreign lands and those in distant parts of this Continent and in other parts of the United States. We ask our kind friends to remember that there are many questions in connection with the organization of the Church upon the primitive pattern which it takes time and care to settle.

WE cannot "separate" to offices those Whom we are not certain the Holy Ghost has "called," and only Time can give us the needed experience of our fellow Workers' fitness for offices in various departments of the Church.

WE are looking forward to our All-night of Prayer, God willing, on December 31st-January 1st, as a time when God will specially reveal many things.

IT was so at the beginning of this year, and we look back with the assurance that the guidance we then received was wholly divine.

GOD cannot use unclean vessels in His service.

GOD cannot use fearful and faithless men and women in His service.

GOD cannot use those who are ever counting up their sacrifices in His service, and pointing to their virtues and their faithfulness, like the son who stayed at home when his prodigal brother went astray.

THERE is a great deal of meanness about people who never stray far from the fold, but who are jealous of the prodigal son's reception.

THERE is a narrowness and selfishness which is more sinful than open transgression, and which is as far removed from Holiness as hell is from heaven.

THERE are long-headed people who see that godliness is profitable, and they are godly after a fashion we detest, on that principle; for they are ready to reproach their Father that they have not had "a kid" when their prodigal brother had "a fatted calf." "Their god is their belly."

WE are watching those whom we suspect are pious for revenue only, and we shall make them depart quickly, if we find that our suspicions are well founded, unless we see a repentance followed by a genuine unselfishness and utter abandonment to God, rejoicing in every blessing received by another.

WE are determined that our fellowship shall be a real one, and that all who are not of Gideon's Band shall not be suffered to go forward with us into the battle.

THE whole future of the work would be endangered by association with those who were likely to get afraid at critical moments.

GIDEON'S Army had exactly 31,700 cowards and unfaithful out of 32,000, so that God delivered Israel by 300 men, who scattered a vast host of God's enemies with trumpets and pitchers, torches and swords.

IT is only the three hundreds who do the work at any time in the Deliverance of the Israel of God.

"AND saviours shall come up on mount Zion."

"AND there shall be Holiness."

THERE can never be a mighty work of Salvation wrought in Chicago, or anywhere, unless there be Holy men and women engaged in it.

OUR cry unto God daily, therefore, for the Christian Catholic Church is *Make this people a Holy People!*

WILL our readers all unite with us in the prayer?

GOD will answer it, and make us absolutely fearless and absolutely faithful, and we shall overcome all the powers of earth and hell which may unite against Zion, and sing of glorious Victories on every coming Thanksgiving Day.

"BRETHREN, PRAY FOR US."

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FORM OF APPLICATION FOR MEMBERSHIP

—IN THE—

CHRISTIAN CATHOLIC CHURCH.

1201 MICHIGAN AVENUE, CHICAGO,
February 7th, 1896

To all who are desirous of entering into fellowship with the Christian Catholic Church:

MY DEAR BROTHERS AND SISTERS:—The Principles of the Christian Catholic Church have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No 2, which are fully reported in LEAVES OF HEALING for January 31st and February 7th, 1896. The Basis of Fellowship is set forth in the second section of the Resolution passed on February 5th, see LEAVES OF HEALING, page 267:

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice

SECOND—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they do know in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer the questions contained therein.

I am, faithfully yours in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

....

No.... ....

To the Rev. John Alex. Dowie,
General Overseer of the Christian Catholic Church,
1201 Michigan Avenue, Chicago, Ill., U. S. A.

I hereby make application to be received as a member of the Christian Catholic Church, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5th, 1896, as set forth in your circular letter of February 7th, 1896

.....

What is your full name?..... .....

What is your age last birthday?..... ....

Are you married, unmarried, or widowed?.....

If married, How many of your children are living? .....

Where is your residence?..... ....

What is your occupation, profession, or trade?..... ....

Where were you born?..... ....

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

When and where were you converted to God? .....

.....

Are you conscious that you are saved through faith in Jesus?..... .....

Were you sprinkled or immersed in Baptism?.....

When and where were you sprinkled?.....

When and where were you immersed?..... .....

With what Church were you formerly connected?.....

REMARKS:

... .

[Extra Copies of this Form will be sent to intending members, on application to the General Recorder of the Christian Catholic Church, Michigan Av. & 12th St., Chicago.]

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ZION

CONDUCTED BY THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE,

IS A

CHRISTIAN, TEMPERANCE & DIVINE HEALING HOME

WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL

SITUATED ON THE FINEST BOULEVARD IN CHICAGO.

WITHIN ONE BLOCK OF THE TERMINAL STATION OF THE ILLINOIS CENTRAL R. R.

FIRE-PROOF CONSTRUCTION.

HOT AND COLD WATER AND PORCELAIN BATHS IN NEARLY ALL ROOMS.

ELEVATORS, ETC.



MORNING AND EVENING PRAISE AND PRAYER DAILY.

SPECIAL ASSEMBLIES FOR TEACHING AND HEALING THREE TIMES IN WEEK.

NO ALCOHOL, TOBACCO OR MEDICAL POISONS OF ANY KIND USED OR PERMITTED.

EXCELLENT TABLE AND SERVICE.

CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

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

Guests coming from the South will find the Illinois Central Railway to be the most convenient route to ZION, and their baggage will be removed, without charge, immediately on their arrival.

Guests coming from the North and East can check their baggage on train to ZION, and then transfer to Illinois Central at Grand Crossing or Blue Island.

Guests coming from the West and Northwest are advised to take a Parmelee Transfer Coach to ZION at any of the depots where they arrive.

TERMS TO GUESTS will be forwarded on application.

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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.

VOL 3. NO. 5. CHICAGO, NOVEMBER 27, 1896. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 42.

MRS. EMMA PARKER, 2084 North Elk Street, New Whatcom, Washington.

"ETHIOPIA SHALL SOON STRETCH OUT HER HANDS UNTO GOD."

The healing of this colored sister has deeply interested us, and we rejoice to record the story of God's love and power.

As will be seen by the details appended, she sought and found God in the solitude of her sick room, after reading the LEAVES OF HEALING, which had been sent to her by a lady of New Whatcom, whose testimony is given as she spoke it on the platform of Zion Tabernacle No. 2.

In a recent letter, dated October 21, writing of her healing, Mrs. Parker gives us the names of the doctors who had diagnosed her case, namely, Dr. G. C. Saunders, 1206 Elk St.; Dr. Appleby, 1510 Holly St.; and Dr. Purdy, 2167 13th St., all of New Whatcom.

All three erroneously diagnosed pregnancy, and then when that was found not to be the case, after more than a year, they could not account for, and failed to relieve, her terrible condition.

But she continued to swell in feet, hands, arms, face, and in her whole body, until she was "all out of shape," and unable to get about or work.



MRS. EMMA PARKER, 2084 North Elk Street, New Whatcom, Wash.

In one night she was perfectly healed through Faith in Jesus, through her own direct prayer to God.

The simplicity of her story, as told in her own letter, and the testimony of Mrs. Mann, will best explain the work which God wrought in her.

But we cannot forbear calling attention to the child-like confidence of her Faith.

As she read the LEAVES, she would turn to the passages referred to in the teaching, and say, "That is true, because there it is in the Bible."

It is strange that educated and intelligent professing Christians should be so ignorant as not to see, what this simple woman saw, that it is "in the Bible," and that, therefore, "it is true."

So-called Christians in millions do not believe the Bible, and many of them seldom read it, whilst false teachers in thousands tell them to consider Divine Healing as a past fact, but not a present day reality.

If it were otherwise, they would say, as they read these pages, "God will heal me too," and they would not cry to Him in vain.

Oh, that many might say, as did this woman, "O please, dear Lord, will you heal me.

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I know You can do it, because I find you are the same Jesus to-day that was going about in Jerusalem healing the people, and *I know you will heal me.*"

In these last six words is to be found the triumph of her faith.

She was sure He would heal, and He did immediately.

The next morning she went about the town, showing herself, all swelling gone, wearing the dress she had not been able to wear for a year, and saying, "*Look at me! Look at me!! I am all healed just in one night.*"

She had "stretched forth her hand unto God," and He had heard and answered.

These words will be read on many beds of pain.

Why will you continue to doubt and, doubting God, continue to sin by leaving your body in the hands of those who defile it with deadly poisons and cut it with sharp knives, to your undoing?

"Turn, turn ye from your evil ways: for why will ye die, O house of Israel?"

God's Way of Healing is plainly revealed; but ye are walking in *paths* of your own evil devising, or rather which the devil has been helping you to devise for many centuries, *paths* of disease and death.

To-day you go in the homeo-*path;* to-morrow you go in the allo-*path;* the next day in the psycho-*path*, and in hundreds of other *paths* which lead to death.

Ye are hewing out broken cisterns that can hold no water.

God's charge against his people to-day is the same as in the ancient days when He said, "For My people have committed two evils: they have forsaken me, the Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water."

Shameful is this truth; but it is a fact.

Awake from your stupefaction, ye victims of the poison cup which devils and doctors have devised, and which they hold to your lips in ten thousand forms of hellish chemistry.

They "are all physicians of no value," even where, in a few cases, they are Christians.

God has said to His people, "I am the Lord that healeth thee," and the Covenant is thirty-four centuries old.

Wherefore do you forsake Him?

Have you found the Covenant to fail, or have you never pleaded it, but wholly disregarded it, just as if God had never spoken?

Shame! shame!! shame!!! to the teachers who do not teach God's covenants, and to the people who do not regard them, and to those who deliberately sin by turning their backs on them.

Shame to those who dig pits for poisons, and then call them wells of healing, when they are wells of death.

Well do they know that God has never spoken one word in favor of all their accursed hell-born "science," falsely so called.

The Bible covers forty-one centuries of God's dealings with man, and there is not one word in it in favor of doctors or their drugs, of surgeons or their knives.

He alone is revealed therein as the Healer, and ye have shamefully neglected and forsaken Him.

God's Way of Healing is Jesus Christ, the same yesterday, to-day and forever.

Your Way of Disease is presided over by the devil and the doctor, the druggist and the surgeon, a failure yesterday, to-day and forever.

God's River of Life is flowing from His Throne, clear as crystal, with the Tree of Life in the midst, and the Leaves of the Tree are for the Healing of the Nations.

Your River of Death is flowing from Hell, foul and fetid with the breath of corruption, dark as the night of sin can make it, with the Tree of Death in the midst, and every leaf is a deadly poison and all its fruits are as apples of Sodom turning to ashes and bitterness and despair, until the foul waters, reeking with poison and blood, close above your despairing cry of agony.

God wants you to enter into Zion with Songs.

The devil wants you to enter with groans.

Why will you forsake the Healer and turn to the Defiler?

Let the Cry of this Ethiopian woman, which was heard by God, be your Cry to-day.

Turn from your evil ways to Him who bends in love over every bed of pain, saying, "Wilt thou be made whole?" Say unto Him, "Lord, I will; and I give myself to Thee alone, and I know Thou wilt heal me."

Let this Cry from Ethiopia reach to all the earth, and bring glory to God and blessing to millions.

(Extract from Leaves of Healing, Sept. 18, 1896, pp. 741-743, being a portion of a report of the afternoon meeting held in Zion Tabernacle No. 2 on Lord's Day, Sept. 13, 1896.)

A lady who comes to us this week from the Pacific Coast, handed in Tuesday morning a letter from a colored woman, who has been terribly afflicted, bloated up and disfigured, and a burden to herself, living at 2084 North Elk St., New Whatcom, Washington. The lady, Mrs. Mann, hands in this letter, which I will read, as illustrating how

GOD IS USING THE LEAVES OF HEALING.

"DR. DOWIE.

"*Dear Sir:*—It is with the greatest pleasure I write to tell you of what God has done for me by reading the LEAVES OF HEALING, which were given to me by Mrs. Mann.

"I was sick one year and had three doctors. None of them knew what was the matter with me.

"When I got the paper and read it with my Bible, God opened my eye, and I believed He would heal me, and at that moment it seemed to me as if something or some one had touched me on the head, and there went through my body a strange new feeling.

"I had never felt so before, and that night when I was going to bed I prayed to God to heal me, and this is the little prayer I offered:

"'Dear Lord, will you please heal me—for I know you can do it; for I know you are the same Jesus that went about in Jerusalem healing the sick, and I know you can heal me.'

"And I went to bed, and I slept all night, which I had not done for many months, and the next morning I found I was healed; and God has not only healed my body, but He has opened my eye to read His Word, and to see in it what I had never seen before, and I give all the glory and honor to His name.

"MRS. EMMA PARKER.

"*No. 2084 North Elk Street,*
"*New Whatcom, Wash.*"

This lady confirms the letter of

MRS. EMMA PARKER, 2084 N. ELK ST., NEW WHATCOM, WASH.

Mrs. William Mann of New Whatcom, Wash., who is now in our Home brings me this letter.

Mrs. Mann I think is here to-day, is she not?

(Mrs. Mann rose in the audience.) Please come up and tell us about the healing of Mrs. Parker, from whom you brought me the letter.

Mrs. Mann:—"Well, I will just tell it in the way I know."

Dr. Dowie:—Just tell it in the way you know it; what was her trouble, and what you said to the window cleaner, and all the rest of it. You have a good Scotch tongue. (Laughter.)

Mrs. Mann:—"Oh, yes, I can tell them."

Dr. Dowie:—Just talk up.

Mrs. Mann:—"Oh, I will."

Dr. Dowie:—That's right. (Laughter.)

Mrs. Mann:—"Well I will tell you, in the first place, how I came to give the LEAVES OF HEALING to the husband. He is a colored brother, and he was cleaning windows for me, and cleaning in the house: and it has been my practice for some time, every day I live in the mornings when I had prayer, to ask God to give me an opportunity to speak to some one in that day. I knew that man was coming to clean, and I said in my prayers, 'Oh God, help me to speak to Mr. Parker to-day,' so I asked him if he knew Jesus. He was just up on the step ladder in the middle of the kitchen floor, and as I was coming through the kitchen I said to him, 'Mr. Parker, do you love Jesus, or do you know Him?' and he turned around with his bright innocent face—you know they have got sweet faces sometimes when you look at them."

Dr. Dowie:—That's right; they have beautiful faces—black faces.

Mrs. Mann:—'Then you know what God did for you: He put it in the power of Abraham Lincoln to liberate you from your slavery,' and he said, 'Oh, I believe that Jesus did that for me, and for all the rest of the people.'

"'Well,' I said, 'I have some papers here that I will give you to read. Can you read?' He said 'Yes.' I said, 'Can you pray?' 'Yes.' 'Will you do it?' 'Yes.' Have you a wife?' 'Yes.' Does she read the Word?' 'Yes.'

"'Well, I will lend you these papers, and you read them, and bring them back again to me, for I want to give them to some one else.' Well, when he was going home at six o'clock I rolled up two papers and gave them to him. One of them was a testimony paper of many healings, and the man took them home, not knowing himself, of course, what was in the papers, and I not knowing the woman was sick, but merely gave him the papers just to read. He went home at six o'clock to his wife. She was sitting in her chair; she had been up a little while that day. I will tell you about her trouble, before I tell you what the power of the Lord did.

"She had been sick for one year, and three different doctors had been attending her one after another, and in the first place they all thought she was pregnant, but when it came to time they saw that was not the trouble; then they could not make out what the trouble was, because she was all swelled up to such an enormous size. Then her feet commenced to swell, and her hands, and her arms and face, until she was swelled all out of shape. She was not able to put on a dress nor a stay that fitted her, for one year, she told me, and that was the way she was sitting in the chair when the paper was handed to her.

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"She unrolled the paper, and she opened it and she read it; and when she looked at the paper, she said, 'Oh my, that God in Chicago can heal me too, but,' she said, 'give me the Bible.' She got the Bible and opened it, and she read the verse she was looking at in the Bible, and she said, 'that is true, because there it is in the Bible, but,' she said, 'I have read that many times, but I never saw it like that.' You see the new light was breaking in to her in a minute.

"Then she read on a little bit more, and she said, 'Why, that is wonderful; that God can heal me.'

"She came to another verse about the healing, and she took the Bible again, and she looked again, and she said, 'It is in the Bible; that is true, because that is in the Bible.' She would not believe it in the paper, but when it came out of the Bible, she said, 'That is true.'

"Well, then, she just held the paper a few minutes in her hand, and she looked at the paper and said, 'That God will heal me. If He is healing those people, I know He will heal me,' and she said that just in the moment that she said 'God will heal me' something just seemed like the lightest touch of the hand on the top of her head where she was sitting. And there was a thrill went through her, and something seemed to make her feel so good, but she said that was all she felt.

"She sat in the chair for a while, then it was bed hour. She got up from the chair to go to bed, and she knelt down at the bedside and prayed—I do not know that I can remember it—but it was the simple prayer of a child, 'O, please dear Lord will you heal me?' She said, 'I know You can do it, because I find you are the same Jesus to-day that was going about in Jerusalem healing the people, and I know you will heal me.' She went to bed that night and she slept that night for the first time in months the night through, and she got up in the morning not knowing anything was gone right, and the first thing she saw she was all gone down. (Laughter.) No swelling in her hands; no swelling in her feet; no swelling in her body. She said she could not believe it until she went to get the stays for her dress, and she got the stays and fitted them on her that had not been on her for a year, and then fitted on her dress."

Dr. Dowie:—That is like a woman to go for the stays. (Laughter.)

Mrs. Mann:—"She said to her husband, 'Oh, Pa, look at me! Look at me!! Look at me!!! I am all healed just in one night!' She said she could not rest, there was something going in her, and moving in her, and she ran away and got a cloak, and she ran to the Baptist minister's house. She belonged to the Baptist Church, and she went in and said, 'Minister! Minister! Look what God did for me last night. I am healed. I am all well.' And she said the minister looked at her: and she went home, and she said she felt like she was sixteen years old, and wanted to do everything that she could do about.

"Then Sunday came. She had not wanted for a long time to go to church, because before she got sick she felt the people looked so cold at her; they seemed not to want to sit beside her; but she said,

'I DO NOT CARE WHETHER THEY WANT ME NOW OR NOT, I HAVE GOT JESUS.'
(AMEN.)

"Then she wanted to go to church to tell it, and she went there and told them all that had happened to her.

"I did not know anything about this until a lady came from the Methodist Church on the Wednesday's meeting. When she came into the house she said, 'I heard them speaking about you, Mrs. Mann, in the meeting.' I said, 'What were they saying about me?'

"'Well, you gave a paper to a man cleaning your house, and through the light she got in that his wife has been healed. I cannot tell the particulars of it, but she has been healed of some terrible trouble.'

"'Well,' I said, 'I must go to see her.' So I saw the husband, and I asked him where he lived, and he told me; but I did not get to go and see her that week, but I went to the Methodist Church the following Sunday. I staid to the after meeting. I did not know this woman, but she was right in the seat behind me, and she stood up and began to give her testimony. She said, 'There was a lady, whom I do not know, that sent the papers. God had an instrument in His hands of bringing me the light,' so, of course, she gave her testimony. Then I got up and told them how I sent them, not knowing what good they would do. I had asked God to help me speak to some one that morning, and that was the one.

"Then she went from there to the Salvation Army, and she told her story there in the meeting. She said she could not rest. She must be going about.

"Then she went to the Young Men's Christian Association the Sunday before I came away, and the Rev. Dr. Cook was there speaking, and he was telling them about this Dr. Dowie who was in Chicago, but he said he had never seen Dr. Dowie, but he had heard that under his teaching there were some great cures going on, and that he was bringing light to them that they had not seen; that he did not know him, but that is what he believed; and that John and Peter got his power when on earth from Jesus, and the laying on of hands, and that was what Dr. Dowie was doing.

"This woman was sitting there, and she said she could hardly sit still in the meeting, and when he was done she jumped to her feet and said, 'Yes, if there were more Johns and Peters in the world to-day there would be less afflicted men and women.' (Loud applause and laughter.) So then she came to my house. We have meetings every Thursday, and pray for Dr. Dowie and his people and his work."

Dr. Dowie:—Thank you.

Mrs. Mann—"All of you people here have been prayed for many a time. She came the Wednesday before I came away and brought this written testimony. We had a grand prayer; and she told it then. When I looked the light was shining in her face, and I just felt like lifting up my heart and saying:

"O thou, my soul, bless God the Lord,
And all that in me is;
Be stirred up His holy Name
To magnify and bless."

"When I look around the walls of Zion and see these things, I feel from my heart how wondrous are Thy works. Oh Lord, how poor and simple we are! We are nothing when we look at these things, and have lived so long away from Thee, failing in what we ought to do.

"I come here a thousand miles just to be amongst you. The light has come to me. It is not Dr. Dowie, it is his wonderful teaching.

"I have studied this Scripture for twenty years, and I can say that I have had almost three conversions. In the first place I felt that I was a sinner, and that there was a Saviour to save me, who died for every one in the world as well as for me. I knew there was a Christ who died on Calvary.

"Then I believed He was in Heaven pleading at the right hand of the Father and for me, but He was always a Christ far off. I had to go to Heaven to find Him.

Then nine years ago it came to me,—and I called it a new conversion,—I did not only know there was a Christ to save sinners, but I knew there was a personal friend, a Christ for me. Then I knew Christ. He came into my daily life and daily work, from the early morning until I went to bed at night.

"IT IS CHRIST THAT IS WITH ME, AND CHRIST LEADS ME, AND CHRIST GUIDES ME.

"That is the matter with the Church to-day. One-half of the Church sits; and they know there is a Christ far away who died for sinners; and then the time comes when there is a Christ near at hand that is their own personal Christ.

"He comes into your life; you cannot live without Him. If you live an hour without Him your life is lost, no matter how good a day you live. The least that goes in the street, the sinner, the drunkard, that is the kind your heart mourns over. Oh, you feel when they pass you on the street that you want to take them in your arms, and grab them up and bring them home to Christ.

"I had never looked at the Healing, but Salvation for myself and every sinner. But I will say now I have got a third conversion.

"Six months ago when this paper was first brought to me when I opened and looked at it I went to the Bible—the blind leading the blind. Our ministers have been blind—grand, noble men, but they have been blind in the scriptural teaching, lots of it: but there are grand and noble ministers teaching to-day from every church in the world, and they have not gone to the Bibles for this light as Dr. Dowie has, but it will come to them. He will bring them the light if they pray for it.

"Now when I lifted up that paper and read it, there was a power that came into myself for two weeks. My friends and people and minister thought that something had gone into me; they could not realize what it was. I said to my husband "You know Willie, lots of people go crazy over religion."

Dr. Dowie:—It's no Willie, it's Wollie. (Laughter.)

Mrs. Mann:—"And some people thought I had got the religious craze when I felt like this, but I said to them, 'Oh thank God, if you will only keep me crazy this way until I die I will be happy.' (Laughter and Applause.)

"Well in that two weeks that power came into myself. I felt if there were anybody to help that work we would stir up that whole place.

"I must say there are many of the churches there to-day that seem to be spiritually dead—not in the Divine Healing matter, you know, the Divine Healing is grand, but oh the soul that never dies; that is the first thing with God, to heal of the soul's affliction. First, to get them cleansed and purified, and then the healing comes. God will give that as He has promised healing with the rest of things.

"Then, I must say since I have been in Zion I have got another light. I have lots of letters in my trunk from friends saying 'How could Mrs. Mann do these things; she must be good.' It used to please me to hear this, but then I was taking the glory, and the light came to me that I was keeping the work to myself. I was doing these works for Christ, but then I was proud for the people to say I could do these things, though I could do nothing unless Jesus gave me the power. I go to Him for everything He permits me to do, and I hope every year I live I may be filled with the glorious work for Christ. (Amen.)

It is not His will that I should be sick, and I say praise God once more to-day for the light."

Dr. Dowie:—I thought she could talk. (Laughter.) I am sure of it now. Well she has come all the way from New Whatcom, Washington, to tell us that story amongst other things.

REVELATION, CHAPTERS III AND IV.

"And unto the angel"— that is the messenger — "of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

"I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

"I counsel thee to buy of Me gold tried in the fire that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

"As many as I love, I rebuke and chasten: be zealous therefore, and repent.

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

"He that hath an ear, let him hear what the Spirit saith unto the churches.

"After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

"And immediately I was in the Spirit; and, behold, a throne was set in heaven, and one sat on the throne, in sight like unto an emerald.

"And round abont the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

"And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.

"And the first creature was like a lion, and the second creature like a calf, and the third creature had a face as a man, and the fourth creature was like a flying eagle.

"And the four living creatures had each of them six wings about him; and they were full of eyes within; and they rest not day and night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come

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

Report of Meeting in Zion Tabernacle No. 2, Lord's Day Afternoon, Nov. 15, 1896.

SERMON: "A WOMAN OF CANAAN."

The Truths Connected With the Story Brought Down and Applied to the Women of To-Day.

REPORTED BY A. D. JR. AND S. & E. W.

AFTERNOON SERVICE, NOV. 15, 1896.

The meeting was opened by singing:

"I will sing the wond'rous story,
Of the Christ who died for me,
How He left His home in glory,
For the cross on Calvary."

Mrs. Dowie then read the Scripture lesson, from the 15th chapter of the gospel according to St. Matthew, from the 21st to the 32d verse inclusive.

SCRIPTURE LESSON.

"Then Jesus went thence, and departed into the coast of Tyre and Sidon.

"And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

"But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

"But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

"Then came she and worshipped Him, saying, Lord, help me.

"But He answered and said, It is not meet to take the children's bread, and cast it to dogs.

"And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

"And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

"And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them.

"Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel."

THANKSGIVING.

There have been a number of thanksgiving notes sent in from those who have been healed, which I have not time to read; they are quite lengthy, but they are very interesting.

The case of Mrs. Agnes Oakes, from Lebanon, Penn., which covers quite a number of pages, is especially interesting. I will not attempt to read it now, but I will tell you the substance of it.

It is the story of one who for six years had been suffering great agony.

Through the Rev. J. H. Von Neida, when she was in a desperate and hopeless condition, she was able to find for the first time in her Bible that Christ was the Healer.

The LEAVES helped her, and a very remarkable case of healing in Lebanon, which some of you may remember, the case of Catharine Schoff who was healed instantly at the time of prayer after lying years in bed; the papers of Lebanon gave full accounts of it. At the time it created a great deal of interest over all that part of Pennsylvania, and the neighboring part of Ohio.

This lady was then led, she tells us, to seek the Lord, and a time of prayer was appointed with myself. She declares that she received an instantaneous healing, and she gives thanks and states the whole story.

We also have a very interesting case here from South Dakota of a similar character.

MRS. CHARLOTTE LEISHMAN, 973 20TH ST., CHICAGO, HEALED OF PARALYSIS.

An aged German lady who is now present has expressed the desire to give thanks to God for her healing, and when such a request is made to us, we sometimes, at this portion of the service, although this is not our testimony day, give an opportunity. Now, she cannot speak English very well, but she is here to-day. She is quite advanced in years, and she would like me to tell what the Lord did for her. You stand up then, Mrs. Leishman, [Mrs. Leishman rises to her feet.] I think you do not speak English do you? Then I will read what your friend has written for you.

"DR. DOWIE:—I spoke to you last Tuesday about a poor German woman who has been wonderfully blessed and healed. She says she thanks God every day and night for her blessing."

Mrs. Leishman:—"Yah."

"Her name is Charlotte Leishman. She lives at 973 20th street, and she is sixty-two years old. She has been sick for thirty-two years and six months.

Mrs. Leishman:—"Yah."

"Her entire right side was paralyzed. She gives God the praise and glory for her healing."

She was thirty-two years and six months paralyzed upon that right side, and she could not speak or use her limbs. Her sight was affected and her tongue paralyzed. Her hand was drawn up so. [Mrs. Leishman illustrates the manner that her hand was drawn up.]

I remember when I put my fingers upon her hand, it was just as hard as a vise.

"Her body was so tender she would scream with pain, and the tears would come to her eyes and when you prayed with her, her pain all left, and she has felt well ever since. Her arm was shrunken, and it is now filling out, and she is now able to work."

Dr. Dowie:—You work?

[Mrs. Leishman answered in German that she could knit.] She can do knitting now.

She has been fourteen years in this country, and she has been attending these meetings for four months. She cannot speak English, and it was with some difficulty these facts were secured, but I have watched her case closely, and it has been one of intense interest to me, and she is wonderfully healed.

Now, that is the story as I have it. Now you show how you can walk. [Mrs. Leishman walks down the aisle.]

Your arm all right?

Mrs. Leishman:—"Yah."

Dr. Dowie:—No pain?

Mrs. Leishman:—"No."

Dr. Dowie:—No pain now. Whom do you thank?

Mrs. Leishman:—"God."

Dr. Dowie:—Now, I thought that poor woman had a right to give her testimony. She wanted very much to have it told to the people. I see she is not walking quite perfectly, but she seems to be well otherwise.

VACCINATION.

Repeated notes are sent to me concerning vaccination, and I am pressed this afternoon to speak about it.

If the inoculation of the human body by the vaccine lymph—that is the matter from a diseased cow, or calf—if the introduction of a filthy disease into the human body can be effectual in preventing disease, then I see no reason why you should not be vaccinated, not merely with the lymph of small-pox, but with every other disease beneath the sun, so as to keep you from it.

Indeed, that is gravely being asked. Legislation is being sought for in connection with rabies—in connection with the bite of a mad dog—and it is gravely suggested in order to keep

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the whole community free from the possibilities of lock-jaw, that you ought to be vaccinated by lymph taken from a mad-dog. [Laughter.]

Then, again we are informed that the bacilli of various diseases such as epilepsy are said to have their root in a certain miserable little microbe, which has been discovered, and it is gravely proposed to protect humanity against epilepsy by inoculating them with the microbe.

The recent attempts to find a cure for consumption by inoculating into the human body the virus of that disease, proved a miserable failure, especially in the case so well known of Dr. Koch whose tuberculosis antidote was composed, as many of you know, of a chloride mingled with the disease itself which had been inoculated into a guinea pig, and then from the rotten carcass of this guinea pig the patients were inoculated, and it was claimed to be a divine revelation—nothing short.

What are the facts?

Virchow, the greatest pathologist in Germany dissected between thirty and forty bodies of persons who died after inoculation with Koch's lymph. The contention of Baron Koch (for he was made a Baron for it) was that his lymph drove the miserable bacilli out of the diseased tissue. Virchow, after giving an exact account of more than thirty *post mortems*, said words like these, quoting from memory:

"It is true what Baron Koch claimed; that his lymph does drive the living bacilli out of the diseased tissue, but it drives them out of the diseased tissue into the healthy tissue, and it accelerates the disease, and brings death more quickly."

That was the contention of undoubtedly the greatest pathologist in Germany—Virchow, and he was, and is, supported by very many others.

If the vaccination for small-pox is to be predicated in the same line, we must just see the same results follow.

IT IS NO SAFEGUARD, BUT IT IS FULL OF DANGER.

I know a Mr. Thomas Good of Des Moines, Iowa, who gave me details some time ago. I think it was 137 persons, who had died within the radius of so many miles of Zanesville, Ohio, from bone erysipelas, and in every case they had been vaccinated by a certain doctor who had brought the vaccine lymph from New York.

This bone erysipelas set in, and the very roof of their mouths fell out in various cases.

The doctor himself died, and more than one hundred of his patients.

I was asked to pray for the niece of Mr. Good, who in her despair besought her uncle to ask me to pray. I did so, and he has testified she was healed; but says that, so far as he knows, there were not any more than herself who escaped death in that vaccination.

There is no guarantee that the vaccine lymph does not contain in addition to the cow-pock, the deadly diseases of the persons from whom the vaccine has been obtained; for it has usually been taken not from the cow, but from the human subject, and in many cases from persons infected with the filthiest diseases.

I do not believe for one moment that it is effectual, and

I DO KNOW IT IS DISASTROUS IN HUNDREDS, IN THOUSANDS, IN TENS OF THOUSANDS OF CASES.

I am constantly meeting many hundreds of cases every year of persons who are life-long sufferers through infantile vaccination. Many children die through the agony inflicted upon them by this wretched so-called panacea for small-pox.

My advice is, directly to

REFUSE TO SEND YOUR CHILDREN TO SCHOOLS WHERE VACCINATION IS INSISTED UPON;

although it may cost you a little more to find suitable private schools where these children can be instructed.

I can only say that this is a law, so-called, that I should personally give the most passive resistance to within my power.

The law is not a good law; that is to say it is *ultra vires* of your constitutional rights.

It is a contravention of the essential principles of law, and has been declared so in the state of New York recently, where upon appeal from a lower court, it was decided in a Superior Court that the ordinance of the city of Brooklyn, demanding vaccination, was illegal, and in violation of the fundamental rights of the citizen, and on that ground the court threw out the ordinance.

It has been again and again contended against with success, and is not anywhere, I think, held to-day to be good law; but the miserable wretches who pass these ordinances, enforce them despite the fact that they are illegal, as they did an illegal ordinance in my own case.

They knew that their miserable ordinance was an infernal concoction, and that it would not be sustained in the higher court, but they meanwhile arrested me, and endeavored to close the Divine Healing Homes at the direct bidding of the doctors of Chicago.

They failed, and their wretched ordinance was declared invalid in the Superior Court after we fought a hundred battles.

It is not possible for everybody to fight a hundred battles, and plant the flag of victory upon the top of the Superior Court of Cook County, but I pledge you this, that Zion with all her force will stand by you, and endeavor to see you through if you are prosecuted. (Amen.)

I would endeavor to insist upon your children being educated in the Public Schools, but I think that the endeavor may be futile, and therefore I venture to say, that though it is going to cost you something, seek out schools that are private, and pay for the education of your children in a private school. You are compelled to do it rather than risk the child's health, and even life, by allowing it to be inoculated with a deadly poison.

It might interest you for me to repeat the fact that I have before stated publicly.

MY CHILDREN HAVE NEVER BEEN VACCINATED, AND GOD BEING MY HELPER THEY NEVER SHALL.

But I want to tell you a little fact connected with that.

In 1890 we were concluding our two years' mission on the Pacific Coast. I was holding a closing Convention in the Union Hall, San Francisco, in Sutter Street close to Union Square.

I had my family and my secretary with me and thought it best to take suites of apartments in the neighborhood. They were very nice rooms, and a very excellent lady controlled them.

I did not know it, but a man had been carried to the pest-house from one of the rooms of that house some months before, and the house had been fumigated by the authorities and closed for a while. My son slept in the room from which the young man had been taken to the pest-house, and where he died of small-pox.

Shortly after we were there I discovered that both my son and my daughter had a peculiar eruption upon their bodies, and in short they both had severe attacks of small-pox.

Now, there were many persons in that house. I immediately took the children, prayed with them, and the fever left them, and we said nothing about it. So it went on to the suppuration point—quite numerous in my son's case—but they never lost an hour of sleep; they had a little discomfort, but they were steadily healed. The fever did not continue, and all the usually bad effects or symptoms of small-pox—beyond the mere suppuration—ceased—no extension. Not a single person in that house took the disease, and no trace of any contagion was found. They were healed perfectly.

When our little daughter was in Evanston, and attended Public School, she was asked if she had been vaccinated, and said, No. She was then told that she could not attend the school without a certificate; but I knew better, and I said she could, and she would, and I held—the law upheld me in it—that if any one had had small-pox, there was no need for vaccination.

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The question then arose, did they have small-pox?

I had them submitted to the doctor who was all there was in Evanston to represent the Board of Health, and he examined them, and declared that I was right.

Subsequently I had them examined again for my own satisfaction by another doctor, and I have two certificates stating that these children have had small-pox, and therefore that they do not require to be vaccinated.

I point out to you, therefore, that in their case they had small-pox, were not vaccinated, and never went to bed for one day. The Lord healed them, and the disease did not spread.

Well, I wanted to give you that as an illustration of divine protection. When your children, whom you commit to God, may be stricken with so dread a disease as that, when you commit them to God He heals, and they are kept even from the sickness of it.

I contend that the vaccinator cannot show any such record, and we therefore say to our people here, offer a passive resistance to this illegal ordinance. Do not send your children to the Public School, but to private institutions, and save all your money,—excepting ten per cent. for Zion, and as large an offering as you can give for the New Tabernacle,—(laughter) and in due time come out with us to our Zion where we shall have no Board of Health that will insist upon inoculating you with disease; but where we shall have a Board of Health that believes God is the Healer of His people. (Amen.)

It has been mentioned to me several times that there are doctors in this city who do not believe in vaccination, who, for a consideration, will give you a certificate to the effect that the child's health would be endangered by vaccination. That certificate they must accept, I believe, in the Public Schools.

In that event, you see, you could evade the issue, but I do not think it is in accordance with conscience; for the intention of the clause in the ordinance is undoubtedly that some one who believes in vaccination, but considers that the health of the child is at that time such as to render it undesirable, that such a person shall give the certificate, whereas, if the certificate is given by a person that does not believe in vaccination—it looks to me very much like an evasion, which is not quite conscience.

But you must settle that for yourselves.

I have never cared very much for these modes of fighting a matter which did it by evading the issue. I think it is always best to face the issue squarely and fight it out; or else to do what I advise in this case: to offer a passive resistance, and send your children to a private school where vaccination is not insisted upon.

Dr. Speicher tells me that there are lawyers in this city who, if your children are refused instruction in the Public School, because they are not vaccinated, that these lawyers will undertake the case of prosecuting the city for damages for refusing your children instruction on such an illegal ground. If these lawyers are good men, and will enter into a proper contract with you, and you will not have to pay anything, I should say, Let them do it. (Laughter.) But I cannot advise that course unless I know. The advice that I give is plain: *Send the children to private schools.*

THIS ANTI-TOXINE DEVILTRY,

how can I describe it with this bottle here and the story I gave you the other day.

A child healed; then these wretched doctors came in, and injected their anti-toxine. They had abandoned the child to die. I had the case and prayed with it, and the child was running about and playing, and the doctors came in expecting all the time that the child was dead, and said: "Oh, what a victory for anti-toxine." They were then told that after they had abandoned the child to die, I had been asked to pray for it; that I had done so; the Lord had healed it, and it was running about well.

"Oh, that is all nonsense, it was not prayer but anti-toxine," was the reply of the doctor, or words *like these*, and he took the child into his arms. "Anti-toxine *did it*, and a little more anti-toxine will finish it."

He injected that anti-toxine into the child's arm. Within half an hour it died.

And the city is full of these cases.

That infernal anti-toxine!

Now, friends, you have had anti-vaccination and anti-toxine enough.

PRAYER.

I will ask Dr. Speicher to lead us in prayer. There are many requests here that I want to mention to the Lord.

"O come let us worship and bow down: let us kneel before Jehovah our Maker."

At the close of prayer by Dr. Speicher, a short prayer was offered by Dr. Dowie. The announcements were then made for the following week, in which Dr. Dowie referred to the preparation and reconstruction of the New Zion Tabernacle, the offering was received and Dr. Dowie then delivered the afternoon sermon.

A WOMAN OF CANAAN.

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 in every land, and in all coming time, to whom these words shall come, oh Lord, my Strength and my Redeemer."

The words to which I invite your prayerful attention are found in Mat. xv, 28:

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour."

Our Lord Jesus Christ only used this expression "great faith" in two cases. He only said, of all that attended His ministry, that

THERE WERE TWO PEOPLE THAT HAD GREAT FAITH.

The one was a centurion of the Roman Army, and the other was the Syrophenician woman of whom we have just read.

I want to delineate to you the kind of faith that woman had which the Lord said was great, and in reward of which the Lord said: "Be it unto thee even as thou wilt." A great answer.

He could trust her to will what was right. There are not many people who can be trusted like that.

Look at her! Look at the story!

Our Lord Jesus Christ in the course of His preaching comes into the coasts of Tyre and Sidon. A very remarkable people dwelt there. The Syrophenicians were directly descended from those who had invented letters. The first written language we know anything about is Phenician. But they were heathen; they were very enterprising; they were renowned for their industries, and their magnificent houses, and their wonderful enthusiasm in everything they undertook; but like the ancient Greeks, with the highest culture, and the most extensive commerce, and great valor on sea and land

THEY WERE DEBASED IDOLATERS.

It would not be possible, and if possible, it would not be proper, for me to delineate here to-day the Phallic mysteries so far as we know them, but the worst rite of Dionysius, or Bacchus, and the filthiest things connected with the worship of Venus, were not to be compared for depth of wickedness with these Phenician rites. These Phenician rites were of such an infernal nature, so dark, so horrible, that one might almost say that Satan had outdone himself in his horrible representation of everything filthy and foul.

When the people of Israel came into possession of the land of Israel, they halted in their work, and did not drive these heathen out, and

THERE NEVER WAS A TIME THAT THEY WERE NOT A THORN IN THE SIDE OF ISRAEL.

The Philistines, the Phenicians, and all that bordered upon the sea were a perpetual curse to Israel and a defilement

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to the land. They were held in great contempt and abhorrence!

Now a remarkable thing about Jesus going into such quarters as these is this, that He never went beyond the borders of Palestine to preach His Gospel; so far as we can tell, not a step.

He came to the borders of Tyre and Sidon.

He came to His own, and His own received Him not, and He came in these three years to minister to His own people, and to die, first for Israel, and then for the world.

Now the Israelite had a conception that all the nations outside were Gentiles—heathen outcasts, that

GOD WOULD NOT LISTEN TO THEM.

The apostles had that same conception, and the Samaritan woman who expressed her utmost surprise at Jesus asking her for a drink, said:

"How is it that thou being a Jew, askest drink of me, who am a woman of Samaria? for the Jews have no dealings with the Samaritans."

The position of the Jew at that time was, that he would only deal with foreign people strictly in his own interest, but would have no associations with them of any kind whatever, and the Jew is not much different now.

He is not to be trusted anywhere as a race.

They will strictly attend to their own business when they are doing your business, and you will have to look out for your end of the contract strictly when you are dealing with a Jew. Not that he is the only man that can do that, for you will find quite a few Scotchmen and Americans who are the same way. (Laughter.) But as a nation, the Jews are such.

Now, coming into the borders of Tyre and Sidon this woman, who evidently was a woman of station, is attracted by the splendor of Christ.

His love, His magnanimity, His great divine personality goes out as He speaks to the multitudes there, and proclaims that He Himself has the power to give Rest to the weary, to give Salvation to the sinful, Healing to the sick, and out of the depths of despair to guide all humanity into paths of Faith, and Hope, and Love that lead to heaven here, and heaven above.

SHE BEGINS TO PRAY TO HIM.

She has a daughter that has a devil.

Now, there may be quite a number of people here that have children who have devils—for many of you confidentially ask me to pray for your demon-possessed sons and daughters who are vain, who are foolish, who are disobedient, who are drunken, who are immoral, who are cruel, and who in short are unclean and devilish.

This woman starts to pray for her daughter when she ought to have started praying for herself.

And that is the way with many of you who are asking me to pray for your daughter or your son. When you come to the end of this story, you will see that that woman who began to pray for her daughter, had to end by praying for herself.

You talk about your sons and daughters having devils in them—how did they get there?

AN ILLUSTRATION.

"Doctor," said a lady to me one day, "oh, I am broken-hearted about my little boy. He is only three years old, and he is a little murderer, and he is such a pretty boy, Doctor, and so healthy, and so beautiful, and so innocent-looking," and then with tears she told me what a determinedly wicked spirit that boy had; how he would tear the wings off flies; how he would get the kitten, and crush its little head, and break its legs; how he would bite and kick, and if he got a knife, cut; how he had got into mad passion with a little baby of six months old, and because the baby would not repent of something, he was found attempting to choke the baby in the cradle. And she said to me: "I don't know what to do. Oh, my little boy is grievously afflicted; I feel sure he has a devil in him. Pray for him."

I said, "Madam, that is not the trouble at all. I am not going to pray for that little boy. I am going to investigate. How did that devil get into him?"

"Well," she said, "I am sure I do not know," and I looked at her, and I said, "Madam, I am sure you lie."

She started; she was indignant with me—and many people get indignant with me, and they have to get over it again. (Laughter.) [Dr. Dowie was interrupted here from noise made by some boys outside on Stony Island Avenue.]

Do you hear that? That is only the devil yelling. (Laughter.) That devil got into those boys, probably, because their fathers and mothers violated the Sabbath day. They do not care for the Lord's Day; they do not care if it is God's day. What do you expect of their children. They are not looking after these children.

"Now," I said, "Madam, I am confident that you lie, and that you do know." She was very indignant. "Well," I said, "You can be indignant, and go, and I expect you will go to the devil, if you do go, because I do not take a bit of stock in your Christianity. Madam, I am convinced as I sit here that the boy has a devil in him because you had a devil in you before he was born."

Then I arose, and said, "Now I am prepared to say good-by, unless you are prepared to go to the bottom of this thing."

"Well," she said, "I cannot say good-by, but I do want to go to the bottom, if I die. I see you know it." I said, "I think I do."

She sat down and I said to her, "Madam, tell me the whole thing."

"I do not know what you mean," she said, fencing.

I said, "Madam, what I mean is very simple, and I will put it to you in a few words. If I am wrong then the Holy Ghost has not led me, but as I look at you and hear the story of that child, I am convinced that it is so."

I could not give her any further attention that day, and she left me, saying that if I would permit her, she would come the next day and bring the child and be there to tell the truth. The next day the child was brought.

It was in a distant city from here—not in this city at all; but Chicago is equally guilty.

I saw the child, I was struck with the remarkable prettiness of the boy, about three years old, perhaps three and one-half, well-grown, well-formed, a large head, with very pretty, bright, curly hair—flaxen, golden, bright hair—and blue eyes, and a laughing, dimpling cheek, and such an innocent-looking smile, until you looked at him closely, and then you found he was laughing at you, and was watching an opportunity to go on with some of his little deviltry.

When he was brought to me, he planted himself squarely, and took a good look at me, and I took a good look at him. (Laughter.) He meant to have it out with me, and I meant to have it out with him. (Laughter.) The devil inside of him was just shining out of his little face. He looked as if he was saying, "Where could I get in a kick?"

I watched him very closely. Presently he began some of his little naughtiness in the room, and his mother rushed for him in the ordinary way that mothers do rush at little children that have little devils in them, and began to scold and threaten, coax and wheedle him.

Never do that! Punish your child firmly, if he disobeys you! Compel him to do right! You are there for the purpose. Never let him trifle with your commands! Never! You will be a curse to the world if you let your child grow up disobedient. You will make him have many a heart-ache, because you did not do your duty.

I said, "Leave that child alone, I want to see just what he will do," and I kept my eye upon him, but he did not do anything particularly mischievous, and I went on talking with her, keeping my eye upon him all the time, letting him think that I was not looking at him very much, and I overdid that a little, because he got behind me, and before I knew where I was I had the hardest kick I have had for many a year. Then, he stood back and he laughed, "Ha! Ha! Ha!"

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He had done it. He took joy in hurting me. I had not done anything to him; but there was the murderous devil getting the boy ready for a career of murderous crime.

I looked at the child, and I must confess that I felt a good deal more pain and vexation for the moment than of fun; but in a moment I forgot it. His mother was going to whip him. I said, "No, madam, it is you who should get the whipping. We will put the child away." So I handed the child over to some one in another room, and continued my conversation with the woman.

I am giving you this as typical, because

WE ARE DISCUSSING NOT MERELY THE STORY OF NINETEEN CENTURIES AGO, BUT ITS APPLICATION TO-DAY.

"Oh," she said when the child had gone, "isn't it terrible to think my child is so vexed with that bad spirit." Then she went on, you know, in her mother's despair, "Oh help me, help me. Oh, pray for this child."

"No," I said, "I will not, we will continue our conversation. Now," I said, "be quick." She would not say a word. I said, "You must go." She would not go. "Then," I said, "I will say the word, and you will tell me if it is true. Madam,

BEFORE THIS CHILD WAS BORN YOU TRIED TO MURDER HIM!

You did not want that child to come into the world and you tried to murder him, and you failed."

She fell back in her chair almost fainting, and she said, "I did; God forgive me. I did. I tried three times to murder him, but I could not. I hated my own offspring, and I did not want him." Then I said,

"Madam, the spirit of the first murderer came through Eve disobeying God, and obeying the devil. Every instinct of her nature became diabolical—a murderess—and in all his spiritual nature Cain 'was of that wicked one,' the devil, and came into this world a red-handed murderer with the devil in him, because the devil was in Eve, and the devil that was in Eve went straight into Cain at the time of his conception, and she brought forth a murderer; so that the first-born murdered the second-born. And you let the devil into your heart—your damning accursed vanity, wanting to go to theatres and balls; your desire to avoid maternity, that you might continue in pleasure and get profit in money, made you a murderess, and you have got the reward of it: you have got a Cain—beautiful as the first-born—and with the same devil in him."

Then she cried bitterly, "And is he to live, and slay his little brother that he tried the other day to murder in the cradle? My God! Is he to live so?"

I replied,

"When the devil gets out of you, madam, the devil will get out of him. And you have got to stop praying for him, and start praying for your own hypocritical self."

She was a member of the church, a leading lady in the church with her hands red with blood; for I ascertained from her, though she had failed to kill him, she had managed to kill the other two.

Women of America! That damning, withering crime is making this nation to be filled with tens of thousands of murderers: in every city, and in every hamlet, in every country district the curse has come with withering power, and multitudes are born murderers because their mothers hated to have them, and wanted to kill them.

I will tell you the sequel to that story; for I cannot leave it untold.

No more broken-hearted man and woman have I ever seen than when she and her husband, who was more than a participator, because he was the suggester of the crime,—came to my room a few days later, confessed their guilt, besought forgiveness and got it. Then I prayed with that child.

I prayed repeatedly. The first time I prayed with the little monster he wriggled, and bit, and kicked, and cried, and howled, and said: "Leave me alone! I will tell my father of you, and if you don't leave me alone, I will go into a fit."

He used to go into fits, and he used to threaten his mother that he would go into a fit, if she did not leave him alone, and she would leave him alone with his wickedness, for he would go into a fit.

I said, "You can go into a fit, you little devil, and that will be the best thing for me." I was not talking to him; but directly to the devil in him. And he went into a fit, and lay there wallowing, foaming and howling, and I prayed, and I will tell you just what I had to do: I had to kneel right over his stomach and hold him fast to the floor; put my hand upon his head and hold him there until the devil got out, and the devil did get out in the Name of the Lord Jesus. (Amen.)

And when I picked that boy from the floor I picked up the limpest piece of humanity you ever saw, and he did not look like the same child. He looked ghastly, he looked pale, he looked almost dead, and his mother was horrified at the sight.

I said,

"THAT IS THE CHILD WITHOUT THE DEVIL,"

and it turned out so: for she has been here in this city and told me recently, what she told me years previously in Canada, that she has the joy of knowing that he is perfectly free. She says he is as kind to his little brother as he can be, and they would not know he was the same child. But then the devil has got out of the parents also, and got out of them first.

Now with that prelude look at this story. Look at it and see just

HOW YOU HAVE GOT TO PRAY WHEN YOU GET THE DEVIL OUT OF YOU,

you women, and you men.

Mr. M.:—"Include the men too."

Dr. Dowie:—Oh, I will include the men. (Laughter.) But this is a sermon especially for women.

Mr. M.—"The men are a hard lot."

Dr Dowie:—Mrs. Dowie exonerates me. She says I have been after the men so much lately that the women can have a turn. (Laughter.)

Well, I am not speaking unkindly. I am simply expounding the Word and bringing it down to the 15th day of November, 1896. That is all. If it were about a man, I would rake the men all right; and most of you know I deal plainly with the men. Women are a long way better as a whole than men, and they ought to be. They led us out of Paradise, and they ought to lead us back. (Laughter.)

Now, I will add a word there. They do lead us back, for

IF IT HAD NOT BEEN FOR THE PERFECTLY PURE AND HOLY, SANCTIFIED VIRGIN MARY WE WOULD NEVER HAVE HAD A REDEEMER.

We got Cain through mother Eve; the first-born son of the first woman was a murderer; and the first-born Son of God on this earth, who came pure and holy from a sanctified woman, was Jesus born of Mary in Bethlehem.

Mr. M.:—"Bless His Name."

Dr. Dowie:—Bless her name too. The holy, blessed, virgin mother, Mary. (Amen.) Bless her name forever (Amen), in all generations as the angel said,

"Blessed art thou among women."

And also as she said,

"All generations shall call me blessed."

I marvel at the miserable fears of Protestants, Baptists and Congregationalists and Methodists concerning the Virgin Mary.

You leave the Virgin Mary alone, and are afraid to say what angels said.

You are afraid to call her Holy, although the angel declared that the Holy Ghost sanctified her.

You are afraid to call her Blessed, though the angel said that all generations should call her blessed.

You are afraid to call her the Virgin Mother; you are afraid to use these four names that I link together; for the Roman Catholic Church, sinful and apostate though it is, in many cases has preserved the true, universal, that is the Catholic faith, in declaring that the Virgin Mary, so graciously

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sanctified by tne Holy Ghost, so holy, so blessed, is the Virgin Mother of the Eternal Son of God. I thank God that the Roman Catholic Church, with all its errors, has held fast to some great Catholic truths; that it has held fast to the sanctification of the Virgin Mary. Do not forget the words of "the angel Gabriel who was sent from God, who said to Mary,

"The Holy Ghost shall come upon thee, and the Power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called The Son of God."

I will tell you this: You will find that while the Roman Catholic Church is apostate in some things, in other things it has held the faith as the Protestant churches have not.

I WILL PROTEST AGAINST ALL ERROR,

and I am no Roman Catholic, but I will tell you this: I wrote a little while ago that I saw there was a great movement within the Roman Catholic Church coming, and I see it is coming, and I only hope that Cardinal Satanni—Satolli, or whatever you like to call him—has made the complaint to the 13th Lion that sits upon the Papal throne against Cardinal Gibbons and Archbishop Ireland, and I hope it is true that the Roman Curia is going to discipline them, because it will be the means of bringing liberty to the Roman Catholic Church in America. (Applause.)

I have always thought that there was some good at the bottom of these men, and I only hope it is true; but, however, that is out of the way. I will come back.

LOOK AT THIS WOMAN!

Look at her condition. She does not understand Jesus, and she starts praying to Him in a way that He cannot answer.

Oh, my good Lord, what multitudes of prayers are offered to Thee, that Thou canst not answer. How you women have prayed to God, and He never answered you because He could not.

Look how she prayed! She said:

"Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

"But he answered her not a word."

He walked right off.

Now you watch that woman. I want you to watch her, because she is living now, and she is living here, and she is in the Tabernacle to-day—the same woman—the same way of praying. She thinks that a nice prayer like that ought to be heard. It is very respectful. "Have mercy on me."

Now you know the Roman Catholics are always saying, "Have mercy on me," and they are always praying. Why, there is no more prayerful people in the world, and there is no people in the world who can show fewer answers to prayer. Oh, how barren they are. How often they say to you: "I have prayed; I have wept before every shrine of every saint; I have burned candles, I do penances; I have worn scapulars, and I have been blessed with holy water, and it is no use." Of course it is not. They do not know how to pray; and their priests cannot teach them: for they do not know themselves, as a general thing.

This woman did not know that prayer could not be heard. What is the matter with it? It looks all right.

"Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil."

And He just walks right off; never says anything.

WHAT IS THE MATTER?

She comes to a conclusion. "I see my mistake; He is too mighty a man for me to come to Him directly;" so she counts her money, and looks at it, and she thinks "I'll go to the apostles; there is Peter, there is John, there is James; I will go to them. She goes to one of the apostolic college, and she says: "Oh, your great Master would not listen to me, but would you take some money? Oh, will you pray for me! *Ora pro nobis*. Pray for us. Oh, Peter, James, John, Matthew, Bartholomew, Thaddeus, Judas Iscariot, Pray for us." And I should not wonder if Judas Iscariot took all the money she would give him, for that is always just like the Pope. I have always believed in the apostolic succession of the Pope: I believe he is the lineal descendant of Judas Iscariot, the first financial pope. (Laughter.) The Pope sells everything in Rome, including indulgences to sinners, dispensations to marry contrary to canonical law, etc. If a bishop has got enough money he can even buy, it is said, a cardinal's hat.

One great Abbe in France said a little while ago: "I went to Rome expecting piety; I found venality everywhere. At Rome they would sell the Father, and they would sell the Son, and they would sell the Holy Ghost."

You know that is what they do. In Rome they sell baptisms; they sell marriages; they sell funerals; they sell masses. If it is high money, it is high mass; if it is low money, it is low mass; and if it is no money, it is no mass. (Laughter.)

"Oh, that is not in the Protestant churches," says some one.

Isn't it?

HOW MANY PROTESTANT MINISTERS PREACH BEFORE THEY GET A GUARANTEE FOR THEIR SALARY?

How many churches are there where the church is not divided out into pews; and, if you can pay a good deal of money, you can sit there, but, if you cannot, you cannot take a front seat, but go out away back.

I tell you that if you come right down to business, you will find that "they who sell" are not confined to Rome, not by any manner of means.

Now, that is a different proposition, but she comes around the apostles and cries after them, "*Ora pro nobis*. Pray for me and my daughter. Oh, ask Jesus to have mercy upon me." But they know better than to interfere with His decisions, and they try in vain to escape from her importunities. So they go to Jesus:

"And His disciples came and besought Him, saying, Send her away for she crieth after us."

Now, that was their way of solving the difficulty. That is the way a great many people solve the difficulty.

"SEND HER AWAY."

Friends, shall the poor knock at our door; shall the sick cry in our street; shall the sinful reach out their hands, and even in their blundering error ask the saints to pray for them, and will God send them away?

Listen!

I tell you that even these people who are crying in their mistake after saints and apostles and angels, the Lord will never send them away. They are praying wrongly, but He will never send them away. He will teach them how to pray in a right and acceptable way.

After that cry of the apostles He looked at the woman, who is apparently at His feet again, and the apostles are still clamoring that He should send her away. Now He looks at her with great compassion.

I wonder if you could see her. Do you not see her there at Jesus feet?

TO ME THIS IS ALL A PICTURE.

I have lived it over again many a time.

I see the great, compassionate Master standing amidst His own apostles, who are pleading that He shall send that broken-hearted woman away. Will He send her away? She does not know how to pray. She has made a prayer He can not answer.

SHE HAS NOT RECOGNIZED HIS DIVINITY IN THAT PRAYER.

She looks upon Him as a mere man. That is the fatal defect in it. He is only a great and good prophet, and only a man. She has not seen him as her Lord and her God and she does not, as yet, *worship* Him. He can not answer her. But will He send her away because she has gone the wrong way around to Him, and erred by invoking the intercession of these impatient and unprepared apostles?

Oh, I see Him standing there, and He looks at her with great compassion, and yet He utters words that are just the

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bitterest that can come from His divine lips. He looks at her, and she is pleading:

"Oh Lord, you will not send me away. You have healed so many; you have saved so many; please don't send me away." He looks at her, and He says these words:

"I am not sent but to the lost sheep of the house of Israel,"

and He walks right off.

There she is, and He is gone. Now she is going to give up praying surely. She has gone in vain to Him; she has gone in vain to the apostles, and she has come back to Him, and she is told that He is not sent but to the lost sheep of the house of Israel.

Now, she is a Canaanite; she belongs to that accursed race, and, almost in despair, she looks at His retreating figure. Oh, how hard it is! how hard that answer is!

"I AM NOT SENT BUT TO THE LOST SHEEP OF THE HOUSE OF ISRAEL."

She does not belong to Israel at all. She has not learned the truth that the world has not learned yet; that God must first bless His Israel, and that through Israel every nation of the earth is to be blessed; and that every man in every nation, no matter of what tongue or color, or clime, in coming to Christ, must come through Jesus, the Messiah of Israel, the Son of Abraham.

HE MUST BE SPIRITUALLY REGENERATED,

and divinely ingrafted into the stock of God's Israel. You cannot be saved outside of Israel, and I hold to-day that the descendant of God's Israel is not the Jew alone, they are only two tribes, but that the Anglo-Saxon race, Isaac's sons, the ten tribes of the Israel of God who rule in the islands and on this great continent, and whose two flags cover 550,000,000 out of the 1,400,000,000 on the earth; they are God's national Israel, and God's spiritual Israel is His church.

She does not know it; she does not understand the theology of it, but I will tell you this, she went on praying. She has heard this, and yet she goes right off to Him again.

OH, WHAT A SPLENDID THING IT IS TO SEE THAT IMPORTUNITY IN PRAYER.

That is what I admire in the Roman Catholics.

You miserable Baptists who are often spiritually frozen sixty feet thick, and others, you pray, and then you let down your hands and you sink, nine-tenths of you. But the most of you do not pray. But I will tell you what I admire about the Roman Catholics; they pray, and they pray, and when they are saved I find them the most praying people of you all; for they have learned, even if it is wrongly, to pray. They pray morning, noon and night, and all night. They have learned how to pray. Talk about all-night prayer meetings, why they have had them thousands of times. They know how to pray as far as the mere outward nature is concerned, and they have got something down there that makes them want to pray. God has put it there.

This woman did not know how to stop praying. She had been to Christ, and to the apostles, and she goes after Christ the second time, and always finds a repulse. Yet she goes after Him again. I like to see that woman. Now, you watch what she says this time. This time she goes right off, and

SEES FOR THE FIRST TIME WHERE HER ERROR HAS BEEN.

She has been listening to Him, and hitherto He has been only a man to her, but away she goes after Him, and she seeks Him until she finds Him, and then she falls at His feet; and for the first time she does that which gets her an answer to her prayer—

SHE WORSHIPS HIM.

That is it—you must worship Him.

That has been your trouble; you have been worshipping a Pope, and you have been worshipping a bit of bread that the priest stamped, and said was God, and you have been worshipping the church; you have been worshipping the baptistry; and you big-headed Congregationalists have been worshipping the Pilgrim Fathers; (laughter) and the Presbyterians have been worshipping the confession of faith; and the Lutherans have been worshipping Luther. There are many Idolaters around in the Protestant sects.

And she worships Him. She has got away from the apostles; she has got away from her false creeds; she has got away from herself. She at last sees that Christ is God, and He is the Foundation upon which the Church alone can be built—upon this Rock, not Peter, but upon this Rock; the confession that Peter made:

"Thou art the Christ, the Son of the living God."

"UPON THIS ROCK."

Christ is God. The Church is built on Christ, and the gates of hell cannot prevail against the Church, or against any man who, kneeling upon that Rock, cries to the Eternal God.

THE WOMAN OF CANAAN AT LAST HAS HER FEET ON THE ROCK, AND SHE WORSHIPS GOD IN CHRIST.

She has a different prayer. Notice her prayer. The first prayer was a long one, very long one, and this prayer is a totally different one. It is a very short one.

"Then came she and worshipped Him, saying, Lord, help me."

I can often tell a hypocrite by the length of his prayers. (Laughter.) He always prays long, and he gives you a good sized volume of theology inside of his prayer, tells you all about Adam and the fall. He will tell you all about science, and he will pray big prayers, and tell God Almighty all about George Washington and Abraham Lincoln, and he will trot in all his politics, and he will not pray at all.

Now this woman had given up all this kind of praying. She prayed at first very respectfully to a man when she prayed for her daughter. But when she worships Him her prayer comes right down to three words. What are they? When she worships Him she says:

"Lord, help me!"

It was her daughter before. She is like the woman of whom I told you at the beginning who asked me to pray for her boy, and when it came down to business she cried: "Doctor, pray for me," and her husband cried: "Pray for me; pray for us that the blood stains may be washed from our hearts."

The woman is now crying out for deliverance from the devil within her own sinful heart.

SHE KNOWS HOW THE DEVIL GOT INTO HER DAUGHTER.

She remembers the Phallic mysteries and the immoralities that preceeded that child's conception; she remembers the devil that was in her at the heathen festivals long ago. She had drank the Bacchanalian wine, and sung bacchic mystery songs, and she remembers how that child came to have the devil in her. Now she prays,

"LORD HELP ME."

Now she is at His feet; now she is doing what He requires.

She is worshipping Him.

And how does He answer her?

Oh, how mysterious it is; the most cruel answer that could come from human lips seems to come from His lips. There she is, she is worshipping Him. She says, "Lord help me." And now the great Lord raises Himself, and points down at her, and says:

"It is not meet to take the children's bread, and to cast it to dogs."

How many Chicago women would go on praying after that? I can imagine how you would start up and say, "I thought you were a kind man. I thought you were God, but you call me a dog. I am not a dog, sir. I am a Chicago lady." (Laughter.) "I am an American woman."

Ah, there is lots of devil in you: for I know you Chicago women. I know women generally. Every bit of the devil of Pride would be aroused. How the eyes would flash hell fire, and the teeth clench, and the face become pale with passion, and the heart cry out for revenge, if you, oh, woman of America, were refused bread and called "a dog!" I do not believe there are a dozen women upon God's earth that would stand that, and I tell you that

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THE GREATNESS OF THIS WOMAN'S FAITH

is measured by just that fact, that she lay there at Christ's feet, and she heard Him lift His voice and point His hand, and say, "You dog!" and go off, and she still loved Him.

Now, did she stop praying? Not a bit of it.

Look you, if you have got the spirit of prayer and the grace of supplication in you,

YOU CAN NO MORE STOP PRAYING THAN YOU CAN STOP BREATHING.

You have got to pray. If God has ever touched your heart, you have got to pray—cannot give it up.

That woman went right after Him quickly.

She went to His feet, and

SHE MADE HER LAST APPEAL,

and I think it one of the most touching things in all the story of prevailing prayer in the Scripture. All her heathen pride has gone. She can not give up the hope that is bound up in her. She hears Him call her, even in the words that repel her, and she goes to His feet, and she says: "Lord, that is true; I am only a dog; but the little dogs" (for that is the word in Greek, [*κυναρια*] the little dogs, the wee little dogs,) "that are in the house eat from the crumbs that fall from their master's table, and I will take the place of a dog, but I want this crumb. Help me; help my devil-possessed daughter. Give me that crumb."

The woman who can get there to the depths of that humility can get everything.

Now, the Lord looks up, and now he says the words that ring through the ages. "O woman"—His own heart is touched to the deepest depths by her humility—

"O WOMAN, GREAT IS THY FAITH."

It has stood all these testings; it has stood all My hard answers, all My silence, all the apostles' reproaching, all of My driving you down and back, and now you are willing to take the place of a dog. You shall take the place of My own daughter.

"O woman, great is thy faith: be it unto thee even as thou wilt."

In such a depth of humility, and with such purity and simplicity of faith, whatever that woman willed was right. She was humbled, she willed her daughter's deliverance from the devil who "grievously vexed her," and her daughter was delivered in that hour.

But greater than the deliverance of her daughter is the story that comes down to us through the ages, telling all women how to pray, and to keep on praying, when it seems your cries are as those of a little dog at His feet. That is the time when He is most willing to bless, and

IN THE DEEPEST DEPTHS OF HUMILITY YOU SEE CHRIST AS NEVER BEFORE.

You can see the bright and the morning star in the brightest sunlight that ever shone. If you go down a mine and look out from the deep darkness, you can see the stars in the sky, and when you get down into the depths of a real abasement before God you can see His gracious face, when you are empty of everything, and are willing to take the place of the little dog.

AN ILLUSTRATION.

I said words like these six years ago in Minneapolis.

A woman frivolous and vain had come in day by day to hear me, and could get no blessing, but as I unveiled this story her heart was breaking.

It was all her own story.

Her daughter had a devil because she had one, and she was full of sin, and was asking me to pray for her daughter, and when I had finished my address I did not wait a moment before I asked the people to give themselves to God, but she did not stand up merely; she came before every one and knelt, and I will never forget her cry.

She was German, and she cried: "Oh mine dear Lord Jesus, there is no dirty, filthy little dog in all Minneapolis, in all America, like me. I am a dog, and a mean, sinful, filthy little dog."

She lifted her jewelled hands as she made the cry; she lifted her decorated neck; she was grossly overladen with her jewelry as she made the cry, but not a jewel did she see; not a golden chain did she see. She saw herself a naked, filthy, dirty dog, and she cried for mercy. Oh how she cried for mercy. It went to all our hearts, and it went to God's. "Be merciful to me; help me, oh Jesus," and she rose from her knees. She looked at me in the face, and she said, "I think God has heard me; my heart feels so light. And He had." All she had asked for that day in her own healing, and the healing of others was granted.

When I went to Minneapolis a year after, I baptized a number of converts in Lake Calhoun, and this woman among the rest, devoid of every ornament on her face, devoid of all jewelry on her person. She had given it to the poor that winter; she had changed the diamonds into bread for the hungry, and she had seen the diamonds of tears in the eyes of the widow and fatherless; she had changed the gold into little frocks and boots for the children, and she had worked all that winter among the poor, and her husband said to me: "Oh, Doctor, it is wonderful. She used to be my tyrant, and she used to break my heart with her waywardness, and her wickedness and her imperiousness even though she loved me. Now she is so humble, she is so sweet, she is so good. Doctor, you cannot tell what you did."

I said, "I did nothing. Christ did it." And that day he accompanied her to baptism. She had been a Lutheran, and he did not follow her in baptism that day though he did later. He stood on the banks of Lake Calhoun, just as his wife was about to come to me in the water, and a man who stood near him said, "What a fool!" He grasped the arm of the mocker—he was a big strong German, and said, "I would have hit you a month or two ago if you had said that. I could not strike you now. She is my wife; she is no fool. Oh," he said, "she is so good; she lives for God; she lives for me; she lives for her family; she lives fot the poor, and God will bless her when she goes into that water." And He did.

I tell you there is nothing like getting down to the place which is the lowest, to say as the Centurion said:

"Lord, I am not worthy that Thou shouldst come under my roof,"

and like this Woman of Canaan who said, "Lord, I am only a little dog, but give me a crumb."

If you come with deep humility to-day to God, and pour out your heart to Him He will hear you for yourself first, and then for your children.

CALL.

Every one that wants to be heard for themselves and for their dear ones, stand to your feet. Every one that wants God's blessing upon them in spirit, soul and body, stand to your feet. [Apparently the whole audience rose.]

Friends, answer me. Are you willing to do that which is right in God's sight? Can you say I am?

(All answer,) "I am."

Are you willing to take a humble place at Jesus' feet to-day? Can you say I am?

(All answer,) "I am."

Are you willing to be as a dog at His feet? Can you say I am?

(All answer,) "I am."

Then pray. Say:—

My God and Father in Jesus' Name I come to Thee. Take me as I am. At Thy feet I pray Thee to give me the humility of that Woman of Canaan that I may say, "Lord, help me," and say, "as a dog I am willing to take the crumbs from Thy table." Help me Lord. Make me what I ought to be. Cleanse my heart; forgive my many sins; (and let me say to you if there are any with blood-red sins put them before God now in your thought) cleanse me from every defilement of the flesh and spirit. Give me Thy Holy Spirit and power to follow Thee for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you all mean it?—"Yes."

Oh, if you mean it fully, Jesus will say to you to-day, "Be it unto thee even as thou wilt." Then there will be no sacrifice that you will ever shrink from. Christ will be all, and He will give you all you can ever need in time and through eternity.

After singing, "All hail the Power of Jesus' Name," the meeting was closed by the benediction.

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PUBLISHER'S ANNOUNCEMENT.

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The Christian Catholic Church

AND

Divine Healing Mission.

GENERAL OVERSEER,

THE REV. JOHN ALEX. DOWIE.

MEETINGS ARE HELD IN ZION TABERNACLE No. 2,
6104 Stony Island Avenue, opposite Jackson Park.

LORD'S DAY : 10:45 A. M., 2:45 and 7:45 P. M.	Church Meetings
ORDINANCE OF THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.	
ORDINANCE OF BELIEVERS' BAPTISM at the close of the afternoon service, on the second Lord's Day of each month.	
PRESENTATION AND CONSECRATION of Young Children to God at the close of the morning service, on the third Lord's Day of each month.	
ALL-DAY PRAISE AND TESTIMONY MEETING on the last Lord's Day of each month.	
TUESDAY : 2:45 P. M.	Divine Healing Meetings
THURSDAY : (CHILDREN'S DAY) 10:30 A. M.	
FRIDAY: 2:45 P. M.	

There are no charges of any kind made. Free will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.



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This is the new Home for the Headquarters of Zion in Chicago, S. E. Cor. Michigan Ave. and 12th St., close to the Park Row Central Station of the Illinois Central Railway.

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A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c. 100 for $4

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie. Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. 1, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it,

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy. (Thirty cents postpaid.) 10 copies postpaid, $1.25

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

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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, NOVEMBER 27, 1896.

EDITORIAL NOTES.

AWAKE, AWAKE; PUT ON THY STRENGTH, O ZION."

"THE Joy of the Lord is your Strength."

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

HENCE there is no divine strength, except to those in the Kingdom who are joyfully serving the King.

THE Devil is ever trying to steal our Joy.

WHENEVER Satan gets the Christian to be sad and despondent, he robs him of his strength and fills him with fear.

Do right, rest in God, and sing on until you enter the Zion above with Everlasting Joy upon your head.

SOME of our friends are sad when we are shamefully attacked by the Chicago press.

WE rejoice: for it gives us an occasion to fight another Battle with the devil, and win another Victory for Christ.

THE new attack is by a Chicago minister who is on excellent terms with the World, the Flesh and the Devil, and the newspaper press which is run in the interest of that firm.

THE *Inter-Ocean* announced that the Rev. Dr. Hillis would preach last Sunday morning in the Central Music Hall at 11 a. m. on "The Mind and the Science Cure *versus* The Dowie Cure: Is there a middle and Christian ground?"

WE had never heard of "The Dowie Cure," and wondered where the preacher had heard of it.

BUT when we read in the *Inter-Ocean* of Monday Nov. 23rd, the silly production of Dr. Hillis, we had a hearty laugh at the gross ignorance of the preacher, and especially at the paragraph which he devoted to our special extinction.

IT will give us great pleasure to answer it.

JOB cried out in his anguish, "Oh that . . . mine Adversary had written a book! Surely I would take it upon my shoulder, and bind it as a crown to me."

WE thank the "generation of vipers" who control Dr. Hillis from the editorial den of the *Inter-Ocean* for the opportunity which they have so maliciously afforded us.

WE shall carry his book into Zion Tabernacle No. 2 next Lord's Day afternoon, if God permit, and we shall lay the result of our examination of it as another crown of Victory over the devil at the feet of our King.

WE shall "answer a fool according to his folly, lest he be wise in his own conceit."

HE could find no text in the inspired writings with which to come to the defence of doctors, drugs and devils, and so went to the apocryphal book Ecclesiasticus, which the Jews rejected as uninspired, and which never formed a part of the Sacred Canon.

BUT even in doing that he was dishonest: for he did not quote it correctly, and left out the conclusion of the whole matter as given in the passage from which he professed to take his text.

THE words he omitted are these:—
"He that sinneth in the sight of his Maker shall fall into the hands of the physician."

THAT is a very proper conclusion, and shows that doctors are for wilful sinners against God.

DIVINE healing is for those who give up sin.

BUT, perhaps, Dr. Hillis' thought he must preach to please the Chicago stink-pots, beer-pots, and all that ilk, to whom potions and purges and plasters are a constant necessity, seeing that they cannot claim the portion of the children of God.

He knew how to tickle the ears of his masters in the *Inter-Ocean* and other portions of the press, where the writers are a continual stench in God's nostrils, carrying fire and brimstone and nicotine at all times in their pockets.

AH, Dr. Hillis, it was delightful for them to find that there was a good word for their "leeches" in the Apocrypha, and that is as near as most of them ever get to a Bible!

BUT we will not let you lie with impunity, Dr. Hillis, and we shall show that you are a first-class liar when you write concerning the editor of this paper, and the people to whom he ministers, and the work which God has wrought in Zion Home and Zion Tabernacle, and also by means of this paper throughout the world.

YOU have written "a book," as did our adversaries some time ago in the *Inter-Ocean*, and they have had the task of eating their dead crow ever since it was finally killed in the High Court of Chancery.

IT was cruel of the vipers in your favorite paper not to tell you what the results of their "writing a book" last year were, and you were very foolish to forget their shameful exposure so soon.

POOR, ignorant, little fool, we shall be compelled to take your book (a very light weight) on our shoulder to the altar of burnt offering, and let it go up in a blaze of righteous indignation which will leave nothing but ashes for your supper.

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YOU call this writer a "great, sleek, sturdy giant," but you are quite mistaken, for he is a little bit of a Jack who has done some giant-killing in the past, and he intends to do some next Lord's Day in the place where he has done the same kind of work before.

BUT we shall say no more at present, except to add that it is written, not in the Apocrypha, but in one of the glorious songs contained in the Word of God,

"He that sitteth in the Heavens shall laugh,
Jehovah shall have them in derision."

THAT is why we deride you, because God is doing it; that is why we laugh, because God is laughing at your attempt to keep back the advancing tide of Truth, by your metaphorical soap bubbles in the Central Music Hall.

WE invite you to be a silent witness of your own dissection two days hence, "at the ninth hour," as the Jews would say, three p. m. in Chicago, the time of the evening sacrifice: for we shall offer you as a first-class specimen of the genus spiritual-goat at that hour.

BUT, alas, when we examine you we find that you are only a goat in appearance, but are really only a wind-bag done up in a goat's skin. So all that we shall have to do will be to give your book a few punctures, and it will forever collapse. But we can at any rate keep the goat-skin, and "bind it as a crown." and hang it as "captured from the enemy" upon the walls of Zion, where so many of your friends the doctors and surgeons have been hanging for so long that their skins are getting very dry.

WE almost feel to apologize to our readers for having so much of our Joy, our laughter and our derision, in public; but it was really so amusing that we had to write just as we felt.

GOD will permit us, however, this luxury for once, seeing that He is doing it Himself in heaven when men like this are "taking counsel against the Lord and against His anointed," and are actually planning to put the doctors, drugs and devils of Chicago in the place of Jesus Christ as the Healer of His people, and have chosen Hillis for their prophet!

IT is altogether too funny for anything but a good hearty laugh which should be heard from shore to shore wherever God's work in Zion is known.

BUT let it rest for two days longer, and then, amidst all the Joy of our monthly Praise and Testimony Meetings next Lord's Day, we shall finish the matter, and give it to our readers at an early date.

IN a lecture recently delivered in Berlin, Dr. Schweninger, a noted physician, and for many years Prince Bismarck's doctor, says amongst other things,

"We do not need medicine at all, and doctors and drugs are of little service."

BUT God's Word goes further, and says, "In vain shall ye use many medicines," and "they are all physicians of no value."

YES, and it goes further: for God Himself hath said, "I am the Lord that healeth thee."

HE has also said, "I am the Lord, I change not," so that He is the Healer still.

WE are not quoting from the Apocrypha.

THE work goes on in all departments with continued blessing, and on last Saturday evening there were fourteen of our guests in the Assembly Room of Zion Home who stood up to witness that God had healed them of various diseases and sicknesses.

WE are looking for "showers of blessings" in the House Beautiful which God has given us for the entertainment of His sick children, whilst they are seeking Him for Healing in Zion.

ZION Tabernacle continues to be the scene of constant spiritual and physical blessing, of which fact every issue of this paper bears witness.

THE Story in our first three pages of this issue shows how God is using LEAVES OF HEALING in places thousands of miles away to the immediate blessing of those who believe.

PRAY for our little White Dove. The Black Hawks are always after it. But God preserves it.

NEW Zion Tabernacle was ready for inspection in its nakedness on Thanksgiving Day. The entire interior has been taken out to the ground floor, and everything is ready for the steel frame work upon which the galleries are to be built. This work has just been finished, and it has been done with much care.

The building is now clean and ready for construction purposes. Contracts are let and being let, and wherever we can do the work ourselves without contract, we are doing it. We have been employing a force of about 25 to 30 men who are members of the Church, and we are considering Zion's children at every point. We find we have skilled workers enough to build a city.

MAY we not remind our readers of the thousands of dollars yet needed for this work, and ask their present help.

GREAT interest is being taken in Zion's Onward Movements, and God's enemies are angry. The great masses of the people are friendly, so far as we can see.

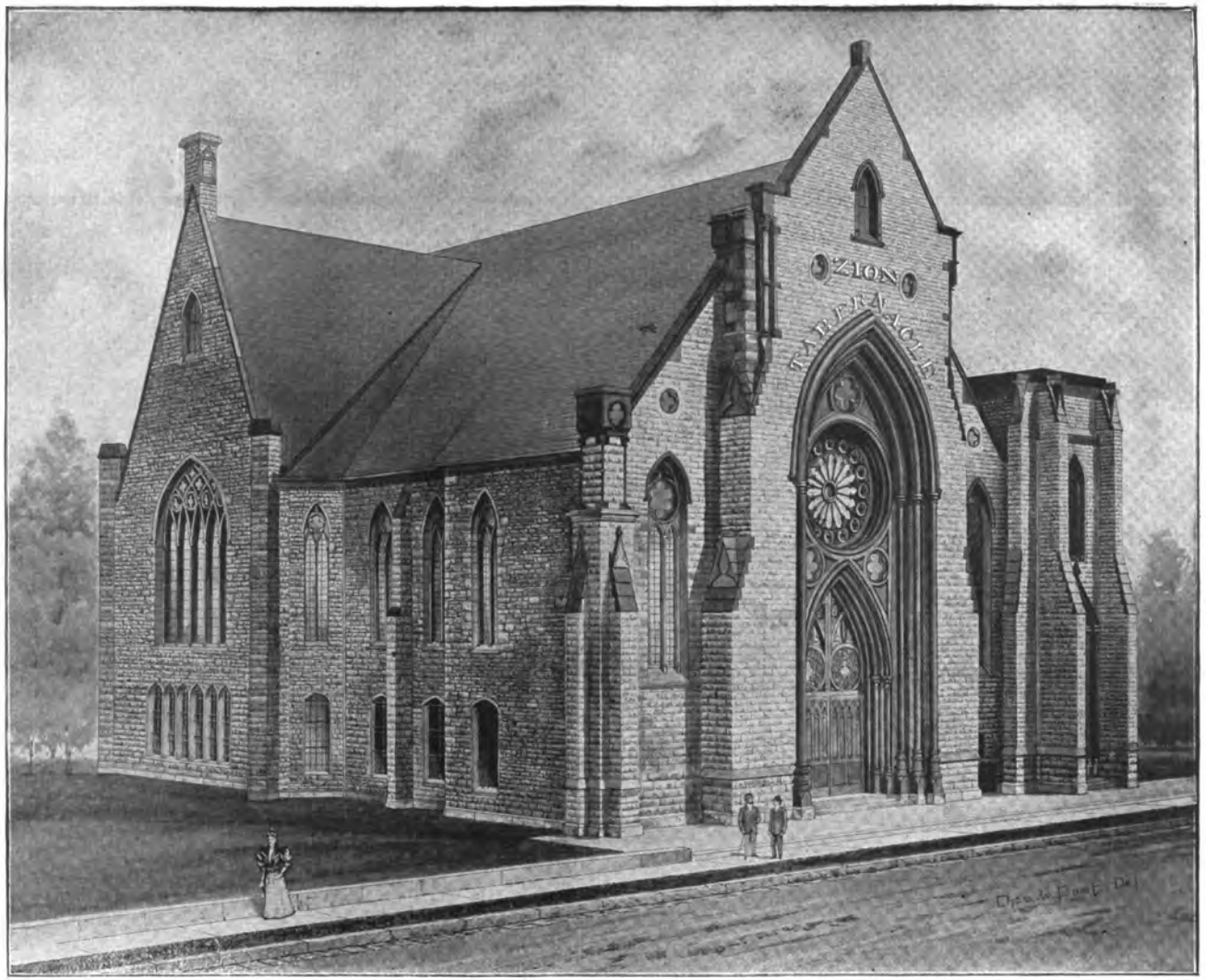
OUR foreign correspondence is rapidly increasing, and some large orders for our literature have been received from Europe this week. It is not often that we get letters from European Royal Courts, but one of great interest from a Crown Princess is before us as we write. And by its side is one from a very humble citizen of the same country. The rich and the poor meet together in Zion, and despite all opposition God's Message of Divine Healing is reaching all lands, and all classes of people.

WE call attention to the announcement of the early issue of the ZION SOUVENIR on page 76. Our Zion Publishing House Manager, Mr. Amos Dresser, Jr., and all our staff have bestowed much care upon this little book. It is the work throughout of Zion artists, to whom the work has been a labor of love. Order quickly, and cheer our helpers.

WE have three important tracts in the press, Paul's Thorn, Job's Boils, and Satan the Defiler, and they will be ready very soon. "A Woman of Canaan, with modern applications," which appears in this issue, will be issued as a tract in a few days.

"BRETHREN PRAY FOR US."

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NEW ZION TABERNACLE. 1621-1633 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.

VOL. 3. NO. 6 CHICAGO, DECEMBER 4, 1896. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 43.

MISS OTILLIA WILKER, 1048 Adams Street, Chicago.

"THE LAME CAME TO JESUS IN THE TEMPLE, AND HE HEALED THEM."

It was an unwonted use for the Temple, and "the chief priests and scribes" did not like it.

Indeed we are told "they were sore displeased."

Can we wonder that their successors in the Church and State to-day are feeling as they did?

How angry ministers get when they hear about turning the Church into a Place of Healing!

Was it not built for to display the ministerial eloquence; the singing of vain fools or of theatrical harlots; the display of the latest style of seasonable costume; the ceremonies of springling water on babies' faces and calling that silly act "baptism;" the eating of a "sacrament;" the letting of pews and the payment of rents; the ceremonials of marriage and burial, etc., etc.?

How shocking to bring the sick there, and interfere with the sacred rights of the doctors to kill according to law!

Oh, yes, "they are sore displeased" when they hear that the Lord is still healing in His Temple.



MISS OTILLIA WILKER, 1048 Adams Street, Chicago.

They are glad that there are no crutches, braces, high-heeled boots, trusses, etc., to be seen hanging on the walls of their Temple. Their stained glass windows present esthetic pictures of what Jesus used to do in the healing of the sick.

But the picture of the thing is as far as they ever want to get to the reality!

Miserable hypocrites, let your "sore displeasure" at the work of your Lord to-day lead you to see your kinship to those of old who hounded Him to His death, and rejoiced when the Roman spear was plunged into His dead body and rent His broken heart!

Ye smite Him again to-day in Chicago, when ye lie concerning His work and His servant, whom He is pleased to use in the ministry of Divine Healing.

Know ye that for all these things God will bring you into judgment.

Not in the majestic Temple which Herod built with blood-stained hands was this maiden healed by her Lord.

It was to a humble home in Chicago, nearly two years ago, that she came to seek Jesus for healing, and that home was called Divine Healing Home No. 1.

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She had been lame from her birth. Her right leg was five inches shorter than her left.

She wore the padded boot which you now see at her left hand in the picture.

She came to the Home on January 18th, 1895, in that condition.

On the following day we prayed with her, and laid hands upon her in the Name of Jesus, believing He was present in that Home.

The same night she found that her leg was two inches longer. The following day it came down a little more.

On Monday, January 21st, we prayed with her again, and the leg became immediately equal in length with the other.

It has remained so to this day.

And this young lady does not live at the other side of the world where the reader in Chicago cannot see or hear her.

She was born in Chicago. She has lived here all her life.

She sings in the choir in Zion Tabernacle, and can be seen there any Sunday.

She lives at 1048 West Adams Street, Chicago.

She has testified publicly many times, before thousands of people, in Zion Tabernacle, and in the Chicago Auditorium.

Her parents confirm her testimony, her sister and all her friends confirm her testimony, and it has often been published and never disputed.

She is no myth, but very substantial flesh and blood.

We did not dream that this happened: for there are many living witnesses who were there when her healing was begun, and also when it was completed.

Amongst these was a doctor of medinine now practising in this city, who saw that her leg was short, and then saw, a few minutes after, that it was the same length as the other.

There is not a single possible atom of room for doubt as to the facts. They are incontestable.

Since this is so, what remains but to add the Testimony of this Witness to Divine Healing to the many which have appeared in these pages, and then to send her around the whole world to tell the story in her own simple and effective way of how God healed her through Faith in Jesus Christ His Son, and by the power of the Holy Spirit, by the agency of the hands that write these lines.

In presenting the Testimony, we shall first give a letter written to us, at our request, within the past two weeks, giving her story in her own words.

And then, to show that her testimony has never wavered from the first time she gave it to the last, we shall give from the pages of LEAVES OF HEALING extracts from the stenographic reports of meetings where she publicly testified, beginning from February 24th, 1895.

1048 ADAMS STREET, CHICAGO, November 17th, 1896.

DEAR DR. DOWIE:

On the 18th day of January, 1895, I went to the Divine Healing Home, which was then on Edgerton Avenue, with my right limb five (5) inches short and a high shoe.

My limb was short from birth.

When I was a child my parents took me to three doctors, and the last doctor wanted to operate on my hip and scrape the bone, but my parents wouldn't allow it, so he gave me a brace, which I wore a few months; but it annoyed me and didn't do me a bit of good, so my mother took it off, and since then I wore a high shoe.

The first time you prayed with me you did not know my limb was short, and after I went up to my room I felt a slight pain above my hip, and I told my room mate about it.

She said, "You've got your healing. Take off your high shoe."

I took off my shoe, and my limb came down two inches that night.

Two days after that you prayed for me again, laying your hand on my limb, and it came down the rest of the way, so that it is now equal to the other.

My ankle, which was also very weak and sore, is now perfectly healed.

I hurt my knee about two months before I was healed, and always had to wear a bandage around it, and sometimes it would pain so that I could hardly walk; but the day I went to the Divine Healing Home I took off the bandage, and the Lord perfectly healed my knee when He lengthened my leg.

About six weeks ago I was taken sick with ulcerated sore throat.

My tonsils were swollen and covered with white spots. My tongue was also covered in the back with white spots, and my neck on the outside was swollen and almost as hard as a stone.

I had a very high fever for two days and a half.

You prayed for me, and the Lord healed me perfectly.

I give God all the glory and thank Him for what He has done for me, and pray that this testimony shall lead some poor sufferer to the Great Physician as I was led.

Yours in Christ,

1048 Adams Street. OTILLIA WILKER.

(Extract from Leaves of Healing, March 22, 1895, page 405, being a portion of a report of the afternoon meeting held in Zion Tabernacle No. 1 on Lord's Day, Feb. 24, 1895.)

A SHORT LEG FROM INFANCY LENGTHENED FIVE INCHES IN THREE DAYS. TESTIMONY OF A YOUNG LADY OF TWENTY.

Miss Otillia Wilker, 1049 W. Adams St., Chicago, said:—"I came here on the 18th of January with the right limb five inches shorter than the left. The next day when Dr. Dowie prayed with me it came down two inches. The day after it kept coming down, and on Monday when he prayed with me again it came down all the way. My leg was short from infancy. Both legs are now equal, and have been so for a month. I give God the glory, and thank Dr. Dowie."

(Extract from Leaves of Healing of May 3, 1895, page 494, being a portion of a report of a Praise and Testimony Meeting, held in Zion Tabernacle No. 1 on Lord's Day, April 28, 1895.

LEG LENGTHENED FIVE INCHES WHICH WAS SHORT FROM BIRTH.

Testimony of Otillia Wilker, 1049 W. Adams Street:—"I came to Home No. 1 with my right limb five inches shorter than the other. It was the 18th of January. The next Saturday when Dr. Dowie prayed with me, my limb began to pain, and that night it came down two inches, and on Sunday it came down all the way, and they are both equal now. I give God all the glory and thank Dr. Dowie."

This was verified by her sister, who said: "Everything my sister has said is true. About two or three months before she came here she lamed her knee and we pulled it back straight, but it pained her. Now it is all right. Her ankle used to turn when she walked, and now it is all right."

Dr. Dowie:—Her leg was five inches short?

Miss Wilker: "Yes, sir."

Dr. Dowie:—They are equal now?

Miss Wilker: "Yes, sir."

Dr. Dowie:—They became equal within two or three days?

Miss Wilker: "Yes, sir."

Dr. Dowie:—She had been lame all her life?

Miss Wilker: "Yes, sir."

(Extract from Leaves of Healing of July 12, 1895, page 631, being a portion of a report of a Praise and Testimony Meeting, held in Zion Tabernacle No. 2 on June 30, 1895.)

LAME FROM BIRTH.

Otillia Wilker, 1049 West Adams Street, Chicago.

Dr. Dowie:—Were you born lame?

Miss Wilker:—"Yes, sir."

Dr. Dowie:—How much short was your limb?

Miss Wilker.—"Five inches."

Dr. Dowie:—How much short is it now?

Miss Wilker: "Equal to the other."

Dr. Dowie: It is equal?

Miss Wilker: "Yes, sir. The first time Dr. Dowie prayed with me my leg came down two inches."

Dr. Dowie: And the next time?

Miss Wilker: "The next time it came down the rest of the way, and now it has come down five inches, and is equal with the other."

Dr. Dowie: How long after I prayed with you the first time until I prayed with you the second time?

Miss Wilker: "Within three days."

Dr. Dowie: Where is your boot?

Miss Wilker: "Over there in the corner."

(Extract from Leaves of Healing of Sept. 6, 1895, page 773, being a portion of a report of a Praise and Testimony Meeting, held in Zion Tabernacle No. 2 on Lord's Day, Aug. 25, 1895.)

LIMB SHORT FROM BIRTH.

Dr. Dowie: Is Miss Wilker's mother here? Will she stand? [The mother stands; also Miss Wilker's sister stands.]

Testimony of Miss Otillia Wilker, 1049 Adams Street, City.

Dr. Dowie: You were lame?

Miss Wilker:—"Yes, sir."

Dr. Dowie:—How long were you lame?

Miss Wilker:—"Born lame."

Dr. Dowie:—Where was it? In which side?

Miss Wilker: "The right leg."

Dr. Dowie:—And when you came to the Home, how much short?

Miss Wilker: "Five inches."

Dr. Dowie: Mother, is that right?

Mrs. Wilker: "Yes, sir."

Dr. Dowie:—Her sister, is that right?

Miss Anna Wilker: "Yes, sir."

Dr. Dowie:—Now I suppose, Mrs. Wilker, doctors had seen your daughter?

Mrs. Wilker:—"Yes, sir."

Dr. Dowie:—And what did they pronounce it?

Mrs. Wilker:—"They wanted to operate upon her when she was a child. But I wouldn't let them. I said she was born that way, and as she had no pain, I wouldn't torture her. And I think it is an inheritance. Her grandfather was lame in the same way.

Dr. Dowie:—And you think it was an inheritance?

Mrs. Wilker: "Yes, sir."

Dr. Dowie: And she was lame from birth, do you assert?

Mrs. Wilker: "Yes, sir."

Dr. Dowie: And she continued lame until when?

Mrs. Wilker: "In January."

Dr. Dowie (addressing Miss Wilker, who had been healed):—Tell us about the healing; when did it happen?

Miss Wilker: "I came on the 18th of January, and on the 19th you prayed with me, not noticing that I was lame; and that night it came down two inches; and two days after you pulled it a little, and it came down the rest of the way."

Dr. Dowie: That was five inches altogether? Miss Wilker:—"Yes, sir."

Dr. Dowie:—Are both your legs equal? Miss Wilker: "Yes, sir."

Dr. Dowie:—Are you sure of it? Miss Wilker: "The legs are equal."

Dr. Dowie:—Is that so, Mrs. Wilker? Mrs. Wilker:—"Yes, sir."

[Miss Wilker showed the audience that both shoes were equal.]

Dr. Dowie:—And do you give God the glory? Miss Wilker:—"Yes, sir."

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

Report of Meeting in Zion Tabernacle No. 2, Lord's Day Afternoon, Nov. 22, 1896.

SERMON: "WE ARE WITNESSES."

The Glorious Gospel of Our Lord Jesus Christ a Present Day Reality.

REPORTED BY A. D. JR. AND S. & E. W.

AFTERNOON SERVICE, NOV. 22, 1896.

The meeting was opened by singing,

"The whole world was lost in the darkness of sin.
The light of the world is Jesus;
Like sunshine at noonday His glory shone in,
The light of the world is Jesus."

After singing the above hymn, Mrs. Dowie read the scripture lesson from the 10th chapter of the Acts of the Apostles. Dr. Dowie then delivered the afternoon address.

THANKSGIVING.

Before we go to prayer, in accordance with our constant custom, we desire to give thanks to God in the remembrance of His mercies during the past week. Sometimes when I look along the line of work which, to any one of my colleagues or helpers, can only be seen at just one or two points, and when I think of all that passes through my office in one week, enabling me to look at the work in its wide extension, I find it difficult to select from the week that which it seems best to speak about.

But to-day I want to briefly say that the foreign effect of this work continues to command a very great deal of interest. All through the week we have had evidences of this in a widely extended correspondence.

I am very much interested in the West Indies just now, and in South America, in some parts of Africa, and in China; and at the close of the week my interest in Europe was revived by several letters from various countries in Europe.

I omitted to bring with me to-day a very interesting letter from a gentleman in Denmark who is very earnest as a Christian, and to the people on his large estates he constantly ministers as best he can. He has been especially interested in the sick, and not knowing any better, having abandoned all faith in doctors and drugs, he had taken to electricity, and to that as a means of helping.

I cannot understand how people can be so stupid for a moment as to suppose that there is the slightest truth in that lie which is placarded on almost every bill-board of the city: "Electricity is Life," when any one knows that you have only got to take enough of it and you will be electrocuted. (Laughter.)

ELECTRICITY IS DEATH, AND THE MORE YOU GET OF IT, THE NEARER DEATH YOU ARE.

There is not an atom of life in it. So far as its relation to life is concerned, it is one of the most destructive of forces—dangerous to handle, and destructive in every way.

But the human mind is always on the outlook for some way of getting help outside of God, and even Christians have been so taught as to seek in nature the remedy for a being whose organization is only partly material.

If we were simply animals, with a soul and body, if we were simply animals who did not possess a spirit, which is the animating power of a man, then I should be inclined to look in the realm of psychology and physiology for a help to my soul and body.

But when God has made me a spirit, and revealed to me that the source of my life is spiritual, and that His Spirit can quicken my mortal body, what have I got to do with electricity, and what have I got to do with liquid, vegetable or mineral poisons, or surgeons' knives? It is not in the region of psychology (the science of the soul), nor in the region of physiology (the science of animal and vegetable life) that we must look for help. It is in the region of pneumatology (the science of the spiritual nature of man) that we must look. God, "in whom we live and move and have our being," is the "Father of Spirits;" and, therefore,

I HAVE GOT TO DO WITH GOD!

and with that Spirit which He created me to be the temple of, so that He might dwell in every part of my being. Wherefore are Christian men so blind as not to see that their bodies were designed to be the temples of the Holy Ghost?

"But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ [that power that reanimated the mortal body of Christ] from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

I marvel that men will read that God asks them to present their body to Him a living sacrifice, and yet they will take their bodies and put them under a surgeon's knife, and let rivers of poison flow through them! Amazing ignorance, and sometimes amazing wickedness, because they know better.

"For My people have committed two evils; they have forsaken Me the Fountain of Living Waters, and hewed them out cisterns, broken cisterns, that can hold no water"

Our good brother in Denmark, however, has come to see, with a number of influential persons in that very interesting country, a great deal about Divine Healing.

And persons who have been blessed here have been going there, and they have been reading our literature, and I have a lovely letter from him, telling me how deeply he is impressed, how earnestly he is being led to believe.

In sending me thirty dollars for literature he asks me to pray for Denmark; to come, if it were possible; to send somebody if I could not come, and to give him information concerning the Danes who have been blessed in our work.

I should like the Danes who have been blessed in our work to communicate with me, and I would like them to write for him a number of letters concerning the work.

I know there are quite a number of Danes who have been blessed in our work here.

I would like you to pray for this good man, and for those individual cases for which he has asked our prayers. He asks me to send him a complete set of the literature that he may send it to twelve different persons of influence and power, who are earnest Christians, that he may indoctrinate them, and tell them what God is doing, and get them to see Christ as the present Healer of His people.

So the work goes on.

We are grateful for it, and it has been moving along amongst ourselves, and there has been much blessing, progressive healings, and some very immediate ones.

We had a very pleasant meeting last night in Zion Home at which there was much testimony, but as next Sabbath Day is testimony day, I do not want to anticipate.

OLIVE BLACK, 1244 43RD ST., CHICAGO, LEG LENGTHENED AND HEALED OF EPILEPSY AND DEAFNESS.

However there is one case in which a young lady desires to record her testimony to-day, and she asks me to mention it. She says,

"DR. DOWIE:

"*Dear Sir:* I have a very great desire to-day to testify for what Christ has done for me. I took sick six years ago with rheumatism in my joints. For six months my left leg was drawn up 3½ inches short and it was brought

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down through prayer; and then the first of August the left leg was drawn up three inches. I was in the meeting when I was in great pain, and it felt as though some one had a hold of my foot. At that moment it came down 2¾ inches; then I went into the healing-room, where you prayed with me, and it came down the rest of the way, and I have now walked straight as ever since the last Tuesday in August.

"I have had epileptic fits eleven months: sometimes I would have them three times a day, and I would have them four hours at a time. I walked three weeks on the side of my ankle. I was deaf for three years in the right ear, but now I am well and gaining in strength.

"I praise the Lord for His healing. Praise His Holy Name.

1244 43rd St. "OLIVE BLACK."

If Miss Black is present, will she please to stand? [Miss Black rose in the audience.] Please stand upon a chair that we may see you. This is your testimony?

Miss Black:—"Yes, sir."

Dr. Dowie:—Is it true?

Miss Black:—"Yes, sir."

Dr. Dowie:—You give God the glory?

Miss Black:—"Yes, sir."

Dr. Dowie:—That is right.

I should like to offer some observations regarding two or three matters which are of interest in this mission.

I would just like here to say

A WORD REGARDING THIS PART OF OUR MEETING.

There are some people who think that the sermon is the whole thing.

Now, I am very glad to have an opportunity of teaching these people differently. The worship of God is of more importance than my talk. It is more important that you shall come to pray than that I should preach even.

I always feel grieved when I hear people talk about singing and the praying as being "preliminaries" in this service. Why, they are the most important part of the service in which we directly praise and commune with God Himself.

We have a great work in hand, and if some of you are not interested in the report of it, others are, and you that are not interested in it do not need to come.

We never bother about your not coming, and we will not bother about your going. We can spare you well. We want none of your nonsense and none of your grumbling. I do not believe there are many of you, but I will not suffer any of you to remain who are grumblers, if I can prevent it. You are suffering from a loathsome and contagious spiritual disease, and I will not permit you to spread infection by your critical, carping spirit. It was the grumblers of Israel that kept God's people out of Canaan, the Promised Land, thirty four centuries ago, and made them wander in the wilderness for forty years. I will not let you keep us out for an hour, ye miserables.

THE GRUMBLERS ALL FALL IN THE WILDERNESS; THEIR CARCASSES LIE IN THE DESERT.

I have found it a very profitable part of the work to recall the events of the week, and at this point to speak regarding many things that I cannot properly speak about in my sermon; inasmuch as in my sermon I keep closely to the exposition of the Scripture that I have in hand; but you know I have a great many other things to deal with than that sermon.

Zion has a large field, and our hands are reaching out to many lands, and we are dealing with many different subjects in connection with the Kingdom of God, and we like to take opportunity to keep you well informed about these subjects.

AN ILLUSTRATION.

There are some children that do not know what is good for them.

I heard, the other night, of a little girl that said when she grew up she was not going to bed. (Laughter.)

She believed that combing hair was only devised to torment little girls, and when she grew up to be a woman, she would never have her hair combed.

She was going to do quite a number of things when she grew up to be a woman which little girls were not permitted to do.

Presently she began to nod, and said, "Mamma rock me, and sing to me." (Laughter.) It is only babies that talk like that.

Now, among the things that we like to keep you well informed about, when we have these little talks before the sermon, are such matters as the hog!

QUITE AN IMPORTANT MATTER IS THE HOG.

Now some of you do not like to hear about it, you dirty hog eaters! (Laughter.)—a regular grunt in you every time you hear about it!

Now I do not mind giving you a rub upon your scrofulous sores, you hog eaters!—because I have a very strong detestation of that disgusting, and filthy, and disease-breeding brute that you will put down your stomachs in Chicago to such an extent that last year 5,000,000 of hogs were eaten in this city!

Just think of it! Five millions of hogs!

Everybody who knows anything about the subject, knows what I have said is true, that

SCROFULA, FROM TIME IMMEMORIAL, HAS BEEN CONNECTED WITH HOG-EATING.

The word "*scrofula*" is a pure Latin word, and it means a little pig. The word "*scrofa*" means a breeding sow, and the word "*scrofula*" is simply the diminutive form in Latin, and all these nasty, dirty, little swellings, and sores inside of you and out, that come through your devotion to the hog, are little pigs; (laughter) and you know that these little pigs are just the things that are destroying many of you.

They have got inside of your stomach, these little pigs, and if you could look inside, you would see ten and twenty little pigs there that grow, and open their dirty, filthy, little scrofulous mouths, and spit out into your stomach that dirty and filthy discharge that makes it impossible at last for you to eat, and you die through a scrofulous stomach—through ulcerations, and through scrofulous growths in the stomach.

Sometimes people get killed off quickly who eat pig, and you know that I detest it because it is obnoxious to God and injurious to man, as an article of food.

THE SCRIPTURAL GROUNDS FORBIDDING THE EATING OF SWINE'S FLESH ARE PERFECTLY CLEAR.

First, under the Old Dispensation, God forbade His people, under any circumstances, to use it.

"The swine, because he parteth the hoof but cheweth not the cud, he is unclean unto you: of their flesh ye shall not eat, and their carcasses ye shall not touch."—Deut. xiv. 8. R. V.

"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, . . . which eat swine's flesh, and broth of abominable things is in their vessels."—Isaiah lxv. 2-4. R. V.

Under the New Dispensation, the Lord Jesus Christ cursed it two thousand times in one day.

It is recorded in Matthew, it is recorded in Mark, and it is recorded in Luke, that there was a man with a legion of demons at a place called Gadara, and the demons, when Christ was about to cast them out, said: "Don't send us away back into the abyss [meaning hell] but

SEND US INTO THE SWINE.

Now, do you know it is a very remarkable thing, that while Christ rebuked the demons on every other occasion, "and suffered them not to speak" upon that occasion He answered the prayer of the demons exactly as they wanted it answered?

That is a remarkable thing.

The only prayer of demons that was ever offered to Him, was the prayer that they should be permitted to possess the pigs in Gadara, and He looked at the man, and He looked at the demons, and He looked at the pigs—and I expect He smelled them. (Laughter.)

Just think of two thousand pigs, how they would defile the sweet waters of the Lake of Galilee! Just think what unmitigated corruption would be pouring down,—as through the Chicago River into our lake, just think of the filthiness with which this lake is defiled; just think in the same propor-

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tion as Gadara, perhaps even greater,—and looking at it all, Christ uttered the divine command,

"GO."

And they went right out of the man into the pigs, and the pigs ran down a steep place, and they were drowned—two thousand of them.

Now Christ knew what would happen. He knew that sending these demons into the pigs would drown them, and He who said, "Gather up the fragments that nothing be lost," would never have permitted the demons to drown the pigs had He considered them worth saving, for the bad uses to which they were putting them, their principal wickedness in that matter being that they ate them.

When the people of Gadara saw that the man was emancipated from the demons, and that they had lost their pigs, they instantly demanded that He should leave their shores; and I dare say if He had not gone, they might have crucified Him there, because they are like some people in Chicago whose God is their belly; who care more for their pig, their pork, their ham, their—ugh! (laughter) than they do for Christ.

The pig is grunting all the time inside their belly. And their bellies are crying out daily, "More pig! More pig!" (Laughter.)

I believe this, that it is a very simple matter of reasoning:

If my Lord Jesus thought that the proper place for a demon was a pig, then the proper place for the pig is not my stomach, unless my stomach is the proper place for a demon too.

The people that keep pigs, people that feed pigs, and the people that eat pigs, you can tell it in their face, get, in the course of time, to look like pigs. (Laughter.)

I have got a little letter here regarding

THE IMMEDIATE EFFECT OF EATING PIG.

"Muskegon, Mich.—Mrs. Eugene Davis, of Oceana County, ate a sandwich of bread and raw ham [raw pig.]

"Within an hour she was taken violently ill with trichinosis.

"Three doctors endeavored to save her life, but she died."

Not very far away from Muskegon, in Michigan City, Ind., two years ago, seven persons died in one family within one week—father, mother, children, aunt, down to the baby, through eating swine's flesh, by the same horrid disease, trichinosis, which in plain language means that they were eaten up of worms.

ALL SEVEN DIED.

Now, I want to say to you this, if you can reconciie eating pig with the example of our Lord Jesus Christ, I cannot. And if that filthy thing which God cursed under the Law, and which Christ cursed under the Gospel, is good for eating now, then you must have a new Law, a new Gospel, which I do not know anything about.

I guess you have—you have got the devil's law and gospel, on your side in the eating of swine's flesh, but not God's Law and Gospel.

IT IS DEFILED BLOOD THAT IS CAUSING A GREAT DEAL BOTH OF CRIME AND DISEASE.

The dirty pollution which comes from eating filthy food makes filthy passions in the heart and life, and makes dirty blood, diseased bodies, and therefore vitiated brains. I cannot afford to see my people—God's children—eating this dirty thing.

Perhaps some one says,

"Oh, didn't Mrs. Dowie read to-day in the tenth chapter of the Acts of the Apostles, that there was a great sheet let down from heaven, and Peter said he could not eat anything common or unclean, and God said what He had cleansed was not to be called common?"

Yes; and did you not read the exposition of the vision in which Peter said

"GOD HATH SHOWED ME THAT I SHOULD NOT CALL ANY MAN COMMON OR UNCLEAN."

Every one of these beasts represented one of the various nations of the world, for alas! it is a horrible fact that, with the single exception of the Israelitish people, every nation has been represented by an unclean beast or bird.

This country of America is represented by a dirty vulture; for that is all an eagle is. You cannot idealize that bird. It is a mean thief; it steals chickens every chance it can. (Laughter.) Sometimes it picks out the eyes of people, and attacks them, as it did the other day in Michigan in the woods; and now and then it varies it by stealing a babe, and has to be hunted, and the bones of infants have been found in their nests. It is a mean thief and a fierce, cruel, dirty bird at that.

IT IS A VERY GREAT PITY TO SEE THE OLD ROMAN EAGLE TAKEN AS THE EMBLEM OF AMERICA.

I would like to see it wiped out; the old pagan eagle has no place upon the banners of a Christian country.

I do not think much of the lion either. He is a mean coward of a fellow. (Laughter.) Though I was born a Briton, yet the lion is a mean coward of a fellow. As to being the king of beasts, that is all nonsense. A lion will run any day before an elephant.

And as for that bear, doesn't it stink when you get to windward of it? (Laughter.) Stinks away all across Europe, that Russian bear. (Laughter.) Stinks all the way across the seas. Sometimes you smell them when they land. Ah! It is a stinking brute which loves blood, and there is nothing noble about it.

Then you go through the nations of Europe, and you will find they have all got unclean beasts or birds as their emblems.

When the sheet was let down, it was

EMBLEMS OF THE NATIONS OF THE EARTH THAT PETER SAW,

and Peter saw in that vision that even for the unclean nations of the earth there was Salvation. (Amen.) And I tell you we will have to banish the eagle from our hearts, and get the dove; banish the pig and get the lamb.

Many of my subscribers to LEAVES OF HEALING, say, "When are you going to let up on the hog, Doctor?" (Laughter.) And I say, "When you stop eating it."

I believe that a certain evangelist said a really good thing when he said, "I would as soon preach to a goat as to a woman full of pork." (Laughter.)

I DO NOT BELIEVE YOU HAVE ANY RIGHT TO ASK GOD TO HEAL YOU WHILE YOU PUT THAT DISEASE-BREEDING THING INTO YOU THAT IS DEFILING AND DESTROYING YOU.

Full of trichinae, full of cholera, full of every kind of dirt and muck.

How is it fed?

You know how it is fed.

Shall I describe how it is fed?

Would you like to smell its food?

You have just had your dinner, it might make you sick.

Now, I want you, my beloved friends to give it up.

This last week I have been led to think a good deal about lodges, and

SECRET SOCIETY WORK.

You who know the facts, know that my persecutors here were all Freemasons, and that the first attack upon me was drawn up and signed in a Freemasons' Lodge here in Woodlawn. [Addressing Dr. Speicher, who sat behind him.] We had that all out, you know. The doctor knows well.

Dr. Speicher:—"That's right."

Dr. Dowie:—We had to fight Freemasonry every step of the way, and Secret Society business, and we walloped them soundly. And the next fight will come from the same quarters. There are 4,500 Secret Lodges in Chicago, and only 450 churches.

THIS INITIATION BUSINESS NOW AND THEN LEAKS OUT.

I told you the other day of a good brother who came to me with his spine injured a good many years ago when he was being initiated.

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He would never tell me how his spine got injured.

At last I said to him, "Brother C., look here, there is something between you and God that you do not get the healing of the spine. Were you ever a Freemason?"

"Yes," he said, and his face flushed up.

"Well," I said, "Brother C. I believe you got that when you were playing Hiram, or something of that kind." (Laughter.) "Well," he said, "I did. (Laughter.) The fellows that had to hold the sheet were laughing and fooling, and when Hiram was murdered, and I was knocked over, they did not hold the blanket properly, and I went down, and hit myself on my spine, and I have suffered for thirty years for my fooling that night."

I said, "You remember it now? Do you repent?"

"Why," he said, "I have been repenting all the time."

"Well," I replied, you have got to confess."

"Well," he said, "I confess now. I believe the trouble is I have not confessed. I confess before God that I have sinned."

Then he got the healing. I never heard any more about his back troubling him.

HERE IS THE STORY OF THE CHAIRMAN OF THE STATE DEMOCRATIC COMMITTEE OF IOWA:

"Roasted in becoming an Elk in a dimly lit hall"—and this foolish man, bright lawyer, witty, clever, quick, apparently having the confidence of the majority of the Democrats of Iowa, thinks it necessary to become a member of every Secret Society he can get into, and when they ask him to become an Elk, he is going to be an Elk.

Blindfolded he sits upon a chair, and they heat it, and he holds on with his nerve, will power, until at last they find his clothing is being burned, and they rush to take him away.

This makes Elks!

Men turning themselves into beasts! It is not enough to be a man! you must become a beast, a savage, or a fool—a Primo-buffalo, or an Elk, or a Red Indian, or a Knight of Pythias, whatever that may mean.

Friends, listen!

That man got the wages of his sin, that is death. They laughed that night, but the hot steel plate on which he sat burned him till his skin blistered; it broke, and blood-poisoning ensued, and he is dead, and he is buried. His sorrowing wife and family are not laughing over the fact that the Elks murdered him!

He dies the death of a dog, the death of an elk, because he was a fool.

He threw away his life.

Did God give us lives to throw away like that? Tell me!

Audience:—"No."

Dr. Dowie:—Say yes, you miserable Secret Society fools, if you dare. I am threatened with the displeasure of Secret Society people who attend Zion Tabernacle. But I tell you that I do not fear your frowns, and I despise your threats. God protects me.

I do not care a pin for your being in Zion, unless you abandon Secret Societies.

You will be a curse to us.

Abandon your Secret Society or else get out.

Jesus said,

"In secret have I said nothing."

Christianity fights in the light, and

THE DEVIL IS THE AUTHOR OF SECRET SOCIETIES AND DARKNESS. (AMEN.)

Dirty, vile, low and antagonistic to the very spirit of your institutions is the spirit which inspires secret oaths, secret penalties, secret obligations, and secret sins.

Thaddeus Stevens, when he stood before a judge who was a Freemason, or a member of a Secret Society, and the other party in the suit was a Freemason, used to say,

"Your Honor, you know that the oath that you have taken as a Freemason makes it impossible for you to sit upon that Judgment Seat as an impartial judge. You cannot keep your oath as a judge, and your oath as a Freemason too. I claim a change of venue. I will not try the case before this court."

I tell you this: it is a very serious matter. I have been through a hundred legal battles, and I have found that wherever there were Freemasons who got upon the jury, there we might expect an unfair handling of the case; and you cannot touch the law courts in this country without touching the Clan-na-Gael, or the Freemasons, the Elks or the Buffalos, the Odd Fellows, or somebody else, and everything is honeycombed by it, and I want this pulpit of Zion to be one where we lay down this rule,

"He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." (Amen.)

I AM AGAINST THE SECRET SOCIETIES.

I noticed another case this last week of a woman in the daughters of Rebecca. While she was going on with her mummery, and her sham prayers, in these wretched Secret Societies, she fell dead. They thought she had fainted when they carried her out, but she was dead. [Quite a number of people left at this juncture.]

Now then, I can make you Freemasons hop, can't I? There are a great many people who love their lodges more than they do Jesus Christ and His church and His word, and they are ready to fly into a passion at once in defense of their anti-Christian secret mummeries.

I am going to be in a passion against these mummeries, and will do my best to trample their feathers and their man millinery into the dust. I ask no quarter from the devil, and I give none: for I will fight to a finish every time.

I AM INDIGNANT WITH THIS HONEYCOMBING OF AMERICAN INSTITUTIONS AT EVERY POINT BY THE ABOMINATIONS OF FREEMASONRY,

I stand with the Church of Rome, so far as it is honest, in that matter against the Protestant Churches which are honeycombed by Freemasonry. Some of the Bishops of the Methodist Churches are thirty-three degree Masons, and the fact is well-known that it is not possible for a man to get a good appointment in the Methodist Church, in many parts of this country, unless he is a tool of the Freemasons. That is especially the case at Evanston where the minister of the church, and nearly every officer of the church and of the Northwestern University is a Freemason.

I know what I am talking about.

A man who had struck his wife and children with the heavy buckles of his buggy harness, was a villain, a cheat, a thief, a liar, a Freemason, and nearly a murderer.

I told his Bishop about him, but the next thing I heard was that he was made a Presiding Elder. [Several people left the building at this point.]

Now then, that is making you hop, you Daughters of Rebecca, isn't it? (Laughter.) I do not mind. There is one church where we can do without you.

WE CALL YOU TO REPENTANCE.

I can do it to-day. I have not been half enough severe upon this diabolical secret heresy which is eating the heart out of the home, and corrupting the Church like leprosy. We stand by Jesus Christ. (Amen.) We are going to fight the devil in the light. (Amen.) We do not need darkness.

Now, there is the Hog, there is the Lodge, and

I THINK I WILL HAVE A TURN AT THE DOCTORS NOW. (LAUGHTER)

I am on the warpath for these three to-day, and the poison vendors and blood-letters may as well have their turn.

What would have been said of me, if on Friday week last a woman entered Zion with her husband, and the next day I had sent out her dead body from Zion to Oak Park with a gash in her throat, with a great gash in her leg, and with a horrible operation, entirely unnecessary, in her abdomen—what would have been said of me? Would not every paper ring with the horrible butchery committed in Zion?

Well, I am going to make the welkin ring with

THE HORRIBLE BUTCHERY COMMITTED IN THE PRESBYTERIAN HOSPITAL LAST FRIDAY.

One doctor has publicly said that the woman was suffering

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from a very slight female difficulty. There was no danger, but it was not quite pleasant, and he recommended operation.

He would not operate himself, but he sent her to that butcher, to whom Mrs. De Moure of Piper City, Ill., was sent by Dr. O'Brien a short time ago to have a tumor cut out. That lady came to Zion instead, and the Lord took the cancerous tumor away, and she is living now. (Amen.) And she has testified here. All that have seen her, put up their hands. [A large number of hands were raised. I see nearly a hundred hands.]

To that same butcher—licensed butcher—her own husband led her on Friday week as a lamb to the slaughter. "Is there any danger?" was asked, and the evasive reply of Dr. G. was, "Is there any danger in riding a street car? There is danger in going into a street car, but there is no more danger in proportion than there would be in going into a street car."

Well, you know that was very pleasant, was it not, to be assured of that? And the poor woman, not knowing any better, or not believing any better, put herself in the hands of that man; lay there without food that night, without food the next morning, and came to the operating table the next day in a weak condition. Her husband was in the room when she was removed from him with a smile, the doctors promising they would bring her back to him on her feet in a very short time. Time passed; an hour passed, and the husband sat there, and then they began to bring him a pack of lies that it was not over yet—the danger.

What had happened?

The woman had been put under an anasthetic, and

THE OPERATION WAS BRILLIANTLY PERFORMED, AND SHE DIED.

A knife was plunged into her throat by Dr. G. to make an artificial respiration. But it would not answer, and they darted their knives into her thigh, and opened an artery, and let the blood run out to try and produce heart's action by that means. It was all in vain: for they had killed her.

"There was nobody to blame," the newspapers said!

It was a scientific operation, scientifically performed! A young woman, not forty years of age, leaves a broken-hearted husband and young children, and

DIED UNDER THE HAND OF A MAN WHO, WITH OTHERS OF HIS KIND, ARE LIVING TO MURDER, EVERY DAY OF THEIR LIVES.

That is what I believe—what do you?

(Unanimous shout of "The same!" from the audience.) Do you believe the same?

Audience:—"Yes."

Dr. Dowie:—All that do not believe that, say No. [No response.] There is not anybody in Zion who does not believe that, so I do not need to convince you any more. I said that because it is going on all the time. I lifted a warning voice against this thing at some length only a few weeks ago.

Now, friends, we have a big fight on hand.

There is the Hog, and there is the Lodge, and there is the Doctor: there is a trinity of dirt and deviltry for you.

If this had happened in Zion, I should be a murderer—it happened in the Presbyterian Hospital, and it is all right!

I thank God that of the two thousand that have passed through Zion Home, in our present location, only two have passed away there. (Amen.)

Of the eight thousand within three and one-half years who have passed through our homes, only eight have passed away in these Homes.

Only one in a thousand; whereas, the Mercy Hospital, which has the lowest death rate of the city, last year had 130 out of 1,300—a hundred in the thousand.

ZION IS ONE IN THE THOUSAND; THE LOWEST DEATH RATE OF ANY CHICAGO HOSPITAL IS A HUNDRED IN THE THOUSAND.

Now, I want to say that Divine Healing is proving its divinity! (Amen.) It is a big fight; for we have got the stinkpots, and the beer-pots, and the drug-pots, and the bloodletters, the wholesale-poisoners, and every demon in hell, and every friend of the demons on earth, against us.

I found the other day a wonderful thing.

THE ANCIENT SORCERER AND THE MODERN PHARMACISTS ARE ONE AND THE SAME.

I have been wondering what that word "sorcerer" was in Scripture.

The sorcerer cannot get into heaven you know.

I turned it up and do you know what I found? I found that the word "sorcerer" in Greek is *φαρμακός*, from which we derive pharmacist. (Laughter.)

He cannot get into heaven. That is a fact

"Without are dogs, and sorcerers, [the pharmacists] and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

You will find that the original pharmacist was a poisoner, a sorcerer, a conjuror, a man that used charms, and that he gradually developed Holloway's Pills, Carter's Little Liver Pills, the Homeo*path* and Allo*path*, and all the other *paths* that lead to death but he is the representative of the same old devil still.

You may license him, but so long as he is a sorcerer, a pharmacist, he can not enter heaven, for God's word so declares.

That is quite a remarkable discovery, is it not? It gives me food for much thought.

Oh, ye pharmacists, your business is a good one to get out of.

I am going to tell you more about that one day.

AN ANNOUNCEMENT.

But now, beloved friends I have been honored to-day by my name being mentioned as the subject of a sermon by a certain man who occupies the pulpit of the late Prof. Swing. I understand the title of the sermon is—[Mr. Marsh at this point handed Dr. Dowie the announcement, which Dr. Dowie read.]

"The Rev. Newell Dwight Hillis will preach at Central Church, Central Music Hall, sermon, 11 o'clock. Subject: The mind and the science cure *versus* the Dowie cure. (Laughter.) Is there a middle and Christian ground? (Laughter.)

Did you ever hear of the Dowie cure? (Laughter.) Have I ever preached the Dowie cure?

(Voices from the audience:—"No. Never heard of it.")

Dr. Dowie:—What do we say?

Audience:—"Christ is all."

Dr. Dowie:—Have I ever preached that I healed?

Audience:—"No."

Dr. Dowie:—Have I saved?

Audience:—"No."

Dr. Dowie:—Well now, you see how ignorant the Central Church is. I have not read the sermon, I sent a stenographer, but was informed that on all the slips of Hymns in the pews the announcement was made the sermon preached that morning would appear in the *Inter-Ocean* of to-morrow.

Now the *Inter-Ocean* ought to be very much obliged to me, because they will sell a hundred or two copies. Bad lot in the *Inter-Ocean*, very bad lot! Now we know that, because we know what they did last year. We exposed and refuted their lies then, and the Courts sustained us, and they do not forget it.

Now there are two proverbs in Scripture. One says,

"Answer not a fool according to his folly, lest thou also be like unto him."

There is another proverb which says,

"Answer a fool according to his folly, lest he be wise in his own conceit."

So I am going to take the second, and answer that fool next Sunday, (laughter) because he might think he had done something; and there is no question about the extent of his conceit.

Although I am a very peaceful man, as you all know, yet I love a fight, (laughter) if it is the good fight of faith; (Amen) and I will do my best to knock the stuffing out of him next Sunday afternoon. (Applause and laughter.)

I BELIEVE THAT MOST OF THE STUFFING IS INTELLECTUAL SAWDUST;

and as for what he does not know upon the matter of Divine Healing, it would make a tremendous big book; but what he does know could be put within very small compass.

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Yet this man's sermon is already in type, and will be printed to-morrow.

The *Inter-Ocean* is a dastardly unfair paper, and the last thing it will do will be to publish my reply. You will see. If it does, I will take it all back, and say that there is some chance for the devil's conversion after all. (Laughter.)

Now, I am not sorry to have this opportunity, because Mr. Hillis, like a good many other ministers, has been saying mean things about us privately, but has never dared to come out and fight openly.

Now, I am glad to have this opportunity of matching the strength which God supplies, with the miserable wretched stuff which passes for high intellectual and progressive Christian teaching in the Central Church. I am not sorry to have that fight on, because it is a fight for God, and it is a fight for truth, and I am just going to have it out next Sunday afternoon before we have the afternoon testimonies. We will have the testimonies in the morning, and we will have the sermon in the afternoon, and we will have the testimonies at night; but I am going to dovetail that sermon in next Sunday.

Now I want you to pray.

I never pray better than when I have been fighting a good fight. I believe that what Jesus said is true. He said,

"Think not that I am come to send peace on earth: I came not to send peace, but a sword."

I BELIEVE THAT WHAT IS WANTED HERE IN CHICAGO IS THAT WE SHALL BE ABLE TO KNOW HOW TO USE THE SWORD OF THE SPIRIT WHICH IS THE WORD OF GOD. (AMEN.)

Things are rotten intellectually, spiritually, socially, municipally, politically, in a literary sense too, every way, and the health power there is in Chicago is small; but there is no question about this, that God sent me here, and I am going to stay here, and fight it out, because there is good fighting all along this line. (Laughter.)

I have found that out, but that is where a man who is a good soldier ought to want to be—where there is good fighting.

Anybody that wants to save his bacon, and loves pork so much that he does not want to fight, why he belongs to the army which Gideon went out with; there were 32,000 of them, and the Lord God Almighty could only use three hundred.

OH, GOD, GIVE ME THREE HUNDRED MEN AND WOMEN THAT ARE TRUE RIGHT THROUGH AND THROUGH, AND WE WILL WHIP THE DEVIL IN CHICAGO EVERY DAY. (AMEN.)

I believe we are going to have a few thousand.

SUMMARY OF THE PRELUDE.

I feel just to summarize for a moment these three evils presented before you to-day.

Five million pigs eaten in Chicago!

What is the use of praying for the sick, if they take liquor, tobacco, pig, or anything else that is doing the devil's work in their bodies.

Why, it is just a useless piece of business altogether, and I want to say this, that

I DO NOT CARE TO SEE IN THE HEALING-ROOM ANY PERSON THAT HOLDS ON TO THE TAIL OF THE PIG. (LAUGHTER.)

I have been some time in saying that, but I say it now. You stay out until you can let go of the pig's tail. (Laughter.) I cannot pray with you in faith. I cannot feel that God will hear me.

GIVE UP, AND GET OUT OF SECRET SOCIETIES.

I do not want people in Zion who believe in secret passwords, and have taken oaths in secret Lodges. They are no use in the church of God anywhere.

GET AWAY WITH DRUGS AND DOCTORS,

and ask God to give us strength to strike iniquity. I feel that is what I am here for.

CALL TO PRAYER.

Dr. Speicher, pray for power; Judge will you pray specially that God will give us grace? Then I will present some petitions here.

"Come let us worship and bow down; let us kneel before Jehovah our Maker."

PRAYER BY DR. SPEICHER.

Our Father in Heaven, we thank Thee this afternoon for the fight that has been gained in this city, as one gained for Thine own Son; and the fight shall be ended by Him who is the Author of our Faith, and we thank Thee no matter how hard is the conflict, and how bitter is the fight, that it is Thee who gives the Power and the Strength, and it is Thine own self, oh God our Father, who wilt over-come the evil one.

We ask Thee that Thou wilt continue to bless Thy servant, that he may boldly proclaim Thy Word and Eternal Truth, that he may set his face earnestly against all these evils in the land.

Oh God bless him, and bless this work, we pray Thee, that Thy name may be glorified; that Thy people may be made strong and earnest; that Thy cause may be established upon the Truth, the Rock of Ages, for Jesus' sake. Amen.

PRAYER BY JUDGE DOWIE.

Oh God, our Father in Heaven, we come to Thee oh Lord, the source of all light and wisdom.

We bless Thee that Thou didst invite us to come to Thee in the attitude of prayer to make known our wants that we may obtain grace; that we may obtain mercy and grace to help us in the time of need.

We bless Thee, oh Lord, for that great central fact which Thou hast revealed; the Lord Jesus Christ coming from Heaven to seek and to save that which was lost.

We bless Thee, oh Lord, for what we have known of the power and the grace of the Lord Jesus Christ. We have in Him the pardon of our sins, and peace with God, and the promise of the Holy Spirit to enlighten our minds and hearts; to give us power and victory over all sin within, and all sin without that our life may be a walk with God, overcoming the many forces of evil which are round about us.

God grant that we may be humble-hearted and wise.

Take away from us all pride, all self-sufficiency.

Create in our hearts that lowliness, that conviction of our need that will lead us yet more and more to the Eternal in prayer, waiting and longing for that blessing which maketh rich and addeth no sorrow.

Receive our thanks, oh Lord, for Thy Grace sustains us.

And we thank Thee for that whereunto we have attained.

God have mercy on us in our special necessities. Thou knowest our circumstances, and our necessities.

Bless us, our Father in Heaven, more than we can ask of Thee, and may Thy work go forward here; may Thy servant be sustained, grant him wisdom, oh Lord; grant him physical power; grant spiritual power; may he see light in Thy light clearly, and may the hand of God be upon us each and all that we may receive that blessing which we need, being raised up into physical health, and able to enjoy life, receiving the power which is promised of the Lord Jesus when we come in faith.

We ask it with the pardoning of our sins for Jesus' sake. Amen.

PRAYER BY DR. DOWIE.

Now hear us for the sick and sorrowing, and the dying. Their cries come to us across the lands to-day by telegraphic wire, and in these petitions upon which we have laid our hands, some for mothers, some for wives, some for husbands and fathers, some for sons, and some for daughters, some for little children, and some for distant and near friends.

God hear us for them all.

We thank Thee for this Spirit of prayer, for this grace of supplication that is enabling us to get gracious answers in all the earth.

God bless the lands of which we have spoken to-day.

God bless us in this sin-cursed and disease-smitten city, help us to lift the banner of Salvation from sin, and healing from sickness—the banner of light, and life and love, the banner of the cross with no vulture upon it, and no lion emblazoned on it, and no beast or bird, except it be the beautiful emblem of Thy Holy Spirit, the Holy Dove. [Amen.]

Oh God let that Dove be within our hearts, blessed Spirit of God, in the conflict, and the fight for these lives that are being sought for by the devil.

Help us while we fight without to have peace within, for Christ's sake. Amen.

[After prayer had been offered, Dr. Dowie gave the announcements for the coming week. The offering then being taken Dr. Dowie continued with the afternoon address.]

WE ARE WITNESSES.

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, oh Lord, my Strength and my Redeemer, be profitable unto those who hear, and unto all to whom these words shall come, for Jesus' sake.

Please open your Bibles at the tenth chapter of Acts.

"Then 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 accepted with Him.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all):

"That word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

"And we are witnesses of all [these] things." Amen.

The word witnesses in the original tongue is *μάρτυρες*.

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[martures] and is the word from which our English word martyr is derived.

Those who witnessed for Christ in the primitive church knew that their

WITNESS MEANT IN MANY CASES DEATH.

To be a Christian was to be willing to accept the cross of Jesus; to be willing therefore, to die as He died, and suffer the loss of all things, and to count the most precious things as Paul said but dung, that he might win Christ and be found in Him. He held as the highest gain and noblest end that he should be honored in dying for his Lord.

If primitive Christianity is to be restored in Chicago, in America, in the world, it must be restored by men and women who share the same primitive determination to witness for Christ even if they die in doing it.

THIS IS A TIME WHEN WITNESSING WILL COST YOU MORE THAN IT EVER COST BEFORE.

You can be a Christian after the society pattern, and the devil, and you will get on excellently well.

Satan is the general overseer of most of the churches, churches where lukewarmness prevails, except in very numerous cases where they are absolutely frozen; churches which buy and sell the Gospel and its ordinances, and the seats in which the people sit, and the sermon which the minister preaches; churches where creeds have been fashioned which limit God and man in theory, but which limit no one in practice, for they go to the devil without any hindrance.

MODERN CHRISTIANITY IS, FOR THE MOST PART, A CIVILIZED AND MODERN HEATHENISM.

I am weary of it to the very heart; and, if it were Christianity I should be an infidel and fight it to the bitter end. The Christianity of the first century was broader and yet deeper by so great a depth and so wonderful a width that in comparison the Christianity of to-day is a narrow, shallow, nasty stream of the Chicago River pattern. It is a Christianity accommodating itself everywhere to the world, to the flesh, to the devil. It is earthly, it is sensual, it is devilish.

I look around to-day and search for it in the distant east, and

I FIND THE RUSSIAN OR GREEK ORTHODOX CHURCH PROCLAIMING ITS ORTHODOXY AMIDST SACRED PICTURES

amidst silly and laughable foolish ceremonies.

There the priesthood has become so degraded that it is not uncommon for the legal village pope, as they call him, to be such a dirty, mean drunkard, and such a filthy adulterer, that it is found necessary occasionally to strip him of his vestments and give him a sound thrashing, and then put on his vestments again and bow to him and kiss his dirty hand.

They drub the man, but they bow to the priest.

Christianity in Russia is a part of the state machinery of the most unprogressive and desperately wicked hater of liberty the world has ever seen, standing like a great colossus across the Black Sea, one foot on Asia and the other on Europe, it is marching on to its own condemnation.

It must be smitten and broken.

Humanity cries out from the depths of Siberian prisons, Russian fortresses, from a degraded peasantry, who are slaves in reality, and all the while they chant the *Te Deum*, damn the people and exalt the Church.

I look again at the throne of that dark power where

THE SHADOW OF THE BLACK ROBED JESUIT IS FALLING ACROSS THE WHITE ROBED POPE,

that accursed power which more than one pope dreaded so much that they did their utmost to destroy it, and which one pope abolished, because he said it was an enemy of God, and of all government, and of the Church.

I mean the Jesuit Society, that dark and horrible power, which the priests of Rome feel has fallen across the white-robed Pope Leo the 13th, and has made him and his predecessor Pio Nono, the mere puppets of that strong hand of the unseen General of the Jesuits who in Chicago to-day finds his representatives in all parts of the city and its administration.

He has in Washington Hesing, who is aspiring to be mayor, one of his astute representatives. May God grant that the tool of the Jesuit Order may never sit in the mayoral chair of Chicago. (Amen.)

That shadow is cast across Europe.

It responsible for the idolatry of Mariolatry. It is responsible for the accursed dogma of papal infallibility that created the pope infallible, and, therefore, superior to all councils of the Church, so that the Jesuits standing behind him, might be able by the means of that one hand of a dying old priest rule the whole Roman Catholic Church and, if possible, rule the world.

GOD SMITE THE SOCIETY OF JESUITS (AMEN.)

I see religion lost beneath that dark shadow.

I see that the highest ambition of members of that society is to become as a corpse in the hand of their general, with no volition, excepting to obey the dark mandates of the secret power which hates religion, law, liberty, virtue, and only wants complete control.

I TURN TO PROTESTANTISM, AND I SEE IT SHATTERED INTO A THOUSAND FORMS.

I see it honey-combed by secret societies.

I see it honey-combed by worldliness, by political influence.

I see protestant England in the grasp of an ecclesiasticism which is so desperately wicked that it is a wonder that so able a people have tolerated its continued existence.

IN THE CHURCH OF ENGLAND LIVINGS OF SOULS ARE SOLD LIKE MEAT IN THE SHAMBLES,

and if you have educated your son at Oxford and have got him to pass the mere outward examinations for a priest, and if he is of even moderate character, you can go to an ecclesiastical broker and buy an advowson for him, a living of souls, and set him up in business for the rest of his life, with an income derived from the toil of the people, a hideous substitute for the True Church of God.

LORD, SMASH THE STATE CHURCH ESTABLISHMENT. (AMEN.)

I see the curse of it in Scotland yet resting in the remnants of the Established Church there.

I see the curse of it resting on Germany, where the beastly militarism of the Germanic Empire has the audacity to sit upon the throne of the Lutheran Church and compel the protestants of Germany to bow to the will of the political rulers for the time being.

Inasmuch as an alliance like that, between church and state, is of the devil, I have

NO WONDER THAT LUTHERANISM IS DEVOID OF PRACTICAL POWER.

To be sprinkled with water on the nose and confirmed in your sins, is to make you a Christian after the order of Mephistopheles, and not after the order of Jesus Christ. (Amen.)

I hate the lie that tells me that a drop of water on the nose and the hocus-pocus of a minister transforms the spirit of a babe, and that confirmation, and the Lord's Supper completes the task and makes him eligible for heaven, when the poor wretch perhaps dies on the gallows as a murderer, and proves that the sacraments had no spiritual power.

There is nothing to choose between Rome and Berlin when it comes to a question of conscience and the word of God.

You can go to hell as a Lutheran just as as easily as a Roman Catholic.

Then when I look abroad in the United States what do I see? I see that

THE MOST EVANGELICAL CHURCHES HAVE BECOME DRY AS DUST AND ROTTEN.

The Puritan Fathers had vigor; and wherein they were wrong, they were at least mightily in earnest, and they did read God's word, and reverently love it. They loved to hear it

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preached and they loved to enact its provisions and make them a part of the rule of a Christian commonwealth.

To-day the descendants of the Puritans in many of the eastern churches seem to be diligently employing their time in proving that the Bible is a lie, and that the Puritan Fathers were a pack of old fools; and those of them that boast of Puritan descent, and even of holding the Puritan doctrine, are about as feeble as those who reject the Puritan Faith standard, because they only live upon memories and are not living in the present.

CONGREGATIONALISTS AND BAPTISTS ARE THE MOST UNPROGRESSIVE;

while they will compass sea and land to make a proselyte, they often make him two-fold more the child of hell than he was before, for I can imagine nothing more awful than the entry into churches by a profession of faith where is no repentance, and where the Holy Ghost has had no part in the work.

PRESBYTERIANISM HAS NARROWED DOWN TO A FORM OF WORDS.

You utter a "shibboleth" and you can enter its ministry, and you can remain there, if you still say "shibboleth."

If you deviate from it, you go out.

A form of godlinesss which denies the power, is a greater curse to the church than an active infidelity.

I look abroad upon the irregular forces of the Church, and

MANY HAVE GONE OUT FROM IT, BECAUSE THEY COULD NOT REMAIN IN IT.

But what do I see?

Disorder, a spirit which is most disastrous to the permanence and progress of the Church of God, and of the Gospel of Christ; where every missionary worker counts himself a God-inspired teacher; where boys are placed in authority and given high sounding titles, such as was done with one last week who was in my own home, who was a cook in the kitchen, and a dear, sweet, simple lad. He was suddenly flattered and fooled into being promoted to be a "Lieutenant of the American Volunteers," whatever that may mean. (Laughter.)

Where did you get that out of the Bible, "American Volunteers"?

I CONSIDER THAT BALLINGTON BOOTH IS THE ABSALOM OF THE SALVATION ARMY, AND HE WILL MEET THE SAME FATE.

He has despised his father, and 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."

With all their faults, William Booth and Catherine Booth, founders of the Salvation army, are two of the most heroic characters that this century has seen, (Amen) and it is a shame that men should encourage that Absalom in his rebellion, because he flatters and fools the so-called American spirit against the British tyrant.

It is an absolute lie, for no larger spirited soul was ever within a body than beats within the heart of the grand old general of the Salvation Army. Of course an army demands discipline and that involves absolute obedience, and General Booth carried out that principle fully.

I see rebellion there, I see the fooling of the American people by a young man that has the impudence to say, when he speaks of himself as being now an American citizen, that he is not like many of them, an American by birth, but the only reason he is not an American by birth is, that he could not help it, and that his consent was not asked; and so he spits in the face of his father and his mother and his native country.

I think no man is a good citizen of America who comes into it spitting upon his native land. (Amen.)

I hope to become in due time an American voter, but I will never flatter American pride and ignorance to save my life, and there is no people more ignorant of history as a whole than the American people. (Applause.)

And you are ignorant too, of the condition of the world to-day.

You imagine that the British Empire is full of jealousy towards America.

Folly, silly trash.

If you only thought for a minute you would see how stupid the assertion is.

Great Britain has loaned of its hard earned millions, hundreds and thousands of millions of money to the United States of America to build up its railways—one of them being the very railway that passes this door—and to build up these great buildings, many of the largest in Chicago, and to build up its Stock Yards that are owned largely in England, and to build up its water ways, and its electric plants and has put with a commercial idea its money into America, confident of American national honor.

DO YOU THINK IF I LOANED YOU $100,000, AND INVESTED IT IN YOUR BUSINESS, THAT I SHOULD WANT TO CUT YOUR THROAT? (LAUGHTER.)

Where would my dollars be? Why, if you only just looked at it from the ground of self interest, there is nobody more interested in getting interest from America than Great Britain. They very much want your success, because they are deeply interested in it; and the last thing they want to see is war, and the last thing they want to see is this nation poor, is this nation weak.

They want America to be strong, and the man that talks otherwise is a traitor to his country, and a fool in the bargain. Now, you do not often get plain truth like that. Thank your God you get it to-day. (Laughter and Amens.)

WHENCE THEN IS THERE HOPE AMID ALL THIS CHAOTIC CONFUSION,

returning to my outline of the church? Friends:

"Brief life is here my portion,
Brief sorrow, short-lived care,
The life that knows no ending
The tearless life is there."

Not far away.

I have nearly lived my half century. But friends I have lived long enough, and I have viewed the conditions of things calmly enough, to weigh well what I am now going to say.

I tell you this, that amidst all this chaos and overturning, amidst the wreck of nations and the crash of arms that will shortly be heard, when these tremendous powers that are now carrying fifteen million rifles, come into collision, out of the darkness, out of the chaos, out of the awful famine that follows war as night follows day, out of the pestilence which will be carried from land to land and strike these shores where the stink-pots and the beer-pots will fall in tens of thousands for they are all ready for that pestilence, out of death and darkness, terror, chaos, night, that may be upon us within one year or ten, there will come Deliverance out of Zion, for

THERE IS BEING BORN INTO THE WORLD, A NEW HOPE, SINCE THE GOSPEL OF NINETEEN CENTURIES AGO IS BECOMING A PRESENT REALITY. (AMEN.)

It was not from the throne of Cesar that the Christ stepped down to rule and save the world.

It was not from the throne of Herod that the Christ stepped down to save the world.

It was not from the home of the High Priest that the Christ went forth to die for humanity and be the eternal intercessor.

It was from the home of Joseph the carpenter.

It was from the manger of Bethlehem.

It was from the obscurity at Nazareth.

It was from the anointing hands of a half naked prophet clad in camel's hair.

It was out of the Jordan's baptismal waters where He, the Sinless One, was immersed along with a crowd of sinners.

It was out of the deserts where He had been tempted by the devil, and surrounded by wild beasts, that the Christ came up in His obscurity to redeem humanity and with His mighty

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power crushed the devil in his seat of pride, and brought Salvation.

CHRISTIANITY SPRINGS ETERNAL FROM THE LOWEST DEPTHS,

and it will not be from the places of power that we shall find the deliverance that God has said will come from Zion.

Perhaps, it is here. Perhaps it is out of the little "wooden hut," Zion Tabernacle No. 1; perhaps, it is out of this humble "Upper Room," Zion Tabernacle No. 2; perhaps it is out of that Zion Tabernacle No. 3 which we are preparing; perhaps it is from this metropolis of the west,—if we are a faithful and a Christian, and a Catholic, and an Apostolic Church,—that there shall arise a power which shall smite the devil in his throne of pride and bring deliverance to God's afflicted people. (Amen.)

But, if so,

WE ARE TO BE WITNESSES TO THE PRIMITIVE CHRISTIANITY.

It must be in the primitive spirit with the primitive power. Our gospel must be the gospel that Jesus taught when He said,

"The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel."

The gospel foundation must be laid in Repentance, not faith.

REPENTANCE!

You thieves of the Board of Trade; you ruffians of the big Department Stores; you scoundrels of contractors, and you villians that have usurped municipal control, and you generation of vipers that rule the press, God the Almighty demands you shall repent, or you will be ground to powder like ashes beneath the feet of the advancing army. (Amen.)

I tell you the time has come for it, and we have the power; power not from a human source, but the power that cometh from above, which can not be bought and which can not be sold; which is the gift of God to him who has it and to they that receive it.

SOME GOSPEL REQUIREMENTS WHICH SHOULD RECEIVE GLAD AND WILLING OBEDIENCE.

That Gospel begins with Repentance; that gospel demands one hundred cents on the dollar, and 16 ounces in the pound, and no water in the milk. (Laughter and Amens.)

That Gospel demands eight hours labor and no skulking, and, when you build a wall, no rubble betwen the bricks; that gospel demands maidens to serve who are white in heart and clean in body, and no sweeping the dust under the mats. (Laughter.)

That Gospel demands women who show piety at home, to know how to use the husband's money, and not to send him into eternity with indigestion because of their ignorance of knowing how to cook, whilst they shriek for reform on all kinds of platforms.

That Gospel demands the obedience of sons and daughters, the authority of fathers and mothers: demands the education of children in all things for God, for this mortal everyday life, but especially in the cultivation of the spiritual nature in preparation for the life to come.

That Gospel demands a holy household where the father and mother are sanctified by God, where their children are holy, where the ceaseless altar's fire is burning, ceaseless praising, ceaseless prayer, and from that home children shall go to give themselves to God and His church, and to the salvation of the world.

That Gospel is a Gospel of Salvation for the Spirit, and of Healing for the Body, and of Cleansing for the Blood.

That Gospel lays upon the devil the responsibility for all sin, and that every sickness is his work.

That Gospel will preach Christ as a present Healer as well as a present Saviour.

That Gospel has no use for the Homeopath or the Allopath, or the Psychopath, or any other of the paths that lead through disease and death into the dark future.

THAT GLORIOUS GOSPEL IS BRIGHT WITH LIGHT FOR THE SPIRIT,
CLEANSING FOR THE BLOOD,
HEALING FOR THE BODY,
HAPPINESS FOR THE HOME,
SUFFICIENCY FOR THE WORKER,
HOMES FOR THE PEOPLE, AND
STRENGTH, BLESSING, PEACE, PURITY AND PROSPERITY FOR THE NATION.

God help us to preach it. (Amen.)

God help us to live it. (Amen.)

The day of Gospel Triumph is coming.

Friends, it is coming as surely as God lives; for I read in His Word that "the Times of the Restitution of all things which God hath spoken by the mouth of His Holy Prophets since the world began," are coming.

Yea, shall we not say the dawn has come; for the Word of Wisdom is here, and the Word of Knowledge is here, and Faith is here, and God's finger is writing the Gifts of Healing, and the working of Miracles upon the walls of Zion. (Amen.)

Shall I not say to-night that Prophecy is here, and am I not speaking the word to-day that God will fulfill to-morrow? I think I can discern something of the spirits, and when God opens our ears to hear the tongues of angels as of men, and to interpret these tongues, then all the nine gifts will be manifested here, with that blessed canopy of Eternal Love above and around, and through and in them all.

MAY GOD MAKE US WITNESSES OF THESE THINGS. (AMEN.)

Friends, I am not living for to-day.

I am not living for to-morrow-

I am not living for the passing year.

My eyes are looking away from Zion's watch-tower over the darkness around, *and the light has come: the morning has dawned, and the Sun of Righteousness is rising with Healing in His wings.* (*Amen.*)

AND I SAY TO YOU TO-NIGHT, LIFT UP YOUR EYES FOR REDEMPTION DRAWETH NIGH. (BLESS GOD.)

Listen, ye poor toilers! The days are coming when ye shall not sow and another reap; when ye shall not build and another inhabit The days are coming when ye shall sow and reap together, when ye shall build and inhabit together. Oh ye weary toilers, lift up your eyes.

It is the Carpenter of Nazareth that sits upon the Throne of Universal Empire, He who shared the widow's home, and toiled to win the orphan's crust, and laid down in the desert with no pillow for His head. The Son of God, though the foxes had holes, had no place to lay his head.

Oh ye weary toilers; it is the Christ who fed the hungry, whose hand touched the leper's sores, and cleansed their impurity; who bade the widowed mother weep no more, and gave her back her dead son from the grave.

Oh, ye toilers, broken-hearted, widowed ones, Redemption draweth nigh; for the Christ has come in power once more, and you can find Him here to-day, (Amen) and He is just the same in Zion.

We present you no creed but "Christ is all."

In Zion we present you no leader but Him upon whose thigh is written the Word of God, and He leads the armies in heaven, and behold the chariots are sweeping low, and they are coming nearer to-day, and the hosts of the Christ on earth will soon join hands with the hosts in heaven, and sweep the devil out of God's own earth. (Amen.)

It is coming. *It is coming.*

Dark days may come between, but there shall be peace within our hearts; there shall be peace within our homes, and one day we shall spread the tent of Zion, where we shall have peace within our borders. (Amen.) We shall live to love and serve humanity; and so I say

LIFT UP YOUR HEADS, REDEMPTION DRAWETH NIGH.

"And we are His witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

Friends, are you willing to obey God? Tell me.

Audience:—"Yes."

Dr. Dowie:—Stand and show it.

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[Apparently the whole audience rose, many deeply moved.]

Thank God. Pray with me.

My God and Father, in Jesus' name I come to Thee. Make me delight to do Thy will. Give me Thy Spirit. Write Thy law of Love in my heart. Purify me from every defilement of the flesh and spirit. Make me what I ought to be in spirit, soul and body, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean it?

Audience:—"Yes."

Dr. Dowie:—Are you willing to follow Christ wherever He leads?

Audience:—"Yes."

Dr. Dowie:—All that are willing raise their hands.

[Apparently all raise their hands.]

Dr. Dowie:—Say I will.

Audience:—"I will."

Dr. Dowie:—Sing it.

In a moment the great audience, led by Dr. Dowie, burst forth into the words

"And now, O Lord, give all with us to-day
The grace to join our song;
And from the heart to gladly with us say,
'I will to Christ belong.'"

A holy enthusiasm, late as the hour was, burst forth in the chorus repeated, with a great volume of musical sound, over and over again

"I will! I will! I will, God helping me,
I will be thine!
Thy precious blood was shed to purchase me—
I will be wholly thine."

After singing the Consecration Hymn, the meeting was closed by Dr. Dowie pronouncing the benediction.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ: faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father; the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.



—AND—

Divine Healing Mission,

GENERAL OVERSEER,

THE REV. JOHN ALEX. DOWIE.

....Meetings are held in....

Zion Tabernacle No. 2,

6104 Stony Island Ave., opposite Jackson Park.

LORD'S DAY: 10:45 A. M., 2:45 and 7:45 P. M.	Church Meetings
ORDINANCE OF THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.	Church Meetings
ORDINANCE OF BELIEVERS' BAPTISM at the close of the afternoon service, on the second Lord's Day of each month.	Church Meetings
PRESENTATION AND CONSECRATION of Young Children to God at the close of the morning service, on the third Lord's Day of each month.	Church Meetings
ALL-DAY PRAISE AND TESTIMONY MEETING on the last Lord's Day of each month.	Church Meetings
TUESDAY: 2:45 P. M.	Divine Healing Meetings
THURSDAY: (CHILDREN'S DAY) 10:30 A. M.	Divine Healing Meetings
FRIDAY: 2:45 P. M.	Divine Healing Meetings

There are no charges of any kind made. Free will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.



NEW ZION TABERNACLE

IN THE CENTER OF CHICAGO.

"ZION HEARD AND WAS GLAD."

We are able to announce that we have secured a New Tabernacle for Zion, and we here present our readers with a beautiful picture of the building.

It is situated close to the center of Chicago, on Michigan Avenue, (Nos. 1621 to 1633) near 16th Street, within half a block of the First Regiment Armory, one of the great buildings of the city.

It is within a few minutes' walk of ZION HOME, which is on Michigan Avenue and 12th Street.

It is within easy reach of all parts of the city and suburbs, being surrounded by lines of communication, and is on one of the finest and quietest Boulevards of Chicago, an Avenue more than ten miles long.

The Illinois Central Railway Depot at 16th Street, the Cable Car Street Railways on Wabash Avenue and State Street, the Elevated Railway between these streets, and the Cross-town Car Line on 18th Street, environ the new location on three sides at distances of from one to three blocks.

The building now erected is a Large White Stone Church, of massive architectural design, and of most imposing appearance. It is 133 feet long by 93 feet frontage, is high in the roof, and is very substantial and strong in every way.

It is situated on a lot 163 feet by 128 feet, and is set back 30 feet from the Avenue, which portion is paved with stone, leading up to a high-arched entrance.

It was occupied as a Church for a few years, known as St. Paul's, but was abandoned by its congregation, who moved further south.

But it will require complete renovation and many additions to its interior arrangements in order to suit it for our purposes, so that it may accommodate an audience of, at least 4,000 persons.

Possession will be taken, it is expected, not later than November 1st, but it will take some time, possibly about two months, to prepare the building.

We hope to open Zion Tabernacle No. 3, therefore, about the beginning of 1897.

Estimates of the cost of alterations, new seats, lighting, cleaning, etc., have been made, and we think that it will require fully $20,000 to effect the needed improvements.

Large as this sum is, it is much less than would be required to provide accommodation by building a suitable place in a central part of Chicago, and it leaves us absolutely free to pursue our plans for our permanent ZION TEMPLE on a larger scale outside of the city.

Meanwhile, we are laying the foundations of a great work for the Christian Catholic Church and the Divine Healing Mission which are, by the goodness of God, exerting so great an influence for good upon all parts of Chicago and America. Whatever the future needs of the permanent organizations of the Church may be, we shall be in a better position to deal with them by leasing for five years than by purchasing or building in Chicago at the present time. We must be free to follow where God is manifestly leading.

And now, we know that we shall not call in vain upon our friends in all parts of the world to help us quickly with large contributions to this enterprise for sin-stricken and disease-smitten humanity.

Our one desire is to carry Leaves of Healing from the Tree of Life, the Gospel of a Perfect Salvation through Faith in Jesus Christ our Lord for the spirits, the souls, and the bodies of all mankind, in every age, in every clime, and in every nation.

Chicago is one of the "high places of the field" in the Great Conflict between God and Satan, and good work done here at once finds its way to all the earth, through its cosmopolitan population.

Dig up your buried talents of gold and silver, and let them be transformed into a great multitude of Crowns for Christ in the New Zion Tabernacle during the coming five years! Men and women redeemed from Sin and Satan, Disease and Death and Hell are Crowns of Glory and Rejoicing.

The record of our work for God during the past two years justifies us in thus writing, and in calling upon all true followers of Christ to "come to the help of the Lord against the mighty" powers for Evil which are concentrated in this great and wicked city. May it become good as well as great.

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ZION.

Conducted by the Rev. John Alex. Dowie and Mrs. Dowie.
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This is the new Home for the Headquarters of Zion in Chicago, S. E. Cor. Michigan Ave. and 12th St., close to the Park Row Central Station of the Illinois Central Railway.

The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c. 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie. Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3 Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion.

A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

„Er iſt noch Heute Derſelbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es iſt von Gott Vielen zum Segen benützt worden, und viele hundert tauſende von Exemplaren ſind gedruckt worden. Möge es auch in dieſer neuen Form Vielen um Segen gereichen.

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He sendeth His word and healeth them.

PATIENCE

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

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CHICAGO, ILLINOIS, DECEMBER 4, 1896.

EDITORIAL NOTES.

"THEY SHALL ASK THE WAY TO ZION."

ALL the attacks made upon Zion do not diminish, but rather increase, the interest in God's work there.

ALTHOUGH the weather was intensely cold, Zion Tabernacle was crowded in every part to hear the Testimonies of God's Witnesses to Divine Healing last Lord's Day, and also the Reply to Dr. Hillis' attacks.

THE platform was thronged with the healed, and there were hundreds more on the floor who were eager to tell the story of the Love and Power of Him whose Name is Wonderful.

WONDERFUL! *Wonderful!!* WONDERFUL!!! was the constant exclamation from our hearts as we listened to the miracles God had wrought in Zion.

WE rejoiced to see the intense interest of our people as they came in throngs to witness for their Lord.

THE spectacle of the long lines of stalwart men and ruddy-faced, healthy women who were there to tell of their healing through Faith in Jesus, was a splendid rebuke to Dr. Hillis' false statement that they who testify are only "poor, gaunt creatures looking just ready to drop to the floor through weakness," or "faded, broken women," etc.

"SUCH were some of these;" but God's healing power was manifest in their fine appearance in row after row as they stood up to witness.

THERE was much merriment when we called up some "poor, gaunt creature" of nearly 200 pounds weight to tell his or her story of their restoration to God in spirit, soul and body.

AS TO the effect of the reply to Dr. Hillis it would not become the writer to say more than this, that the people were intensely interested during the two hours address, and manifested their enthusiastic appreciation in an unmistakable manner.

OUR friends do not need the answer to Dr. Hillis' calumnies; but those who know nothing of our work are in danger of being hindered in seeking the Lord for healing by these wicked misrepresentations.

THE full report of the Reply to Dr. Hillis will be published next week, and also the Praise and Testimony Meetings of the day.

THESE will take two issues of this paper, but we intend to send forth both issues under one wrapper to our outside subscribers, so that our readers may have the Testimonies and the Lecture, which are both linked together, at the same time.

WE are sending advanced copies of the lecture to the *Times-Herald*, with the request that it be given a place in their Saturday issue of this week; but at this writing we cannot say that it will be published.

THE meetings of guests in Zion Home have been attended with much blessing.

ON Monday evening last there were a number of miraculous and instantaneous healings.

AMONGST these was one of a lady who was wheeled in a chair into the Assembly room, and at the moment of prayer, when we laid hands upon her in the Name of the Lord, she rose and walked several times around the room, without assistance. This was the first time she had done that in seven years.

Her joy and that of her husband was very great, and there was a most affecting scene.

She subsequently walked to the elevator and went to her room without support.

SEVERAL others who had been carried in rose and walked, and in a number of cases of internal disease, healing was reported.

ANOTHER case has created much interest, that of Miss Pratt, of West Brookfield, Ohio.

She handed her steel braces to us a few days ago, and testified that for the first time in all her life, so far as she could remember, she had walked that morning across her room without braces or crutches.

Her braces are now hanging on the walls of Zion.

YET another story from Zion Home.

Last Lord's Day a sweet little girl of six, Helen Ruth Clendinen, of Delphos, Kansas, told her little story of her wonderful healing, with her father by her side, at the great assembly in Zion Tabernacle.

She came to Zion clad in steel from head to foot.

She was quite paralyzed in her lower limbs, being utterly unable to "wiggle one little toe."

God has healed her so that she can walk about freely, and she is gaining strength every day.

It was an interesting sight to see the little pet of Zion Home standing on our table before the crowded audience in Zion Tabernacle, with her skeleton braces at her side, and many who saw and heard her were much affected.

THESE are some of the recent triumphs in Zion Home.

We rejoice that whilst our enemies are reviling us, God is blessing us, and that the work goes forward, amidst all opposition.

ALL in Zion are looking forward to the Opening of the New Zion Tabernacle

WE have let the contract for the steel construction on which the galleries will rest, to the Universal Construction Company of this City.

They have undertaken to get it ready in time for us to use the building for the All-night of Prayer, beginning on New Year's Eve and going on to daylight of the Opening Morning of the New Year.

UNLESS something at present unforeseen happens, we shall, therefore, enter Zion Tabernacle No. 3 in the closing hours of the year 1896; and the first hour of 1897 will, God willing, find a great company gathered around the Lord's Table at the Ordinance of the Lord's Supper.

WE shall publish a programme of the Opening Exercises, God willing, in our next issue.

Let all friends of Zion, far and near, arrange, if possible to be present.

GOD is preparing for us a Wonderful Blessing as a Glorious New Year's Gift for 1897.

"BRETHREN, PRAY FOR US."

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Zion Home, Michigan Av. and 12th St., Chicago.

The Christian Catholic Church

— AND —



New Zion Tabernacle, 1621-1633 Michigan Av Chicago.

Divine Healing Mission.

HEADQUARTERS' OFFICES, ZION, MICHIGAN AVE. AND 12TH ST.

CHICAGO, ILL., December 4th, **1896**

TO ALL FRIENDS OF ZION:—

BELOVED BROTHERS AND SISTERS IN CHRIST:—As an Ambassador for Christ in this Great City of nearly Two Millions of inhabitants, I address you on our King's Business.

Our friends here have done, and are doing, all they can; but it is far from enough to provide for the $20,000 immediately required for the New Zion Tabernacle.

I am personally responsible for that sum in Christ's Name. Now I appeal most earnestly to you as God's Stewards for the remainder of the money needed, and for a large sum of money to enable us to go forward with confidence to Victory for Him.

We have fulfilled in Chicago, I verily believe, the command,

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We are now "proving God" once more, in this appeal to you in His Name.

It is through you to whom He has entrusted the Stewardship of His Possessions on Earth that the money must come.

His Promise of Blessing extends to you who give to His Cause and Kingdom, and He has added, to the words just quoted, these Precious Promises:

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of hosts.

"And all nations shall call you blessed: for ye shall be a delightsome land, saith Jehovah of hosts."

Zion Tabernacle is for All the World.

God's Voice is speaking from Zion as from no other place in All the World.

God's Handwriting on the Walls of Zion is being read with joy in every land.

"Greater Works than these" will shortly be done. "All Things are Now Ready."

WILL YOU NOT AT ONCE TAKE PART IN THIS WORK BY BRINGING, OR SENDING, TO ZION YOUR CHRISTMAS GIFTS TO CHRIST, YOUR KING AND MINE?

I ask these gifts in His Name, confident that God will put it into your heart to do all that is needed.

I ask a Gift of AT LEAST ONE DOLLAR from every reader of this paper.

I ask Gifts of from TWO DOLLARS to ONE HUNDRED DOLLARS from each one who can give to Christ such sums.

And I ask from some to whom our King has given much, STILL LARGER GIFTS, so that ere the Tabernacle is opened every dollar may be provided.

We desire to enter without any debt into this Tabernacle of the Most High God in this City of Destiny, so that we may devote every thought and power to His Service.

He is about to make His Name yet more glorious by Blessing multitudes with Salvation, Healing and Holiness through Faith in Jesus.

Lay my appeal before our Father's Throne; and then answer this question, "How much owest thou to my Lord?"

Please to send what He lays on your heart to me at once.

I am, Your friend in Christ, and Fellow-worker for God in Zion,

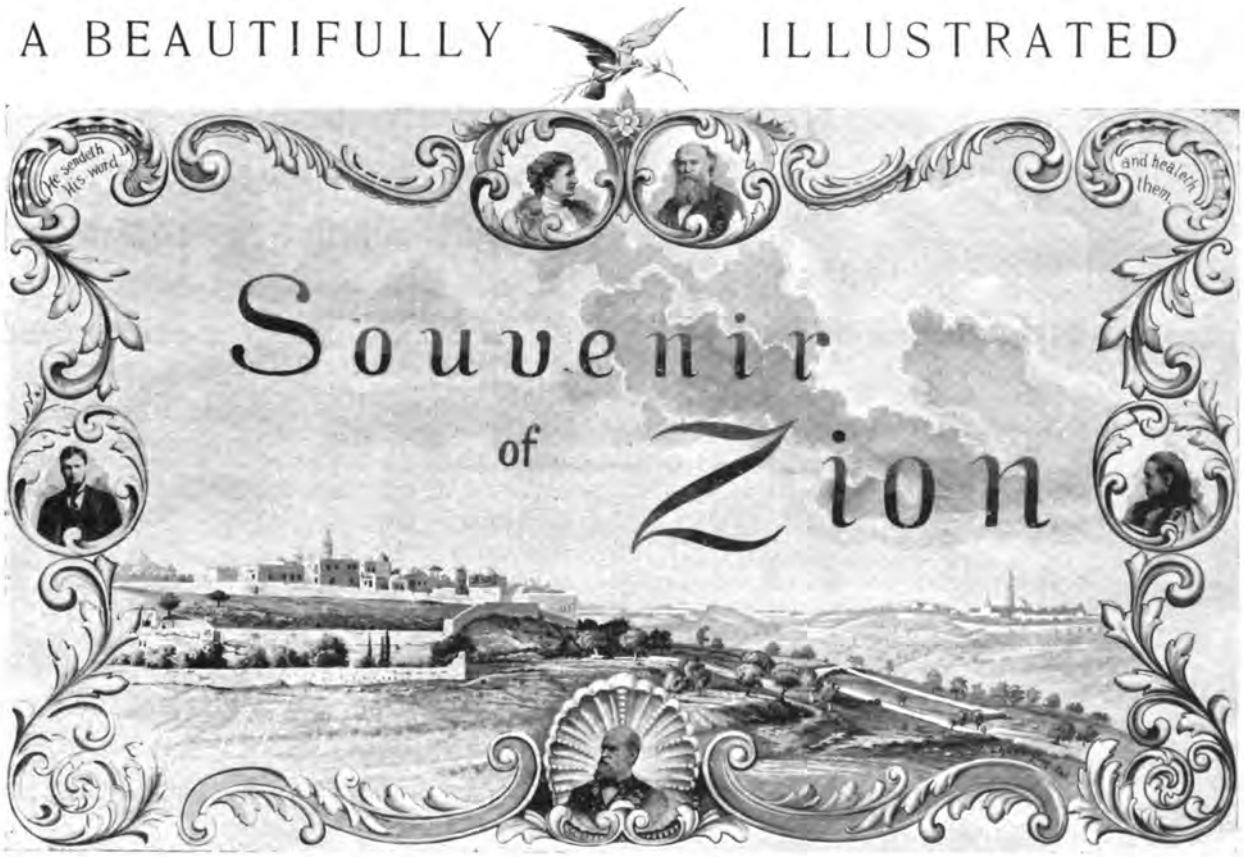
John Alexander Dowie

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PUBLISHER'S ANNOUNCEMENT

IN ZION PRESS, AND WILL BE ISSUED IN A FEW DAYS,

A BEAUTIFULLY ILLUSTRATED



DESCRIPTIVE OF THE

Christian, Temperance, and Divine Healing Home,

MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

NINETY-SIX PAGES AND COVER. PRICE, 25 Cents.

ZION PUBLISHING HOUSE,

1207 MICHIGAN AVENUE. CHICAGO, ILL.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 3 NO. 7. CHICAGO, DECEMBER 11, 1896. PRICE FIVE CENTS

GOD'S WITNESSES TO DIVINE HEALING.

No. 44.

MRS GEORGE C. SMITHE, Ypsilanti, Michigan.

CONSUMPTION IN ITS LAST STAGES HEALED THROUGH FAITH IN JESUS CHRIST THE SON OF GOD, is the summary of the Testimony of this most intelligent Witness.

The Story is fully told in the various narratives which follow.

No one nearer to death ever entered any of our Homes than this Witness.

No one of all the Witnesses who ever spoke from the platform to thousands upon thousands in the great Chicago Auditorium, ever spoke more clearly and well.

Her clear voice, sweet and full of musical tone, rang through every part of the building, and she was heard with breathless and intense interest

The case is one that is complete in all its details.

The diagnosis of her physician in Colorado, before she came to the Divine Healing Home, and the opinion of her physician in Michigan as to her present condition, are given fully.

The first pronounced her hopeless, and the last pronounced her healed.



MRS. GEO. C. SMITHE, Ypsilanti, Michigan.

The Testimony of her husband is also of great value. He is a gentleman of great capacity as a literary man, and of reputation as a writer for the press, being at present the editor of the *Ypsilanti Commercial.*

Away out into the wide-wide-world we send our sister on her Mission of Blessing to the millions who suffer, as she suffered, from the humanly hopeless ravages of that dread monster, Consumption.

Lay it lovingly, with our tenderest sympathy, oh Little White Dove, upon the beds of the despairing, and tell them that you bring them a Leaf from the Tree of Life, which grows by the River of Life, flowing through the Tabernacles of the Most High in Chicago.

Tell the sufferers that Jesus suffers with them, and that

"Our Fellow Sufferer yet retains
A fellow feeling of our pains:
And yet remembers in the skies
His tears, His agonies, His cries."

Tell them that He is still the same Healer of all kinds of human woe: for

"In every pang that rends the heart,
The Man of Sorrows had a part.
He sympathizes with our grief,
And to the sufferer sends relief."

Tell them that He is bend-

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ing o'er them in Infinite Compassion seeking their heart's love and confidence, waiting to save and heal and cleanse and keep them, if they will but rest in Him alone.

Tell them, He is with them always, even unto the end of the world, Unchangeable, the same yesterday and to-day and forever, the Healer still, present, able, willing, and longing to heal.

Tell them to listen to the story of one who has experienced all that these words declare: for she was well nigh dead, and has come back from the brink of the tomb to tell it, in gratitude and love to Him.

Let it bring to millions the same Blessing that came to her, the conscious experience of Jesus as the Saviour and the Healer, the Cleanser and the Keeper of all who rest in Him alone.

DR. MYERS' STATEMENT.

"OFFICE OF HELEN T. MYERS, M. D. COLORADO SPRINGS, COLO., JUNE 24, '95.

"GEO. C. SMITHE, ESQ.,

"*Dear Sir:*—In response to your request for a professional statement of your wife's condition since I have known her, I affirm the following:

"When she first consulted me in the summer of '94, I found her with a grave catarrhal consumption of the lungs, attended by profuse expectoration, coupled with severe nervous prostration.

"From Feb. 1st '95 until the present time, June 24, I did not see her.

"I to-day found upon examination that both lungs and nervous troubles had gained ground since I last saw her, with an increase of temperature and other bad symptoms.

"I now regard her as a very sick woman, and have only to say that if Dr. Dowie has any means at his command by which she can be restored to health, God bless both the man and the means in the good work.

"Sincerely Yours, "HELEN T. MYERS."

(Copy of One of the Affidavits Establishing the Fact that Divine Healing is a Present Day Reality, and now on file in the Archives of the Superior Court of Cook County, Illinois, being an Extract from the Leaves of Healing, Aug. 2, 1895, page 697.)

"Leo J. Maguire, *et al.* *vs.* JOHN ALEX DOWIE. } "STATE OF ILLINOIS, } SS. COUNTY OF COOK; } In the Superior Court of Cook County. In Chancery.

"GEORGE C. SMITHE, being first duly sworn, deposes and says that he is a resident of Ypsilanti, in the state of Michigan and that he is the husband of Stella Wyatt Smithe. This affiant states that his said wife has been suffering for the past year and a half with consumption; that she has been in Colorado since the 1st day of May, A. D., 1894, that she was steadily growing worse till last Thursday, 4th day of July, 1895, and that she had become so weak and prostrated that it was impossible for her even to raise herself in bed.

"This affiant states that his wife is now able to walk around her room and around the house, and this affiant verily believes that his wife is healed of her disease and is rapidly recovering her strength.

"This affiant further states that he brought her from Colorado to the city of Chicago. That he carried her from the train to the carriage in his arms, and from the carriage to the Divine Healing Home of the Rev. John Alexander Dowie. This affiant states that on the 4th day of July, A. D., 1895, when this affiant's wife was prayed for, she was immediately healed, and since that time she has been gaining flesh and strength. This affiant states that prior to her coming to Chicago his said wife was unable to sit up or in any manner help herself.

"This affiant further states that since he has been at Home No. 3 no contagious disease, to his knowledge, has come to said building. This affiant states that the guests at said Home conduct themselves as ladies and gentlemen should, and that when upon the street they are quiet and orderly as good citizens should be. This affiant states that the meetings of the said John Alexander Dowie were conducted in an orderly manner, and that said meetings were as decorous as any meetings held in any church.

"And this affiant further states that no charge was made by the said John Alexander Dowie for the healing of the affiant's wife.

"And further this affiant saith not. "GEORGE C. SMITHE. [*Signed.*]

"Subscribed and sworn to before me this 10th day of July, A. D., 1895.

"W. H. QUINLAN, Notary Public."

(Extract from Leaves of Healing, Aug. 29, 1895, page 748.)

"FROM THE CHRONICLE'S OLD EDITOR.

"GEORGE C. SMITHE TELLS ABOUT THE DOWIE DIVINE HEALING MISSION, AND THE HEALING FROM CONSUMPTION OF HIS WIFE.

"'ZION TABERNACLE,' COR. 61ST ST. AND STONY ISLAND AVE., CHICAGO, JULY 20, '95.—TO THE EDITOR OF THE CHRONICLE, CAMBRIDGE, ILL.:—May I say some words to my old Henry county friends through the columns of the paper that was the object of my care from 1867 to 1885—the friends who gave me loyal and hearty support in my long labor among them as editor and publisher of the *Chronicle*.

"I want to tell you friends, something of my observation of the Divine Healing Mission that has been conducted here by the Rev. John Alexander Dowie for the past twenty-six months. Many of you have read about it in the Chicago papers, but the most that you must have read has been so wickedly and astonishingly false that you can scarcely have received from that source any just impression of it; and is for that reason that I am prompted to tell you what I know from personal investigation and experience here to be true.

"Dr. Dowie is a Scotch Congregational clergyman, educated at Edinburgh University and Seminaries, who was pastor of prominent churches of that denomination in Sydney and Melbourne, Australia, many years. He resigned a pastorate there over twenty years ago, to become an Evangelist of the doctrine of divine healing for physical disease, and came to America to preach the gospel as it is revealed to him, some seven years ago. After conducting missions on the Pacific coast and in some of the eastern cities, he began the work here during the World's Fair.

"Some months ago, when the work had become very large, attracting thousands to the services and bringing hundreds of afflicted people here for healing instead of to the doctors and the hospitals, a series of prosecutions was begun against him, first through the State Board of Health for practicing medicine without a license, and then under a city ordinance framed especially to declare his place a hospital and put it in the care of physicians. His defence against the first was that he employs no medicine whatever, but sternly denounces its use and forbids it to those under his care; no surgery, and no treatment of any description, and that he is not a healer of any sort, but a Christian preacher, teaching only the truths taught in the Bible, under which, through the faith thus inspired in the patients, they are healed by the power of God, as the Bible declares they shall be. No evidence was secured to disprove any point in this defence, but he was convicted, and appealed to the Circuit court, where the case sleeps. The same facts constitute the defence against the hospital ordinance, together with the contention that it is not competent for the city council to pass an ordinance declaring that to be a hospital which is not a hospital. More than fifty of these prosecutions have been brought in various courts, all charging the same offence, some of which have been tried, resulting variously in conviction, acquittal and disagreement. All of the adverse verdicts are appealed. An injunction suit was also brought in the Superior court, praying the closing of the place as a nuisance, but the court found in Dowie's favor and refused the injunction. New warrants are sworn out by interested parties every few days, and are often held and reserved for Sunday, while Dr. Dowie is conducting religious services in the Tabernacle, with the obvious purpose of breaking up the meetings by taking him from the pulpit to carry him before the magistrate to give bonds for his appearance—an abuse of police functions which the chief of police now proposes to investigate. That those continuous prosecutions for the same offence, where one would settle the legal question at issue as well as fifty, are a malicious persecution, designed to harass and wear him out, scarcely needs to be suggested, and that public opinion, and the innate American sense of fair play, have not before now compelled its abandonment, is explained by the fact that the public is largely misled by untruthful newspaper reports of the proceedings, and of the character and conduct of Dr. Dowie and his people. Whether those misrepresentations are mercenary and corrupt, or malicious, or if they might be charitably presumed to be to some extent ignorant, they are an inexcusable and intolerable abuse of the public confidence for which there must surely be a reckoning with public sentiment.

"Now what does Dr. Dowie do? He preaches, teaching the sick people who come to him, to lead them to exercise faith for healing, and prays with them for healing, with laying on of hands. That is all. He preaches the most earnest and practical Evangelical christianity and the strictest orthodoxy. There is nothing in his doctrines that you have not always heard from Methodist, Baptist, Presbyterian and Congregational pulpits, except that the atonement of Jesus Christ embraces the body as well as spirit of the disciple, and redeems all who meet the scriptural conditions, from physical disease the same as from guilt, as being equally the work of the Devil. He holds his people to the most faithful consecration in their lives, and teaches bodily healing to be no more accessible than spiritual healing, without full confession and sincere repentance.

"The Tabernacle services are attended by good congregations three times every Sunday and on every Tuesday, Thursday and Friday afternoon—from 300 to 1200, averaging about 700 people—every week in the year. The week-day services begin at 2:45 and close about 5:30, when special prayer with the sick who compose a considerable part of the congregation begins in the prayer room. The room holds 70 people, and is often filled four or five times, lasting till 8 or 9 o'clock; and I have several times gone into the Tabernacle after 9 o'clock and found 50 or 100 still waiting their turn to go in. So Dr. Dowie is continuously engaged in the service on those days from five to six hours, or more, and the whole of it is absolutely free to every one who comes, and the meetings are never omitted. When he is in police court, his wife or some other assistant takes his place. Then in the Divine Healing Home, where he lives and where those who choose to do so find their temporary home, he holds a service with prayer for the sick, every Monday, Wednesday and Saturday morning, lasting three or four hours. There are three of these Homes, in which are from 60 to 80 guests, who pay for nothing but their rooms and board; and after some experience there as a guest, I find them in the highest degree delightful and satisfactory as boarding places. On the point of their being hospitals, there is no medical, surgical or any other treatment whatever, and none is tolerated; and there are no nurses. They are high class private boarding places, pervaded by peculiarly reverent and devotional sentiment and religious teaching. Please compare this with what you have read about them.

"Dr. Dowie claims no power in himself to heal, but teaches that the healing is the direct work of God precisely as in apostolic times, in response to prayer joined with the faith of the patient professing himself to be only a teacher to lead the patient to an apprehension of the truth taught in the scripture, in order to an exercise of the faith. The healings are counted by hundreds, and many of them are from the most desperate and incurable diseases and in the last extremity. Some are instantaneous, but many appear to be gradual, the teaching being that while the removal of the disease must be instantaneous, the recovery from its effects is a natural restorative process. God works through the natural laws he has made, and never violates or suspends them. Health is natural, divine; disease is abnormal, diabolical. Healing occurs to some at a distance, in answer to prayer offered by appointment, and such prayers are offered in response to written requests at nearly all the services.

"I personally know of many cases of remarkable healing, but will only cite one, about which I may be presumed to know. Some of my Cambridge friends knew that my wife had been sick with consumption in Colorado for more than a year, and so low that I had been obliged to abandon my business and stay with her a considerable part of the time. On the first day of last May, when she had continued that hopeless struggle for more than a year, I was summoned by her physician with the announcement that she could not possibly recover, and would probably die within three months. I went at once to Cañon City, where I had left her only six weeks before. She was entirely helpless, coughing constantly, with much expectoration from the lungs, and such continued perspiration that it was impossible to avoid frequent chill and return of pleurisy, which aggravated the lung condition and more and more increased the prostration. Our only hope appeared to be in waiting some temporary improvement that should enable me to bring her here. It came, in a slight degree, the last of June, and by having her well wrapped and carrying her in my arms, I was able to lay her in bed in a Pullman car, from which she did not move until we reached Chicago. It was thought a desperate thing to do, and her exhaustion after the first day's ride was extreme. At Englewood I carried her into the depot and held her as one would hold a baby, until a carriage could be brought, in which she was laid and brought

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to the Home. She could not sit a moment, and for days these symptoms continued grave; but on the 4th of July, after prayer at the bedside, every symptom of lung trouble left her. She immediately rose and was dressed, and stood up alone and walked, although for many weeks before she had been unable to be at all in an upright position because of the dreadful coughing it excited, and because of the extreme prostration. She spent the afternoon on Wooded Island, walking and lying on the grass, with the breeze from Lake Michigan blowing over her—the first time in months she had been able to endure a breath of cool air without producing threatening paroxysms of coughing and a fresh attack of pleurisy. She has from that day steadily improved in all respects; the cough and expectoration have not returned, and the perspiration appeared no more. Food, which had long been an infliction, has become a pleasure, and restful sleep has taken the place of disturbed and feverish nights. The emaciation was so great that, though her height is 5 feet 4 inches, her weight was 86 pounds. That has increased at the rate of two pounds a week, and is accompanied by more than a proportionate gain of strength, so that she now walks up and down stairs, and rides miles every day in a wheeled chair, and attends many of the services in the Tabernacle. We have no doubt that the disease is entirely gone, and that she will be entirely restored; and she expects to go joyfully to her home in Ypsilanti in a few days, and to her baby whom some of you saw in Cambridge a year ago.

"Old friends and neighbors of Henry county, you who knew me as the editor of the *Chronicle* for eighteen years, do you believe my words? I know that you do, and that you will, in spite of all the wicked and unaccountable misrepresentations of this work that you may hear. I desire that you shall know these things for your own sakes, and for the sake of many suffering ones among you who may yet be blessed as we have been, through the glorious truth which so many of us have so long so sadly missed. Any who may desire to consult professional opinion as to the condition in which Mrs. Smithe came here less than a month ago, can ask Dr. Helen T. Myers, of Colorado Springs, who treated her last year and who examined her with a stethoscope on the day we started for Chicago; Dr. Warren D. Howe, of Cañon City, formerly of Chicago, who treated her in April, May and June; and Dr. A. Cuvier Jones, who treated her last winter at Cañon City, and is now located at Colorado Springs. These were good physicians; but there is a greater Physician who "healed all that were sick," to show us the truth of the prophesy which announced that "Himself took our infirmities and bear our sicknesses," and declares to us that He is with us "to the end of the world." "Jesus Christ, the same forever." "GEO. C. SMITHE.

(Extract from Leaves of Healing, April 24, 1896, pages 405-406, being a portion of the report of the twenty-fifth meeting in the Chicago Auditorium, on Lord's Day Afternoon, April 12, 1896.)

AN EDITOR'S WIFE HEALED OF CONSUMPTION, WHEN DYING.

Dr. Dowie said:

Last June there was carried into my home a lady who is now on this platform. She is the wife of Mr. Geo. C. Smithe, the late editor of the Ypsilanti *Journal*. He is well known in newspaper circles, and is a very able writer. I should like to see his pen employed in this city for God. He is not only an able writer but a man. He is now in Ypsilanti, Mich. His wife is here. Let me tell you the story:

She was carried from Ypsilanti to Colorado. She was dying, and on his way to Colorado Mr. Smithe called upon me and begged for an interview and got it. I do not always give the interviews that I am asked to, it is impossible. Mr. Smithe was very earnest for his wife. He attended our meetings for several days. I presume he was somewhat skeptical at first. He, however, became deeply impressed with the fact that consumptives were healed. His wife had been in Colorado, and he showed me some letters in which the physician had said he did not think she had a month to live. She might die any moment. He said "I have tarried here on my way to her, to be quite sure as to whether God is here. I am convinced that he is." And he said to me, "Doctor, will you receive her dying as she is, if I bring her from Colorado?"

Now you know if I had the fear of the *Tribune* before me, I would not do it. But I have not any fear of the threats of the Devil, and I said to him, "Yes, I will receive her," although I knew she was very low. But I had,—well I will not say all the good things I knew about her, but I had things told me concerning the lady, which made me see that her life was a valuable one. She had a dear little girl, and she had a mother living, and many friends. So I said, you may bring her.

With great care he brought her down in the very midst of our persecution. She was carried in his arms into Divine Healing Home No. 3. I was so busy that it was impossible for me to see her as I would like to. I prayed for her in my own home and urged her to rest in the Lord. I live in Home No. 1 and she was in home No. 3. She was only a few doors away. I was unable to go in, but she was once, I think, carried into Divine Healing Home No. 1. I prayed with her once. No doubt the Lord answered in a measure, but her healing took place in Divine Healing Home No. 3. It is a very perfect healing of lung disease of the most aggravated form. She is visiting in the city and is a guest in our Home, not because she is sick, but because she wants to know more about God; (*For many are there who are not sick at all; ministers, and others who have been already healed, who love to come back.*) As she is here to-day, and it is a very perfect healing, I thought it would be good that she should place her testimony on record. She cannot be at our next testimony meeting.

MRS. SMITHE'S TESTIMONY.

Mrs. Smithe came forward and spoke in a clear, forcible manner as follows:

"During the fall of the World's fair year I was suffering from nervous prostration, and added to that I had la grippe. When the spring came, it found me still in bed, and with a very bad cough. My lungs were then examined by Dr. Owen, of Ypsilanti, Michigan. He pronounced the case a very serious one, saying there was only one hope of recovery, and that was by immediate removal to a higher altitude. In a few days from that time my husband had taken me to Colorado Springs. I was then put under the care of Dr. Lawrence, one of the best physicians in Colorado Springs. He told my husband he would try and help me through, but

IT WAS A VERY BAD CASE.

"During the summer I became able to go about a little, but my cough became worse, and in November I was again prostrated by pleurisy, which kept me in bed eight months. One attack followed another. I became so weak that I could not bear the presence of anyone in the room. Even my nurse had to stay in the next room. I could take only liquid food, and I could sleep neither day nor night. I coughed all the time.

"The doctor then sent for my husband, saying that I could not live and that my life might go out like a flash. One bright day, the last of June last year, my husband wrapped me in shawls and carried me in his arms, this way (illustrating) as one would carry a baby, for I could not raise my head or have it raised, on account of the terrible coughing. My husband carried me to the Pullman car, and there I lay until we reached Chicago. I had come over a thousand miles to find a man who could pray the prayer of faith, and you were trying to put him in prison.

YOU ARRESTED HIM TEN TIMES THAT WEEK,

keeping him in the police courts so much of the time that he could not come to see me. I was almost in despair, but, although you can arrest Dr. Dowie, you cannot arrest the truth that he preaches. (Applause.)

YOU CANNOT ARREST THE SPIRIT OF GOD,

and that Spirit was with me upon my bed, and He showed me that I could be healed. And one day, just a week from the day upon which I had been taken to Home No. 3, I arose from that bed, dressed and ate a good dinner, and in the afternoon was driven to Jackson Park, and there for two hours I sat upon the grass, and heard the birds singing, and drank in the perfume and joy of living once more. And the birds did not do all of the singing, either. My heart did a good deal of it, and the next week I went home to my mother and baby, and I thank God for it. My heart has been singing ever since.

IT WAS THE FOURTH OF JULY, A DAY OF EMANCIPATION FOR ME, FOR FROM THAT DAY TO THIS I HAVE NEVER HAD ONE SYMPTOM OF CONSUMPTION. (APPLAUSE.)

LETTER FROM MRS. GEORGE C. SMITH.

"YPSILANTI, MICH., Dec. 1, 1896.

"DEAR DR. DOWIE:

"I would like to add some facts to my testimony given in the Auditorium last spring.

"Perhaps you will permit me to tell the story a little more in detail, just as I lived it from the time of the World's Fair.

"I returned from that great exposition almost prostrated nervously. A little later I was attacked by La Grippe, which kept me in bed most of the winter. In April, '94, my lungs were examined by Dr. F. K. Owen, of this city, who urged immediate removal to a high altitude as the only hope.

"He said the upper portion of the right lung was rapidly becoming solidified and the general vitality was so low that recovery was doubtful.

"Two weeks later my husband had taken me to Colorado Springs, where a careful examinatiou by Dr. G. W. Lawrence confirmed Dr. Owen's diagnosis. The trouble in right lung had progressed and left lung also involved. The best encouragement he could give my husband was: "We may be able to pull her through, but it will be a long, hard fight.

"The cough grew worse through the summer, and in October I was prostrated with pleurisy, from which there was only temporary relief for a few days at a time, until my healing the next July.

"We had gone south to Cañon City the first of February and I had every advantage which could be offered by climate, medical skill, good nursing and kind friends.

"My husband was summoned from home by the physicians the 1st of May, with the announcement that I could live but a short time.

"He told me something of the doctor's opinion as to my condition, "But," said he, "we know the Lord can heal." "Yes," I replied, "but I do not believe it will come to me until we give up every human reliance and lean wholly upon Him."

"I believed in Divine Healing, having experienced it in the healing from spinal trouble several years before, when I had been given special faith for the the time, as I supposed. But I had received no teaching and had not really taken the Lord for my Healer as one to whom I might go with the first symptoms, not waiting for the extremity or for 'special faith.'

"It was reserved for Dr. Dowie to teach me that.

"When I had put my case wholly in the Lord's hands I felt a great yearning to be among the people of prayer and faith.

"I was so weak in body and mind I prayed for just one night of sleep that it might seem possible to start for Dr. Dowie's.

"I had been in bed for eight months, with an interval of a week or two, and any attempt to have my head raised even the height of two pillows produced most violent paroxysms of coughing.

"The day came when I believed that I could be carried to the train, and we got as far as Colorado Springs. I coughed all night without any rest, but the next day I was carried, well wrapped in shawls, and laid upon a bed in a Pullman car, from which I did not move until we reached Chicago.

"I was taken at once to Divine Healing Home No. 3, where I was healed just one week from that day.

"Dr. Dowie could not come to see me, and after one attempt I found that my weakness was too great to be carried into the meetings in Divine Healing Home No. 1. But I was restful in spirit, feeling sure that the Lord had led me there. Suffering greatly with profuse expectorations from the lungs and such continual perspiration that the least breath of air would cause chill and pleurisy, we waited, waited earnestly upon the Lord.

"For three days before my healing *not a word was spoken* in my room except as one of us would repeat a line from a hymn or a verse of Scripture. Getting our eyes off from others, and off from ourselves, we waited with a solemn expectancy, claiming the promises.

"On the Fourth of July I was impressed to rise in Jesus' name.

"I dressed and walked into another room quietly thanking God for a wonderful blessing. I felt that I wanted to be alone, and it took me two hours to get used to being well!

"Then I ate a good dinner, and rode to Jackson Park where I sat upon the grass in Wooded Island with the soft breezes from Lake Michigan blowing over me. Amid sweet perfumes and the song of birds I drank in the joy of living once more; and one of the things which will ever live in my memory of those hours was the blessedness of the words blazoned across the front of Zion Home, and ever in view from the Island, 'Christ is All.'

"The cough and all other symptoms of lung trouble disappeared that day, and have not in the slightest degree returned since.

"*A few days ago my lungs were again examined with stethoscope by Dr. Owen who laughingly remarked, 'When I sent you to Colorado you were not worth a dollar! But I now find your lungs* PERFECTLY SOUND.'

"STELLA WYATT SMITHE."

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

Report of Meeting in Zion Tabernacle No. 2, Lord's Day Afternoon, Nov. 29, 1896.

DR. DOWIE'S REPLY TO DR. HILLIS.

Text: "Jesus Answered and Said unto Them, Ye Do Err, Not Knowing the Scriptures, nor the Power of God."

REPORTED BY S & E. W. AND A. D. JR.

AFTERNOON MEETING, NOV. 29, 1896.

The services were opened by singing "Marching to Zion."

"Come, ye that love the Lord,
And let your joys be known;
Join in a song with sweet accord,
And thus surround the throne."

As Dr. Dowie read "We're marching through Immanuel's ground," from the fourth stanza, he said,

I wonder whose ground this is. Is it Chicago's?

Audience:—"No, sir."

Beloved friends, it is neither your earth nor mine.

Not any little bit belongs to any man on earth, for it is written,

"The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein.

"For He hath founded it upon the seas, and established it upon the floods."

"WE'RE MARCHING THROUGH IMMANUEL'S GROUND."

Now, do you know what Immanuel means?

Audience:—"God with us."

The Scripture Lesson was then read by Mrs. Dowie, from the 8th to the 13th verse inclusive of the 43rd chapter of Isaiah, after which Dr. Dowie spoke of the onward progress of the work.

THANKSGIVING.

It is our custom to speak, at this part of the service, concerning the work of the week, and to give thanks to God for such things as we think seem specially to call for thanksgiving.

During the past week the work of the Christian Catholic Church, and the Divine Healing Mission has been progressing, not only here, but as you know, this is the headquarters of the work which is extending throughout the whole world.

I am thankful for the many tokens of God's love, which are constantly being given.

As we gather in Zion Home, at the corner of Michigan Avenue and 12th Street, many from all parts of the world, we are gathering up facts all the time concerning the extension of the work.

It was most interesting last night, for instance, at our evening worship, when I threw the meeting open for testimony in the assembly room, to hear so many tell of the healings, and what they had wrought in their various neighborhoods; of how many had been brought to God, and how many had been healed.

HEALING OF AN INFANT CHILD.

Last night I read to the assembled guests a little letter, which will illustrate to you what goes on in some of these meetings.

On the previous Saturday night, I had a little gathering, and there were many testimonies fourteen testifying to having been healed.

The guests having talked for some time in a very informal manner, as we do in these meetings, especially on the Saturday night, when we are summing up the week, there came a telegram to me from Sault Ste. Marie. (We get a great many of these telegrams.)

That telegram told of a sick child of a Mr. Lake who was dying, as was thought.

I immediately called the attention of the guests to the case, and said, "Let us pray."

Before I began to pray, however, my colleague, Dr. Speicher, who is here on my left, said to me, "Doctor, the man who sends that telegram was in Zion Home, and was healed here."

I did not remember the name, but when he recalled the nature of the case I remembered what a marvelous healing he had received.

Just as I was then about to pray, it was added, "And his sister is here in this room."

I turned to where the communication was made and saw a lady who was weeping bitterly, for her little nephew was the baby, for whom I had received the telegram.

I said a comforting word to her, "It is all right, we will pray for the baby, and the baby will be healed."

The telegram said he was in a dying condition, so I prayed at once, but before I prayed with the guests I said, "Tell me all about the healing of your brother," and she told us a very remarkable story, which I will not go into now; but it was a very remarkable healing.

She left with her husband the following Tuesday for her home in Wyandotte, Michigan, and yesterday I received this little letter, which I read to the guests last night.

"WYANDOTTE, MICH., November 27, 1896.

"DR. DOWIE,

"*Dear Sir:* I have just received a letter from my sister telling of the healing of her baby for whom you prayed last Saturday night. The baby was healed immediately, and was around playing that evening as though nothing had been the matter. As some of the guests inquired of me before I left, if he was better, I thought it would be well to write and you could tell them.

"Your friend, MRS. WILLIAM OTTO."

Such little gatherings as these are often lit up by such gracious manifestations of God's power, happening before our eyes.

HEALING OF THE MORPHINE HABIT.

Among those that have been healed within the last week or so, is a young man who has handed to me his little box containing that dreadful poison, morphine. A little phial of it is here and all the apparatus for making subcutaneous injections of it into his body. Poor young fellow; a victim of it. He is now delivered, and hands me this box for me to hang up with the other trophies upon the walls of Zion.

HEALING OF LAMENESS.

[Dr. Dowie here picked up a pair of iron braces which were upon the platform.] A young lady in the home the other morning had this placed upon the little platform in our assembly room (Applause) and gave testimony that the Lord has thus far healed her. She said in telling the story that she never remembered walking in her life without braces and crutches, and told us that that morning, which was the morning succeeding special prayer for her, she had walked across her room in Zion without either the brace or the crutches. Her legs are growing, and she therefore, gave up the braces and is in the Home now.

HEALING OF PARALYSIS.

One of our guests in the Home is a dear little girl who will be here presently.

[Dr. Dowie here exhibited another pair of braces with an extension for the support of the entire body.]

That is the brace of the little one who came to us paralyzed from the Indianapolis Institute. She insisted upon this

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thing being hung upon the walls of Zion, and said some day she would come and tell the story of her healing herself. She is just six years old this day week, little Helen Ruth Clendinen, who lives in Delphos, Kansas.

She was, as you see, trussed up with these things both in front and back, and then this horrible thing was fixed here and held her head and chin as in a vise, so that there was no part of her body that was not covered with these things.

She was paralyzed so completely that she could not wiggle even her little toe.

She was brought to us in almost a dying condition, scarcely any breath in her, and worn out; not only bound in affliction, but bound in iron.

You see that is what doctors do—take poor, little, weak children and truss them up in steel, and lay heavy burdens upon them in addition to their diseases.

This idiotic, foolish thing of so-called mechanical surgery!

She came to us a little girl, weak and nigh unto death, and she has not grown into a woman yet, but the little pet will be here presently, and desires to give her testimony, and when the time comes I will show her to you.

And so the work goes on.

But I have not time to recall the work of the week, excepting just to say that on all sides it goes forward, and God blesses.

Many are saved and many are healed.

There are many here ready to testify that the Lord healed them.

This is our Testimony Meeting Day, and although I will deliver a discourse before the testimonies, in reply to Dr. Hillis, yet I do not want you to miss your share of the testimonies which have been going on here all day. All the morning service has been taken up with them, and all the evening will be taken up too.

It might interest strangers here, as indicating something of the work, if I do something for which I have made no preparation; but Zion's children are always ready to respond in a moment.

LET EVERY ONE IN EVERY PART OF THIS LARGE MEETING WHO HAS BEEN HEALED THROUGH FAITH IN JESUS CHRIST STAND TO THEIR FEET. [HUNDREDS ROSE TO THEIR FEET.]

Now keep standing. I would like to have a look at you, and I would like to have the reporters see you. I would like Dr. Hillis to have a look at you, you wan, pale-faced miserables! Laughter.) That is what Dr. Hillis calls you. There is a good row of them in front.

All that were healed through faith in Jesus Christ, who are standing, hold up their hands. [Hundreds of hands were raised.]

A voice:—"I was healed twenty-five years ago, Doctor."

Dr. Dowie:—You came from Hartford, Conn., where they do not know anything, according to Dr. Hillis, (Laughter.) Well, as near as I can tell (of course, I cannot count exactly) there are three hundred standing. We will say that as a minimum.

Now, I never made any special arrangement for this; it is just the ordinary monthly Praise and Testimony meeting, but here we are, always ready in hundreds to witness to our healing.

PRAYER.

Now, we will get to God in prayer; for that is the most important part of this service. Unless we get God's blessing it is better that we did not meet.

"Come let us worship and bow down; let us kneel before Jehovah our Maker."

I shall ask Judge Dowie first of all to lead us in prayer, and then I will present the requests.

[Judge Dowie then offered prayer, followed with prayer by Dr. Dowie.]

We present unto Thee these telegrams from Worcester, Massachusetts; Louisiana; Hannibal, Missouri; Milwaukee, Wisconsin; from Mount Clemens, Michigan, which we have received, telling us of those that are sick and dying, for whom we have prayed.

And these others, that we have just received, we have scanned and looked upon with sympathetic heart, laying them before Thee.

Thou knowest them all, and wherever they are at this moment, there the healing of Thy seamless robe is; for it is by all beds of pain; yea, men may touch Thee in life's throng and press, as one did of old, and be made whole again; for Thou art with us at all times, in all places, the Saviour, the Healer, the Cleanser, the Keeper, the Instructor, the Protector, the Comforter, the Friend of man.

Oh, Jesus, Son of God, Thou art our Intercessor, whom we who have not seen Thy face, by faith, and by faith alone, embrace. We come to Thee, Thou Advocate with the Father, Jesus Christ the Righteous.

Plead in us by Thy Holy Spirit to-day, and let Power rest upon this assembly, that those who tell what Thou hast wrought may speak simply and humbly, and that their testimonies may go out to all the earth.

Give us Lord grace to deal rightly with those who sin publicly, wilfully, maliciously, not forgetting that Thou in Thine infinite mercy dost suffer the liar to live as well as the truth speaker; for Thou art not willing that any should perish, but that all should come to repentance.

Have mercy, Oh God, upon the false shepherds in Thine Israel who are driving back Thy sick sheep from the healing fountain.

In compassion look upon them, and give us grace to do what we can to save the sheep from such shepherds.

God have mercy, and help us to do our part, and may to-day's meetings in their issues be such as we will be glad to meet at the Great White Throne, by and by; that we shall rejoice that we have met with Thee to-day, spoken Thy truth in the great congregation, and sent it forth to all the earth.

We ask it in Christ's name. Amen.

Dr. Dowie then made the announcements, at the conclusion of which the choir sang "Rock of Ages" during which the offering was taken. Dr. Dowie then delivered his address in reply to Dr. Hillis.

REPLY TO DR. HILLIS.

Let the words of my mouth, and the meditations of my heart be acceptabl in Thy sight, be profitable unto those who hear, and to all in every land and time to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

Before any testimonies are called for this afternoon, I will do what I have promised.

I will reply to a certain portion of Dr. Hillis' sermon of last Sunday morning in the Central Music Hall, which was announced in the *Inter Ocean* of the previous day to be on this subject:

"The mind and the science cure *versus* the Dowie cure."

Did you ever hear of the Dowie cure? (Laughter.) I will ask you, if you ever heard a word about the Dowie cure in Zion Tabernacle?

Audience:—"No."

Dr. Dowie:—Anybody that can say, Yes, say Yes. (Laughter.) (A child's shrill voice: "Yes.")

Dr. Dowie:—"That was a dear little baby that could say yes. (Laughter.) Where is she? How old is she? About two or three years old. (Laughter.) Well, now the man, woman, boy or girl that can say they have ever heard of the Dowie cure in this Zion Tabernacle, say Yes. [No answer.] There are none. I have heard of it, but it was only in this announcement:

"The mind and the science cure *versus* the Dowie cure: is there a middle or Christian ground."

But when this sermon was published it was differently described, and the word "Dowie" was left out. They had been thinking over it, and so when it was published it was headed:

"The various forms of science cure *versus* the forms of faith cure: with an outlook upon the nature and mission of suffering."

Upon that occasion Dr. Hillis took as his text an alleged quotation from the 38th chapter of the book of Ecclesiasticus! (Laughter.)

Not the book of Ecclesiastes; but there were quite a number present in the Central Music Hall,—especially reporters who do not know much about the Bible,—who imagined that Dr. Hillis had taken his text from the book of Ecclesiastes.

One of those present was one of my own reporters, whom I had sent there, who is well read in the Bible; but who knew nothing of the Apocrypha, and he was under the impression Dr. H. was quoting from the Bible, until he was informed of the contrary. Of course, he never imagined that a Christian minister would take his text from a book that was not in the Bible; but

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DR. HILLIS TOOK HIS TEXT FROM AN APOCRYPHAL BOOK WHICH IS NOT IN THE BIBLE.

When he had to attack Divine Healing, he had to go outside the Bible for a text. (*Laughter.*)

When he wanted to boom doctors and drugs, he had to go outside the Bible for a text, because he could not find one passage from Genesis to Revelation which said one good word for doctors and drugs; not one!

So he went to the book of Ecclesiasticus. (Laughter.)

[Here Dr. Dowie addressed himself to his father, Judge Dowie, at the same time moving his desk to one side.]

You had better give me all the room you can. (Laughter.)

I say he went to the book of Ecclesiasticus, and he said he took his text from the 38th chapter and the 4th verse.

TEXT OF THE PRESENT DISCOURSE.

Before I go any further I will take my text for this reply, and you will find it, not in the Apocrypha, but in the Gospel according to St. Matthew, the 22d chapter and the 29th verse:

"Jesus answered and said unto them, Ye do err, not knowing the Scriptures, nor the Power of God." (Amen.)

That is my text. Now, I did not get that from Jesus the son of Sirach, who was the alleged writer of the book of Ecclesiasticus (Laughter), nor did I get it from the grandson of Jesus, the son of Sirach, who brought forth the book of his grandfather in Egypt about 130 years before Christ, for the book of Ecclesiasticus does not even pretend to have been written earlier than the year 190 before Christ, while, as you will see by your own Bibles, the book of Malachi, which closed the Sacred Canon, was written about 397; in round numbers, the year 400 before Christ.

THE BOOK OF ECCLESIASTICUS, FROM WHICH DR. HILLIS TAKES HIS TEXT, WAS NOT RECOGNIZED BY THE JEWS AS INSPIRED.

It was rejected by them.

In fact they never considered that it had any more claim to be an inspired book than the books of Maccabees or the story of Susanna, or the story of Bell and the Dragon, or any of the Apocryphal books written by Jews at various times between Malachi and Jesus.

The Sacred Canon was closed absolutely about 400 years before Christ, and there is not one single quotation from any of the Apocryphal writings, either by the Lord or by apostles in the New Testament.

The book of Ecclesiasticus was never recognized by the Jews, nor is it recognized by the Protestant Churches of Christendom to-day.

Now, I complain, first of all, that a Christian minister should

TRICK THE PEOPLE

by quoting as if he had got a text from the Bible; and I complain, secondly, that when he did quote it, he did not quote it connectedly, and he did not quote it fairly.

I am going to deal with him *seriatim.*

Let me point out to you then, the importance of that point; that Dr. Hillis practically imposed upon his congregation, and the public generally, by

QUOTING FROM A BOOK THAT IS OF NO MORE IMPORTANCE THAN IF DR. HILLIS HIMSELF HAD WRITTEN IT. (LAUGHTER.)

I complain then that the quotation is not continuous, it is not entire, and it is not honest.

Now, I will give you the quotation from a translation I hold in my hand; a very excellent translation of the whole of the Apocrypha, and I will read to you Dr. Hillis' text.

I will tell you first of all, that instead of being the 38th chapter and the fourth verse, as it pretends to be, it is the 38th chapter, it is the 4th verse, but it is also a part of the 9th, 10th, 12th and 13th verses, and omits the 5th, 6th, 7th, 8th, 11th, and 15th verses.

I will read the passage to you as he quoted it:

"The Lord hath created medicines out of the earth, and he that is wise will not abhor them."

THE OMISSIONS OF DR. HILLIS.

Then he skips without telling his audience anything at all about it. He skips three verses. Now, I will read these verses:

"Was not the water made sweet with wood?"

Why did he not read that?

I will tell you why?

Because Jesus the son of Sirach, the writer of this book, in that was referring to Exodus xv, 25, which was immediately followed by

THE COVENANT OF HEALING THAT GOD MADE WITH HIS PEOPLE,

at the waters of Marah, 1497 years before Christ, where God said,

"I am Jehovah that healeth thee."

That is why Dr. Hillis kept that out.

He did not want his people to examine the passage, and to see how the water was made sweet with the wood.

THE STORY RETOLD.

Let me remind you that the people of Israel were dying with thirst in the desert.

They were three days from the crossing of the Red Sea.

When Moses led out the people of God, he led them into the wilderness of Shur and for three days they found no water.

At last they came to the waters of Marah, and the people cried out against Moses, for the waters were bitter; and, therefore, they cried Marah! Marah! which means Bitterness!

Then Moses cried to Jehovah, and Jehovah showed him a tree, and when he cut it down he was divinely directed to throw that into the waters of Marah, and the waters became sweet; and then it is written in Exodus xv, 26,

"There he made for them a statute and an ordinance, and there He proved them,

"And said, if thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put [or I will permit to be put] none of these diseases upon thee, which I have brought [or I have permitted to be brought] upon the Egyptians; for I am Jehovah thy Healer." [Jehovah-Rophi.]

There the Covenant of Healing was made.

Dr. Hillis left that out, because it might have made some of the people search for the passage, and they would have found that the Lord had given a Covenant of Healing to His people.

Now he omits these words in Ecclesiasticus,

"Was not the water made sweet with wood that the fruit thereof might be known, and He hath given man skill that He might be honored in His marvelous works."

Then poor Jesus the son of Sirach said,

"With such doth he heal men and taketh away their pains. Of such doth the apothecary make a confection. Of all his works there is no end."

We all know that there is no end to their mischief. And then he adds a word,

"And from him is peace over all the earth,"

and there is not an apothecary living that would say Amen, because they know very well that there is no peace from their drugs, unless it is in death.

However, he omitted this verse, and then he goes on.

"My son, in thy sickness be not negligent, but pray unto the Lord and He will make thee whole."

Now, that is really the point that even Ecclesiasticus makes, that the prayer of faith will heal a man.

However, he goes on to quote the passage further:

"Leave off from sin and order thine hands right and cleanse thine heart from wickedness." [And then he says:] "Give place to the physician."

Now why did he not quote the verse between here? Why did he skip again? I will tell you. It would not have sounded nice for the doctors there to have heard him. This is the passage that he skipped:

"Give a sweet savor and a memorial of fine flour and make a fat offering, as not being."

You see, he says to come with a fat offering. That would not look right you know, because it would not have done there to remind his hearers of their doctors' bills.

Then he goes on with the quotation:

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"Then give place to the physician, for the Lord hath created him. Let him not go from thee, for thou hast need of him. There is a time when in his hands there is good success. For they shall also pray unto the Lord that he would prosper that which they give for ease and to prolong life."

There he stops.

Now, why did he close the passage?

Why did he not finish the section? Why? Because it would have upset his whole applecart. (Laughter.)

The last word of the section in Ecclesiasticus from which he was quoting, upsets everything that he was arguing; for here is the passage. I am quoting it correctly. Let us hear the conclusion of the whole matter:

"He that sinneth before his Maker, let him fall into the hands of the physician." (Laughter and Applause.)

It is even stronger in the Roman Catholic (Douay) version:—

"He that sinneth in the sight of his Maker, shall fall into the hands of the physician."

Now, I would recommend poor Dr. Hillis to preach next Sunday a sermon from that portion he did not quote—especially from the sum of the whole matter,

"HE THAT SINNETH BEFORE HIS MAKER, LET HIM FALL INTO THE HANDS OF THE PHYSICIAN,"

showing clearly that even Jesus the son of Sirach the writer of Ecclesiasticus, connected sin with sickness, and that it was a very proper reward for man's wilful sin that he should fall into the hands of the physician. Now we are done with his text.

We have shown you that he did not take it from the Bible, and even when he quoted it from an apocryphal book, he did not quote it correctly but dishonestly, cutting out little sections here and there, and not giving his people the conclusion of the matter; so that

I BRAND HIM AS A DISHONEST TEACHER, IN NOT GIVING THE STRAIGHT-FORWARD TEXT OF THE BOOK THAT HE HAD IN HIS HAND.

Though his text was not from the Bible at all, he ought to have treated Ecclesiasticus very much better.

But Ecclesiasticus is no authority.

It does not belong to the Scriptures at all. It has no more divine authority than if the editor of the *Inter Ocean* had written it.

A TRICKY ADVERTISEMENT.

Now I do not know why the *Inter Ocean* and Dr. Hillis should have conspired together to get a congregation in the Central Music Hall by another trick.

Why did they advertise that he was going to denounce the "Dowie cure," when in his sermon he never mentions the name of Dowie, and never discusses a single point of our teaching?

I can only say that it was a dishonest advertisement, or else when they came to see his sermon they had a lively remembrance of the castigation which we gave them last year, and they thought they had better mend the title and strike out something.

However, it is generally supposed that the part of the sermon intended to describe me with the master hand of an artist is this section entitled

"THE DIVINE HEALER IN CHICAGO."

Friends, when I saw that title I said, How ignorant, it is, and how blasphemous, to speak of any man as a Divine Healer.

Have you ever heard me call myself a Divine Healer? Tell me.

Audience:—"No."

Dr. Dowie:—Have you ever read one line in which I have described myself as a Divine Healer? Tell me.

Audience:—"No."

Those who are on the contrary say Yes. [No answer.]

There are none. I will appeal to my writings, which are quite voluminous, to the files of my paper for several years, to every person who ever heard me, and will say, what you all know, that the phrase that I am a Divine Healer never came from my pen or from my lips.

THERE IS ONLY ONE DIVINE HEALER, AND THAT IS GOD HIMSELF. (AMEN.)

Jesus Christ, the same yesterday, to-day and forever, God over all, blessed forever. (Amen.)

He is the Divine Healer. I have preached Him alone. But the paragraph which I now address myself to is headed "The Divine Healer in Chicago." (Laughter.)

Perhaps you would like to hear it. I think I will read it through. I will try to be eloquent. I will try to do justice to it. I will try to put

DR. HILLIS' PICTURE OF MYSELF AND OF YOU, MY FRIENDS,

as plainly before you as possible, and I promise you that I shall not omit one word.

"In our own city there is an Englishman—

Can I stop here for a minute? Well, I thought everybody knew I was a Scotchman. (Laughter.) But really I must not stop; it would not be putting Dr. Hillis before you fairly.

"In our own city there is an Englishman of powerful physique, enormous chest and neck (laughter) with the magnetism and virility that always accompany those who cast a spell over their followers. So skilfully has this man used his magnetic and mesmeric gifts as to gain a considerable following among the ignorant (laughter) and to give every possible proof of having accumulated a large property. (Laughter.) There is no richer field opened up for avarice than that opened by the fact that when men are stricken with disease, all that they have will they give for the chance of life. Trading upon this principle and upon man's credulous ignorance, and by insisting that the sick shall pay before the healer prays, a large fortune has been amassed: though death has not been averted.

"The sorrow and death of some of those who have been deceived by this man forms a tale of piteous woe. Yet in a city of 2,000,000 the number of desponding invalids and of credulous persons is so large as to make an endless chain for avarice. Just as at Lourdes the priests exhibited a room filled with crutches once used by cripples who were instantly cured by looking upon that relic called a piece of the cross upon which Peter was crucified, so this shrewd and crafty Englishman points to the crutches and braces cast off by men who have received the command to rise up and walk.

"Those who attend his meetings know how this man leads in a group of cured invalids. [This is a magnificent passage.] When this great, sleek, sturdy giant (Laughter.) [I will not comment now because I am going to take it together when I lay him across my knee and chastise him]—rises and fixes his piercing eyes upon the person at his right or left, whom he wishes to testify, the wan-faced, hollow-eyed—(laughter.)

DR. HILLIS' PICTURE COMPARED WITH THE REALITY.

[Here Dr. Dowie pointed his finger to a company of ladies and gentlemen who were sitting upon the platform, all of whom had been healed at some previous time and had voluntarily come up to give their testimony.]

"man will rise and assert that one touch from the Divine Healer restored him to robust health."

(To the company of witnesses referred to). [Now get up and let us see.] (Those on the platform rise.) (Laughter and applause.)

[Pointing to the company on the platform.]

There is the pale, wan-faced, hollow-eyed set. Thank you! I am helping Mr. Hillis out. You pale, wan-faced, hollow-eyed set! [The fine appearance of the large company of strong, sturdy, healthy looking men and women, as they rose up row after row and faced the people with happy, laughing faces, was in strong contrast with Dr. Hillis' characterization, and evoked applause.]

"just ready to fall to the floor through weakness."

"Faded and broken women also will testify."

Women rise up. Let us see you. All the women in the audience that have been healed rise. (A large number rose in response.) Well, now, you are a lot of faded and broken women! You do not look faded Mrs. Paddock. How much do you weigh?

Mrs. Paddock:—"135."

(Addressing another sister) How much do you weigh?

The Sister:—"185."

One hundred and eighty-five! You faded woman! (Applause and laughter.) I will not go any further for I might get up to 200 presently.

THEIR MOUTHS "FILLED WITH LAUGHTER."

You will pardon me will you not? I am helping him out. Oh, I have had lots of fun out of this. (Laughter.) I know you will pardon me. I ought to have gone on, but I really wanted to illustrate.

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"Faded and broken women also will testify that when the healer laid his hands upon them they felt that the fountain of youth had been opened up to them in answer to his prayers."

Thank God that is true. They were once faded and broken. Dear Mrs. Long came into our Home paralyzed, blind, and came in with all kinds of infirmities, and she went away healed, praised be God. She found the fountain of youth, for the fountain of perpetual youth is found in God. (Amen.) He is perpetually young. This statement of Dr. Hillis tells the truth.

"These poor creatures,"

Now, then, look at these poor creatures. [Laughter.]

"These poor creatures are as helpless to escape from this giant's clutches [laughter] as young birds to escape the net. Confessing that many whose diseases are imaginary and others who are weak of will and need the stimulant and shock of some powerful mind have either been helped or healed; we may also be permitted to assert that for the most part these divine healers are trading upon the sorrows of the poor and making soft and silken their own nest by taxing the children of ignorance and superstition."

Now I have read the attack.

DR. HILLIS PAREGORICAL STYLE OF PREACHING.

This attack is a part of one of the characteristic sermons which Dr. Hillis has, in succession to Professor Swing, induced the *Inter Ocean* to publish.

I do not want to be too hard upon a poor, ignorant, feeble man, whose conceptions of a public teacher are that he shall be perpetually studying to string his words together with metaphor, and trope, and figure, and allegory, and illustration, and imagination, until the whole thing is allegorical, and historical, and metaphorical, and paregorical. (Laughter.)

A voice:—"And diabolical."

The stuff becomes so sickening that it gets to be a kind of intellectual paregoric. I never read it without inward pain.

I very seldom read that intellectual or supposedly intellectual trash. I know something about it.

It is the kind of thing the world is sick of; but there are a few people who want to maintain some kind of scrap of religious sentiment and so hire a minister to preach it.

I have no concern with all his introductory stuff, with his alleged errors of the supernatural.

I will only tell you that this paragraph, which is supposed to describe myself and the work which God has given to me, is introduced for the purpose apparently of pillorying me before America as a great rascal.

THE LORD JESUS CHRIST WAS CRUCIFIED BETWEEN TWO THIEVES, AND I AM CRUCIFIED HERE BETWEEN FOUR.

The poor, miserable man named Schlatter, an insane, spiritualistic shoemaker, who spent much of his time, poor fellow, through his hallucinations, in prison, is selected as one. His story is one of the sad things of life. He declares himself to be Christ and thus tries to steal His glory.

Secondly a man named Schrader, who, Dr. Hillis asserts, is a horse thief and a bigamist. With these two on the one side and Theosophy with the filthy Mme. Blavatsky and Mme. Besant, and Christian Science with the shameful Mother Eddy on the other side, he has been pleased to endeavour to crucify me.

Friends, I have had a great deal of fun over this, but I am also aware of the fact that there are no doubt many in this city, in this state and country, and in other places where this sermon will reach who will suppose that this is a correct description of John Alexander Dowie, and for their sakes, not for yours or for mine; but for their sakes, I will take it a little seriously for a few minutes.

Now, first of all, Dr. Hillis is so crassly ignorant, even of my personality and of my history that he does not know that I am not an Englishman.

A SCOTCHMAN IS NO MORE AN ENGLISHMAN THAN A GERMAN OR AN IRISHMAN.

We have maintained our national character, and we have imposed it to a large extent upon England.

The nation to which I belong has provided England with its Royal House, has provided England with many of its greatest statesmen, none standing greater than Mr. Gladstone, the son of a Scotch merchant, born in Leith. Applause.)

I venture to say this that we have no reason to be ashamed of our native land, and when I want to be quoted as to my native country, let me tell you it is grand old Scotia, and that I was born in Edinburgh, which in my humble conception is the grandest city in the world.

Chicago is not in it with Edinburgh, and has yet to win its historic place. But "Edina, Scotia's darling seat," is the Queen City of the Earth in every true Scotsman's heart. (Applause.)

It is not famous for stock yards and pork packing.

It did not eat five million pigs last year, and it is not famous for the most scurrilous and infamous and detestable press that ever cursed a country.

It is not famous for ministers who stand up in the pulpits and impose upon their people quotations from Ecclesiasticus, as if they were quoting from the Bible; but it is famous for large-brained, fair-minded men who when they do fight, fight in the light and fight for God, for truth and for humanity. (Applause.)

Dr. Hillis is imprudent, and he is impudent, and he is a nasty little boy who wants slapping (laughter) for his impudence.

A BRIEF AUTOBIOGRAPHY.

I will give you a little of my autobiography, and I am not ashamed of what God has wrought.

I was born in Edinburgh nearly 50 years ago.

Next May 25 I will be 50 years of age.

I earned my own bread from my 14th year, and was brought up in the academies of Edinburgh.

I went with my father, who is on this platform, to Australia.

I plunged into business, and within a few years was the resident partner's confidential clerk in a firm doing $2,000,000 in open goods, every invoice of all these imports passing through my hands.

Soon after that I became the financial manager with a partnership interest, small then but larger to come, in another firm; and though I say it, I do not boast of it, I had the confidence before I was 21 years of age of men in the largest lines of business, and was myself handling large concerns.

At that age I consecrated myself to the ministry, and my money, hardly earned, and my time. With my father's cooperation I studied privately and then returned to my native city, Edinburgh, in the University of which I studied for some time.

I have the honor, therefore, of being a Scotchman trained in academical, in business and in university life, and when I returned to Australia my brethren in the Congregational body within three short years gave me the honor of placing me at the head of possibly the most important charge in the entire denominational body—famous for its big heads, some people think, and, after all, there is something in those heads, too.

FORMERLY CONGREGATIONAL PASTOR.

I was the pastor of the Newtown, Sydney, Congregational Church, which gave me the opportunity of ministering to the professors and students of Camden College, the only Theological Seminary of the Congregational Churches in Australia, which brought me into close touch with many of the ablest men in the great University of Sidney, a city of more than half a million people. That was my third pastorate, and I held it when I laid down my denominational connection to give my life to a world-wide work for God and for humanity.

I had the honor of being at that time the leader—so Sir Alfred Stephens, the Lieutenant Governor and Chief Justice for 29 years, called me in a public meeting,—the leader of the Social Reform Party.

I was offered by Sir Henry Parks the portfolio of Minister of Education in his government, and I could have been, he said, Premier within a few years, if I had only given myself to politics.

SUCCESSFUL PUBLIC WORK.

I helped to mould public opinion, and helped to create

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legislation in my own land, and was frequently chosen to do important public work.

For instance, the Liberals of Sydney once appointed me in company with Sir Henry Parks and the Editor of a Sydney daily paper, to draw up an important document addressed to the Right Hon. W. E. Gladstone. This document was one of great importance at a time when the foreigh policy of the Tory party under Benjamin Disraeli, Earl of Beaconsfield, had strained the loyalty of Australia to the mother country.

On another occasion I was supported by the Protestant ministers of all denominations in Sydney in answering a famous address of Archbishop Roger Bede Vaughan, and when my address appeared in pamphlet form, it brought me kind commendation from the late Mark Pattison, Master of Lincoln College, Oxford, and from Mr. Gladstone himself. The largest hall in Sydney was filled to overflowing with the leading men of the land when this lecture was delivered, and it was the first gun fired in a battle against Roman Catholic supremacy in educational matters, the final result of which was the taking away of all grants to denominations from the public treasury and the establishment of a National Compulsory, and Free Educational System for all the people.

No man would have had the impudence to produce this paragraph in Australia. He would have been laughed at from Gulf of Carpentaria to the Gulf of St. Vincent. He would have been laughed at as a fool who did not know what he was talking about, and would have been pitied for the results that would have happened when he fell into my hands. (Laughter.)

DR. HILLIS PARTIAL.

Dr. Hillis ought to be better informed.

It was his duty not only to find that Schlatter had been a shoemaker, and the spiritualistic Schraeder a horse thief and a bigamist, but why did he not tell Chicago what I had been?

He did not dare. He wanted to paint me as some naughty little, ignorant boy does, with a bit of burnt cork and a piece of white paper, and having drawn the picture to his satisfaction, he says, This is Dr. Dowie. (Laughter.)

Now, I must be pardoned for these biographical details, but Dr. Hillis has made them necessary.

Let me tell you another thing.

For many years I was the President and the Founder of the International Divine Healing Association, and it is a piece of impudence on Dr. Hillis' part to insult those who are my correspondents and colleages and friends in this work all over the world, by calling them a pack of ignorant and credulous fools.

PRESENT RESPONSIBILITIES.

I am also the General Overseer of the Christian Catholic Church, which has tens of thousands of sympathizing friends in and around Chicago, and we have sat down at our Monthly Communion with nearly 2,000 communicants at one time in the Auditorium.

I am the editor, proprietor, printer and publisher of LEAVES OF HEALING, a weekly paper with thousands of subscribers in all parts of the world, and God is blessing our little White Dove, of which we have no reason to be ashamed.

My position entitles me to courtesy, and the recognition of my ministry.

And it is an insult to the intelligence of Chicago, for, while Dr. Hillis, last fall, last winter, last spring, was speaking in the Central Music Hall to less than a thousand people, he knows that I was speaking every Lord's Day, for six consecutive months, to from three to five thousand in the Auditorium in Chicago. (Applause.)

He knows he lies when he endeavors to present me as an ignorant fool.

CHARACTER OF DR. DOWIE'S HEARERS.

I will tell him that in this immense audience in the Auditorium there were sometimes as many as 200 ministers, theological students and doctors present.

I will tell him that on one particular Sunday I preached —(Dr. Speicher knows)—we had to provide 60 tickets for the theological students of the McCormick Theological Seminary.

I will tell Dr. Hillis what he ought to know that the Rev. Dr. Adams, the Editor of the Chicago *Advance*, indorsed the mission, and spoke of it in the highest terms that any man could write, saying that the astounding facts we were producing upon that platform of God's mighty power in Chicago were a greater fact than Chicago itself. (Amen.)

I will tell him what he ought to know that the Rev. Dr. Severinghaus, the editor of the *Lutheran Church Friend*, in the teeth of his own denomination's attempting to censure me, came right out with a leading article, in his own editorial columns backing up the mission and declaring it was a mighty work of God. (Amen.)

I will tell you more, that there is not one week in which there are not from 20 to sometimes 40, 50 and 60 ministers in this audience, and I could find a number to-day.

I have as my guest a distinguished missionary from Fenchofu, China, who is sitting in this audience now, belonging to the American Board.

I have had editors, I have had Senators of the United States, I have had Congressmen, I have had doctors and their wives, I have had the closest relatives of Presidents of the United States as my guests in Zion Home, and it is a piece of downright, low, impudent cheek upon the part of Dr. Hillis to insult my guests and my friends (applause), the kind of thing you would spank a boy for. (Laughter.)

THE PEN PORTRAIT FALSE.

The next thing.

His very attempt to describe my personality is a lie, and he knows it; or, if he does not know it, then he is a fool, for a man that draws a description of another man who is in the same city as himself, should do so correctly. He can easily inform himself, for I speak publicly in this place several times a week, and at times when he is not speaking, for he is one of those gentlemen who confines himself to strictly one line; his prodigious labors make it impossible for him to do more than what they say some hens do, they lay one egg (laughter), and this gentlemen takes a whole week to hatch one sermon.

Now, inasmuch as I sometimes deliver 20 in a week, he might have come to see me before he attempted to describe me.

What a farce it is to describe me as "a man of powerful physique."

Well, I am not a babe, (laughter) and I do not think my physique is of the weakest; and it is quite equal to giving him a proper handling to-day. But there is nothing extra about my physique.

"An enormous chest." Well, I am willing to admit that my chest is about 42 inches wide, and that must seem very large to poor, little Dr. Hillis. (Laughter.)

"And virility." Well, I did not know it was a crime to be a man and to have virility. Thanks be to God I have got virility, and the man that has not got it has lost his manhood because of his secret sins. (Amen.)

I do not know whether Dr. Hillis has, but he is a fool to charge it as a crime that I have a good pair of lungs, and have got virility and a good physique. But he wants to make it more than that; I am a "Giant."

Well, I measure 5 feet 5½ inches in height, and some folks say that I am nearly as broad as I am long. (Laughter) To make a giant out of an undersized man is a perfect piece of absurdity.

"When this great, sleek, sturdy giant rises—

Now, if anybody has come here to-day expecting to see a giant, how disappointed they are. (Laughter.) My friend, Dr. Bell, of Boston, when I first met him in his own city, stood back and said, "Well, Dr. Dowie I am so glad."

He had been my correspondent for years. There was a look of amusement upon his face.

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"I am so glad to see you doctor," I said. "What are you smiling at?"

"Well," he said, "I will tell you. I am smiling at the difference between you and as I conceived you. I expected to see a great big six feet and a half red-headed Scotchman." (Laughter.)

"Well," I said, "what do you see? You see a little man something like Zaccheus."

AN ANECDOTE.

Once I overheard a person who was going to hear me preach say to one of my people, "Oh I am on my way to hear your great Dr. Dowie."

"Hush," said my friend," "that is him," pointing to me.

"Why, that little man Dr. Dowie; I have been looking at him and wondering who he was, but—well I did think he was bigger."

All this was said in whatshe supposed was a whisper.

Shortly afterward my friend introduced me to this lady and I said, "Madam, did you ever hear Dr. Watts' lines about himself when he overheard one speak of his small stature:—

"Were I so tall to reach the pole,
Or mete the ocean with a span,
I must be measured by my soul,
The mind's the measure of the man.

"Ah," she said, "you overheard me."

I hope I do not do any damage to myself by letting my foreign readers know, but I am quite willing to let them understand that if they come to Chicago they will not see a man who is either a great, sleek or sturdy giant; but as far as his personality is concerned, they will see a small man.

"BODILY PRESENCE WEAK."

They will see a man considerably under the middle heighth who, has, by the grace of God, a healthy constitution, a bald head and bandy legs. (Laughter and applause.)

I may as well tell you, if you do not know it that this is the traditional description of a far greater man than I shall ever expect to be; it is the traditional description of the Apostle Paul himself.

He was only a small man, so the book of Paul and Thecla says, under sized, with a bald head and with bandy legs; but he had what I can not pretend to have. He had, said Onesiphorus, who writes of him in that doubtful book, "a countenance which sometimes was like the face of a man and sometimes like the face of an angel." Paul's power did not depend upon his being a giant; but I am sure that it lay in something more glorious—his union with God in Christ.

I want to say this, if Dr. Hillis' intention is to show that by my magnetism and mesmerism I am doing these works, then he is a very foolish person.

Why, if it was magnetism, or mesmerism, or what you will, I would soon be exhausted.

"ALL THINGS THROUGH CHRIST."

I lay these hands sometimes 70,000 times in one year upon the sick.

I see, as you know, regularly, nearly a thousand persons, at the least, every week and sometimes 1,500, and sometimes 2,000.

I labor in my office and in my home, and in this place on an average 18 hours out of 24.

I edit the LEAVES OF HEALING and care for its business interests, and the whole business interests of Zion pass through my office.

I teach the sick in large numbers in Zion Home three times a week, and often take morning and evening prayers.

I speak here, and am often continuously engaged from three o'clock until ten o'clock at night several times a week.

In addition to this, I manage a correspondence with all parts of the world, and keep eight clerks, four of them expert stenographers, constantly engaged, and have a household of about seventy persons all told, etc., etc., etc.!

I will tell you this, the magnetism, the mesmerism, that a man would exercise in doing all that would leave him a dead man in less than six months.

But the fact is this, that after prayer, after pouring out all my strength, and going through long nights of toil, I am stronger than ever.

I left this place last Tuesday night, having been laboring all Sabbath, all Monday, all Tuesday, right through Tuesday night, until 9 o'clock. I returned to Zion, took there a little evening repast, went into my office, and Mr. Dresser knows I laid down my pen at a quarter to five on Wednesday morning.

Mr. Dresser:—"I was with you until one o'clock, and you had then written no editorials. When I got up a little after five, Brother Stern gave me your editorials all completed, and said you had just gone to bed."

Friends, magnetism and mesmerism will not account for it.

Had I possessed magnetism merely, and not

THE POWER OF THE HOLY GHOST,

I would have been completely exhausted and dead years ago. Of the Spirit's power Dr. Hillis has no conception. From the beginning to the end of his discourse He is never recognized, nor have I read of Him in any of his discourses, and I do not know whether he believes that God the Holy Ghost has any existence. I have not read many of his sermons I will admit, for I have no affection for chasing soap-bubbles, (laughter) and these intellectual soap-bubbles have no charm for me. To mix up a lot of so-called intellectuality, and then produce a sermon like that where blind Homer, Ulysses, Longfellow, Bryant, Darwin, all appear, with a little bit of himself—is an absurd sort of business. (Laughter.)

That kind of thing has no attraction for me, but I will say this: I will tell Dr. Hillis that he might have learned something regarding the Holy Ghost in the Shorter Catechism of the church to which he is a disgrace—the Presbyterian church.

A WORD FOR THE SHORTER CATECHISM.

However I may differ with the Presbyterians, there is one thing, in the shorter Catechism they have got a magnificent body of doctrine.

I remember when one of my Professors in Edinburgh was asked to sign the Confession of Faith, Prof. Blackie, my professor in Greek. He had come down from Aberdeen to be the great Professor of Greek, which he afterwards became in Edinburgh, and Mr. Kennedy, the Registrar of the University, came to him with the Confession of Faith to sign before he could come into the chair. So this Mr. Kennedy said to the Professor, "That is the Confession of Faith."

"The Confession of Faith; what have I got to do with that?"

"You have got to sign it."

"Ah! I came to this University to teach Greek; I did not come to teach Presbyterian faith."

"But, Professor, you cannot take your chair until you sign that Confession of Faith."

And he said, "How can I sign that?" Everybody knew he was very loose upon some points. (Laughter.)

"Well, you cannot take your chair until you sign it."

"Well, now," he said, "Mr. Kennedy, what does it mean to sign it?"

"Well, it means this, that you are to sign that Confession of Faith, and say that it contains what you believe."

He replied, "I will do that quickly. Give me a pen." Then he sat down, and he wrote,

"John Stuart Blackie." But as he did so he said, "This contains all that I believe, and a great deal mair." (Laughter.)

Now, I have no trouble with the Confession of Faith, and it contains all I believe and a great deal mair: and the only thing about it is the "great deal mair"—especially when it wants me to believe the eternal reprobation of unbaptized infants, and in the foreordination to damnation of people without any possibility of Salvation. I will not believe it. I will not believe it, and I told my father that when I was a little fellow. (Laughter.)

Now, I want to say this,—discussing then this offensive

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attack upon my personality—that Dr. Hillis has greatly erred, and has dishonestly represented me to Chicago, and this country as far as he can, ss some poor, ignorant, miserable, mesmerizing, magnetizing, avaricious and weak man.

That is not John Alexander Dowie, is it?

Audience:—"No!" with a thunderous unanimity.

Dr. Dowie:—Well, we will go on; we will take some other points.

HE SAYS THAT I TRADE UPON MEN'S CREDULOUS IGNORANCE.

If there is anything that distinguishes our ministry, it is the extraordinary length to which we are constantly teaching, with a view of removing ignorance.

Then he says,

"By insisting that the sick shall pay before the healer prays, a large fortune has been amassed, though death has not been averted."

Now I am going to brand that as an infamous, unfounded lie! I will ask you this question, friends: There are, as nearly as I can tell, about fifteen hundred persons in this building, as many as this building can contain, and in fact we are overcrowded now, even on this bitterly cold winter day.

HUNDREDS TESTIFY TO THE TRUTH.

Now, listen, I will ask you a question, and I will ask you to be honest, and to give the answer to Chicago and the world. All of you with whom I have ever prayed, please to stand to your feet. [Hundreds rose.]

A brother:—"I cannot stand, Doctor, but I will hold up both hands."

Dr. Dowie:—Now if the reporters will glance over this audience they will see that I have prayed with four-fifths of this audience.

Sit down. I will ask you with whom I have prayed—at least nine hundred persons present now—did I ever ask you to pay me one cent?

(Unanimous shout of "No!" from the audience.)

Did I ever ask you to pay me one cent before I prayed with you?

Audience:—"No, sir."

Dr. Dowie:—Did I ever ask you to pay me one cent after I prayed with you?

Audience:—"No."

Dr. Dowie:—Have I ever asked for any payment for any of my services to you?

Audience:—"No."

Dr. Dowie:—Do you know any one from whom I ever asked payment?

Audience:—"No."

Dr. Dowie:—Those that do know, say Yes.

[No one answers yes.]

I will ask again: Do you know any one from whom I ever asked payment? Say Yes or No.

Audience:—"No."

Dr. Dowie:—Now friends, I will go further, and I will tell Dr. Hillis this, that I will guarantee to place in his hands, on your behalf, one thousand dollars, if he will find one person whom I ever asked to pay me before I prayed with them, or after I prayed with them, or at any time. Are you willing to back me up in that offer?

Audience:—"Yes."

Dr. Dowie:—You will find the thousand dollars. (Laughter.)

Audience:—"Yes."

Dr. Dowie:—All right; you are quite safe.

I brand this as the most detestable lie of the whole thing.

AN INDIVIDUAL TESTIMONY.

[Addressing a gentleman who sat near the platform.] Miller, are you healed?

Mr. Miller, rising to his feet:—"Yes, Doctor."

Dr. Dowie:—Were you instantly healed?

Mr. Miller:—"Yes."

Dr. Dowie:—Could you walk immediately after I prayed with you?

Mr. Miller:—"Immediately, without any pain."

Dr. Dowie:—What was the matter with your leg?

Mr. Miller:—"I had disease of the bone."

Dr. Dowie:—Did I ask you to pay me before I prayed?

Mr. Miller:—"No."

Dr. Dowie:—Did I ask you since?

Mr. Miller:—"No; never asked me."

Dr. Dowie:—And you are now able to go to work?

Mr. Miller:—"I was working in three days after I got the healing."

Dr. Dowie:—And the surgeons told you that your diseased leg would have to be cut off?

Mr. Miller:—"That is what the doctors told me."

Dr. Dowie:—And if I had asked you for any money, had you any to pay me with?

Mr. Miller:—"No." (Laughter.)

Dr. Dowie:—But by the good hand of the Lord you have been able to earn some since?

Mr. Miller:—"Yes."

Dr. Dowie:—Did I ask you for that?

Mr. Miller:—"No."

Dr. Dowie:—I happened to notice our brother; he was healed just in a moment like that. [Snapping his finger.] Thank you, Brother Miller. I can go around the whole room, but what is the use of going? I could ask every one the same question.

DR. HILLIS BROUGHT TO ACCOUNT.

Dr. Hillis knows he lies! or if he does not know, he ought to know, and therefore he is responsible.

He is like a madman that casts fire-brands, arrows and death, and says, "Am I not in sport?

God will require that lie at his hands, for having thus defamed His servant.

When he stands before the great White Throne I will be there, and at that Throne of God, if he has not repented, I will be a witness that he lied. It is written,

"And all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death."

And I tell Dr. Hillis that if he does not repent of that lie, and confess it, he will go to hell for it.

And so will the responsible person in the *Inter Ocean* that publishes it. (Applause.) And that is not the first lie the *Inter Ocean* has told concerning myself and God's work in Zion.

A voice:—"Not by a hundred thousand."

Dr. Dowie:—Last year I bowled the *Inter Ocean* out in all its lies. If it wants to have that fight again, I am willing to have it any time. I never shrink from a fight with the devil. I am always happy, but I am never happier than when I am fighting the good fight of faith.

Now that lie is nailed, Dr. Hillis, and you will go to hell for it, unless you repent.

THE NEXT STATEMENT IS

"The sorrow and death of some of those who have been deceived by this man forms a tale of piteous woe."

I want to brand that as another lie. I will ask you if you have ever been deceived by me? Say yes or no.

Audience:—"No."

Dr. Dowie:—I will ask you, Do you know of any one that has been deceived by me?

Audience:—"No."

Dr. Dowie:—I will ask you if you know of anybody whose relatives have died in the Divine Healing Home who have "a piteous tale of woe" to tell?

Audience:—"No."

Dr. Dowie:—Have you ever seen this "piteous tale of woe?"

Audience:—"No."

Dr. Dowie:—Have you ever heard of it?

Audience:—"No."

Dr. Dowie:—Has it ever been published to your knowledge?

Audience:—"No."

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COMPARISON OF DEATH RATES.

Dr. Dowie:—I will tell Mr. Hillis that from June, 1893, until this present time, nearly three and one-half years—that in all the Divine Healing Homes, Nos. 1, 2 and 3, and in the Zion Home now, within these three and one-half years we have received about eight thousand guests, as nearly as I can tell, and the entire death rate for the whole period is only eight. Is that right, Doctor? [turning to Dr. Speicher.]

Dr. Speicher:—That's right."

Dr. Dowie:—Eight out of eight thousand in three and one-half years. One in the thousand.

The death rate of the Mercy Hospital is, I suppose, the lowest of any hospital in this city, and that is 100 to the thousand. The death rate of Zion is one to the thousand.

And where are the "piteous tales of woe?"

I do not know, I never heard of them, and I will tell you this, that Dr. Hillis cannot produce, and that the *Inter Ocean* cannot produce; and I challenge both of them, and all the wide, wide world of men and women to produce, one single person who has a "piteous tale of woe" to tell of my having deceived them or their relatives who have died in our Homes.

I brand this as a lie made out of whole cloth.

Dr. Hillis, listen to God's Voice, saying,

"ALL LIARS SHALL HAVE THEIR PART IN THE LAKE THAT BURNETH WITH FIRE AND BRIMSTONE: WHICH IS THE SECOND DEATH."

and I again warn you that you will go to hell unless you repent of that lie, and so will the responsible person in the *Inter Ocean* unless he repents.

Now this man says that I have been guilty of thus deceiving the people, and

"MAKING AN ENDLESS CHAIN FOR AVARICE,"

and that all the people who thus fall into my hands are powerless to escape from my clutches.

Now, friends, perhaps this attack was made in part to draw out from me what my financial position is, but "in vain the net is spread in the sight of any bird."

I will only tell you this that by the goodness of God I have been enabled in three years and a half to build up Zion to what it is to-day.

I found at the end of the World's Fair that the branch of the Association of which I was president had come to financial grief; that it was unable to fulfill its engagements.

I took up personally engagements to the extent of $8,000, and I paid every cent of them, thank God. (Amen.)

I undertook to build Zion Tabernacle No. 1, and I built it, and I paid for it.

I undertook to alter this place into Zion Tabernacle No. 2, at the cost of thousands of dollars and by the grace of God, I did it, and I paid for it.

I undertook to get together a printing plant for God's work, and by the grace of God I have a very pretty and complete printing office and electrotyping plant, and by the grace of God, I paid for Zion Publishing House and established it at a cost of many thousands of dollars.

I have undertaken to print a paper, and print tracts, and have spent, within two years and a half, more than forty thousand dollars in printing, and by the grace of God, I paid for it.

I have undertaken Zion Home, in the center of Chicago, made improvements costing many thousands of dollars, agreed to pay $25,000 a year rent, etc., and by the grace of God, I have paid my rent up to date and every cent of the improvements, etc.

I have undertaken to remove the interior of a building, and have paid for it, and I have undertaken now in the name of the Lord, and of this people, to reconstruct that interior at a cost of twenty thousand dollars, and by the grace of God we shall pay for it and it will become Zion Tabernacle No. 3 in the heart of Chicago, a blessing to the people and a terror to Dr. Hillis. (Applause and Amen.)

I can tell you this. John Alexander Dowie and Jeanie Dowie have taken money that was theirs alone, in thousands, and thousands, and thousands of dollars, and put them into this Mission.

WHERE DR. DOWIE INVESTS HIS FUNDS.

We have been the biggest givers to this Mission of any, and we thank God for the privilege.

My own colleagues around me have been givers—one on this platform giving a thousand dollars, and others giving according to their ability and the poorest among us rejoicing in giving what they can; and without telling what Zion's financial condition is,—which is not the business of impudent Dr. Hillis, nor the business of the impudent *Inter Ocean*, but which is our own personal business,—I rejoice to tell you that so far Zion's financial position is good, and that it stands, according to many business-men, A1 in the city of Chicago. (Amen and applause.)

Thank God for it; we ought to thank God for it, and we praise Him.

But if Dr. Hillis wants to say that I have acquired a large, personal fortune, he is simply a liar—an absolute liar! What I have I hold for God, and for this work, and what has been given, and what I have given has gone into, and is continuing to go into the various forms of this work in this, and in many other lands.

That is all the *Inter Ocean* will be favored with just now. (Laughter.)

FACT VERSUS FICTION.

As to the closing charge, why so far from my endeavoring to exercise any personal magnetic influence, I am sorry to say that I am about the hardest man to get an interview with in Chicago.

Personally I have so little time, that I am compelled to to limit my services to public occasions, and to the healing room where seventy persons can be seen at a time, and I am absolutely unable to give any minute personal attention, except in the extreme cases that come into Zion Home. I constantly minister to the poor in far greater numbers than to the rich.

AN INDIVIDUAL EXAMPLE.

For instance, on Saturday night, a poor, sick woman was carried by one of our people into Zion Home, a most hopeless looking case. They telephoned to me during the day, and, although I was overwhelmed with work, when I ascertained the nature of the case, sitting in my room, I answered back, "Bring her down."

She was brought down through the cold, bitter day yesterday, eager to come, but dying if she did not get the healing—in great agony. God healed her. She was immediately able to eat, and we gave her a room and took care of her, without receiving one cent of money. I cannot do as much of that as I wish; but I do all I can. She is getting her strength again in Zion, and that is the way I feather my nest.

Now there are many rich that send for me. I do not go to them; they have got to come as the poor do. I can tell you this and everybody knows it, that I am constantly refusing offers, attached to which there are often as large considerations in money as I choose to name.

I have at this moment from Royal Courts in Europe, and from dignitaries of great nations, letters, inviting me, and even entreating me, if it is possible, to come to their help at once.

I HAVE SAID YOU CAN COME TO CHICAGO, BUT I CANNOT COME TO EUROPE.

I have vowed to God to fight this battle out in the midst of this great, big, dirty, filthy, stinking, tobacco-reeking, disease-breeding, pork-eating people.

And I am going to do it; because God requires it, because my conscience demands it, and because there is a company of people here who want to do right.

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THE PRESENT OUTLOOK.

And by the grace of God we are going to make it a cleaner city, (Amen) and throngh it to reach every part of Europe.

I have refused, and I am steadily refusing, requests from Africa and Asia, as well as from Europe, and everybody that knows me knows that money cuts no figure, and that when money is offered to me for prayer, I refuse both the money and the prayer, telling people that they must not insult me by imagining that I do so much praying for so much pay.

I pray for money for God's kingdom to be extended, and as I daily bow my knees I say, "My God and Father, Thou knowest what Chicago needs, and Thou hast put me here."

And I am asking from God a million dollars, and I am going to get it too, (Amen) because the work needs it.

I might tell you something more, but I do not intend to enlighten the *Inter Ocean*. (Laughter.) That is our business, but we will electrify them one of these days. We have electrified them quite considerably, and the next onward move of Zion after this New Tabernacle has been in operation for some time will electrify the whole country. (Amen.)

Now, we are not boasting anything. We have very little desire to talk about what we are going to do. We would rather *do* than talk. In regard to the whole matter of the suggestion that I am piling up a personal fortune—I will tell you what I am doing, I am pouring it into the great vortex of Chicago, and I do not doubt but what God will give it all back to Zion, and will enable us to carry out the plans that we have had for years.

A POSSIBLE REASON FOR THE ATTACK.

Perhaps it is here that you can see the real root of the whole of this attack,—*envy of our success*.

When Jesus stood before Pilate, the shrewd Roman Procurator saw beneath all the pretenses of His priestly enemies. When they cried out, "We have no king but Cæsar," he knew they lied.

He knew that they were rebels against Cæsar in their hearts when they cried out, "If thou let this man go, thou art not Caesar's friend."

He knew they were writhing under the Roman power, and did not have an atom of loyalty to the Roman Emperor in their deceitful and envious hearts. He saw why they wanted him to crucify Jusus. They were too great cowards to stone Him themselves; but they called upon the secular arm to do it. You will remember, he put a test to the people, and he thought that test would enable him to get rid of the responsibility of the death of Christ.

He set before them a murderer, and he set before them Christ.

He said, "Now here is Barabbas, the robber and the murderer, and here is Jesus the blameless Son of God, who will ye that I shall release unto you? I will release one or the other." Why did he say that? Because, it is written, very suggestively,

"He knew that for envy they had delivered Him."

It was for envy, and they cried out, "Barabbas."

AND DR. HILLIS WANTS ANYTHING AND EVERYTHING BUT JESUS AS THE HEALER.

He will talk respectfully of Christian Science, which is essentially immoral in its principles, or rather its want of all moral principle, being permeated with deceit and falsehood; which denies the divinity of Christ, and the trinity of God; which denies the Atoning Sacrifice, and the inspiration of Scripture and is wholly heterodox.

He passes lightly by the poor deluded Schlatter, or Schraeder, or Mme. Blavatsky, or that filthy woman Mrs. Besant, whose dirty, filthy books caused her with Charles Bradlaugh to be imprisoned in England; books that she now confesses did more damage than tongue can tell, and she has retracted them.

But, oh what horrible seas of crime she is responsible for. She taught women to destroy their own offspring, and made a science of murder.

Yes, he has soft words for Mrs. Besant, the murderess; he has kind words for the filthy, immoral, and anti-Christian Christian Science; he has soft words for the thief and the bigamist, Schraeder, but he has no word for me, excepting one of envy, and of lying.

I take it as an honor that I am permitted to be crucified for my Lord between these thieves but I say this: Oh, you poor, ignorant, miserable wretch, know this, that

FOR THIS GOD WILL CALL YOU INTO JUDGMENT.

The days are fast speeding on, and time is telling; God's work goes forward, and will not stop.

But ere I close, one word more.

They are only the "ignorant and the credulous," he said. who testify to their healing.

I said a while ago that was an insult to our audience in the Auditorium, and the people there; but as I look around these walls, I see the outward and visible signs of an inward and invisible faith exercised through the grace of God, not only by the humble and the poor, but by the educated and rich. Thank God that the humble and the poor are blessed; thank God that these doors have ever been open to them; thank God that the common people heard Christ gladly. But I want to say this, that

THIS MINISTRY IS COMMANDING THE ATTENTION OF THE MOST CULTIVATED MEN AND WOMEN IN AMERICA, AND IN ALL PARTS OF THE WORLD.

See? Do you see yon dark piece of canvass hanging on the west wall of this Tabernacle. You can see it is a cot, a stretcher. I will tell you the story of that.

Is there any name in your political history that shines brighter than that of Abraham Lincoln?

Audience—"No."

MISS AMANDA HICKS, COUSIN OF ABRAHAM LINCOLN.

Dr. Dowie:—Abraham Lincoln's full cousin, Miss Amanda Hicks, a bright, intellectual lady, Principal of Clinton College, Kentucky, was carried up dying upon that stretcher four hundred miles when she had a cancer that Dr. Owen of this city could not even touch with his knife.

One of the richest men in America said he would pay Prof. Senn anything that he chose if he would take the cancerous mass out of her, and save her life.

She was carried on that stretcher from her College into a Pullman car at Clinton; brought out again on that stretcher, at the I. C. R. Central Depot, carried into an ambulance, went to a certain house in Ellis Avenue; from thence she was carried to Divine Healing Home No. 3, and there the woman that was full of cancer and suffering untold agony was instantly healed; rose up the same night, and in a short time every particle of the cancerous tumor passed out of her. Within a week she went back to her college: she went from thence to Europe; did six hundred miles of tricycling in Italy and France and England, and she is back to this country teaching in the college at Creal Springs in this State. Is Miss Amanda Hicks an ignorant woman?

Audience:—"No."

Dr. Dowie:—Do I want to go on? I do not need to. There is a doctor's diploma that hangs yonder.

MISS FANNIE LAW, DAUGHTER OF ONE OF CINCINNATI'S MERCHANT PRINCES.

There is the brace of Miss Fannie Law, one of the brightest young ladies in the best society in Cincinnati. Are you going to call her father, one of Cincinnati's merchant princes an ignorant and credulous man?

There are bankers sitting in front of me; there are merchants; there are lawyers; there are men that are just as sound and clear-headed as you will find anywhere.

MR. O. F. LONG, ENGINEER OF THE NORTHWESTERN "LIMITED"

Here is a man who has run an engine [Referring to Mr. O. F. Long] on the Northwestern Line as a locomotive en-

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gineer for thirty-one years. How many years have you been a locomotive engineer?

Mr. O. F. Long:—"Forty-three years."

Dr. Dowie:—He has been a locomotive engineer for forty-three years, and he runs the "Special," and when he gets upon that, and opens the valve they have confidence that Long can see them through to Clinton.

Mr. O. F. Long:—"Every time." (Applause.)

Dr. Dowie:—And he is no fool. (Applause.) I am sure his wife is not. You ought to hear her talk. (Laughter.)

Mr. Marsh:—"Bring her out."

Dr. Dowie:—Oh, she would talk too long. You have all heard her, but her story is wonderful.

Now friends, I am almost sorry I have dealt with this seriously. I did have lots of fun over it, and now I will have lots more; but it is pitiful that a man shall have to stand up in this city, and answer such a mass of infernal lies coming from the Central Music Hall pulpit, which is supposed to be representative of the highest intellectual expression of Christianity.

I think he has left out both the Christianity and the intellect.

He could not find anything in the New Testament, and he could not find anything in the old, so he had to go away to the Apocrypha.

The fact of the matter is, I sometimes think the fellow himself is apocryphal; (laughter) that the whole nature that he has is an anachorism, and I can tell him, and I can tell his backers in the press, "though hand join in hand," though Wm. Penn Nixon, and the Christian Scientists of the *Inter Ocean*, and the Theosophists, and Joseph Dunlop, that prince of liars,

"Though hand join in hand, the wicked shall not be unpunished."

I have lived to see Joseph Dunlop, the liar who attacked us so persistently in the Chicago *Dispatch*, under sentence to prison by the Federal Court for two years.

I have lived to see a number of things, and I believe that I shall see my desire upon mine enemies; for God has said,

"Unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth, and grow up 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 shall do this, saith Jehovah of hosts."

I hear the ashes crunching of the Central Music Hall pulpit.

I hear the ashes crunching of the accursed *Dispatch*, *Inter Ocean* and *Tribune*.

I hear the ashes crunching, and they are being heard from shore to shore.

We seem to be a feeble band, but we are God's own, and Zion will plant its flag, not only where it is planted in victory over the City Hall, and that miserable little Mayor Swift; (laughter) not only over the County Courts, but

ZION WILL PLANT ITS FLAG ON THE CAPITOL AT WASHINGTON. (APPLAUSE.)

For the flag that we carry is the flag of the King of Kings and Lord of Lords, and one day His flag shall float over the Capitol of every Republic, and of every country, and God hasten that day. (Amen.)

Until then we will fight on! and *fight on!!* AND FIGHT ON!

And if every tile on every roof in Chicago were a devil, we will fight on, (Amen) and there are not devils enough in hell to keep us from fighting. (Applause.)

You pitiful simulacrum coming up out of the night, the Lord God have mercy on you.

I am only sorry that I have spent so much strength in killing a blow-fly. (Applause and laughter.)

Dr. Dowie at this point resumed the regular order of testimonies, which were begun in the morning and continued in the evening.

A report of these testimonies, will be published in the next number of LEAVES OF HEALING.



NEW ZION TABERNACLE

IN THE CENTER OF CHICACO.

ZION HEARD AND WAS GLAD."

We are able to announce that we have secured a New Tabernacle for Zion, and we here present our readers with a beautiful picture of the building.

It is situated close to the center of Chicago, on Michigan Avenue, (Nos. 1621 to 1633) near 16th Street, within half a block of the First Regiment Armory, one of the great buildings of the city.

It is within a few minutes' walk of ZION HOME, which is on Michigan Avenue and 12th Street.

It is within easy reach of all parts of the city and suburbs, being surrounded by lines of communication, and is on one of the finest and quietest Boulevards of Chicago, an Avenue more than ten miles long.

The Illinois Central Railway Depot at 16th Street, the Cable Car Street Railways on Wabash Avenue and State Street, the Elevated Railway between these streets, and the Cross-town Car Line on 18th Street, environ the new location on three sides at distances of from one to three blocks.

The building now erected is a Large White Stone Church, of massive architectural design, and of most imposing appearance. It is 133 feet long by 93 feet frontage, is high in the roof, and is very substantial and strong in every way.

It is situated on a lot 163 feet by 128 feet, and is set back 30 feet from the Avenue, which portion is paved with stone, leading up to a high-arched entrance.

It was occupied as a Church for a few years, known as St. Paul's, but was abandoned by its congregation, who moved further south.

But it will require complete renovation and many additions to its interior arrangements in order to suit it for our purposes, so that it may accommodate an audience of, at least 4,000 persons.

Possession will be taken, it is expected, not later than November 1st, but it will take some time, possibly about two months, to prepare the building.

We hope to open Zion Tabernacle No. 3, therefore, about the beginning of 1897.

Estimates of the cost of alterations, new seats, lighting, cleaning, etc., have been made, and we think that it will require fully $20,000 to effect the needed improvements.

Large as this sum is, it is much less than would be required to provide accommodation by building a suitable place in a central part of Chicago, and it leaves us absolutely free to pursue our plans for our permanent ZION TEMPLE on a larger scale outside of the city.

Meanwhile, we are laying the foundations of a great work for the Christian Catholic Church and the Divine Healing Mission which are, by the goodness of God, exerting so great an influence for good upon all parts of Chicago and America. Whatever the future needs of the permanent organizations of the Church may be, we shall be in a better position to deal with them by leasing for five years than by purchasing or building in Chicago at the present time. We must be free to follow where God is manifestly leading.

And now, we know that we shall not call in vain upon our friends in all parts of the world to help us quickly with large contributions to this enterprise for sin-stricken and disease-smitten humanity.

Our one desire is to carry Leaves of Healing from the Tree of Life, the Gospel of a Perfect Salvation through Faith in Jesus Christ our Lord for the spirits, the souls, and the bodies of all mankind, in every age, in every clime, and in every nation.

Chicago is one of the "high places of the field" in the Great Conflict between God and Satan, and good work done here at once finds its way to all the earth, through its cosmopolitan population.

Dig up your buried talents of gold and silver, and let them be transformed into a great multitude of Crowns for Christ in the New Zion Tabernacle during the coming five years! Men and women redeemed from Sin and Satan, Disease and Death and Hell are Crowns of Glory and Rejoicing.

The record of our work for God during the past two years justifies us in thus writing, and in calling upon all true followers of Christ to "come to the help of the Lord against the mighty" powers for Evil which are concentrated in this great and wicked city. May it become good as well as great.

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He sendeth His word and healeth them

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, ILLINOIS, DECEMBER 11, 1896.

EDITORIAL NOTES.

"I HAVE RAISED UP THY SONS, O ZION, AND MADE THEE AS THE SWORD OF A MIGHTY MAN."

ZION'S sons must be ready to fight with the Sword of the Spirit, against all the foes of God.

OUR readers will find that the present issue of the LEAVES is especially a Fighting number.

ADVANCED sheets of the reply to Dr. Hillis were sent to all the papers of this city, and especially to the *Inter Ocean* and the *Times-Herald* which had published his attack.

Not a line has appeared.

THIS will illustrate once more the absolute unfairness of the Chicago press, even of the *Times-Herald* which promised better things, and which "did run well" for a little time.

"BUT Satan hindered."

WE have Faith in God, however, that the Truth will prevail, although all the avenues to the people by means of the newspaper press in Chicago are once more closed.

OUR enemies will find that it will only make the LEAVES OF HEALING more widely read.

It will also hasten the day when a really clean and impartial daily paper will be published in Chicago.

WE ask all our friends to send our Reply to Dr. Hillis to their friends in all parts of America, and especially to as many as possible of his hearers, whom he has so grossly deceived.

The Protectors of Liars, the newspapers of Chicago, must be overcome by our little White Dove.

A BROTHER minister in Denver, when he read Dr. Hillis' attack, said, "I am sorry to see that Dr. Swing's pulpit in Chicago is still vacant."

OUR inference that Dr. Hillis' congregation were in all probability deceived by him when he quoted from Ecclesiasticus, is amusingly confirmed by a story published in the *Inter Ocean* of Saturday, Dec. 5th, as follows:

As the Apocrypha may be as unfamiliar to others as it was to us, we will say it is only found in a few editions of the Protestant Bibles, as the books have been rejected as not being authentic inspired writings. We are moved, somewhat, to make this explanation by an amusing experience with two friends, both of whom are teachers in the public schools of Chicago, and are also regular attendants at church. Both heard the sermon of Dr. Hillis, and one of them spoke to us very enthusiastically of it. We agreed with her in her admiration, but inquired: "Why didn't he take his text from the Bible?" With much emphasis she replied: "Why, he did. I wrote it down right there. I think it was the 14th chapter of Ezekiel." We handed her the Bible and asked her to find it for us. She failed to find the passage. She then referred to the *Inter Ocean* of Monday, and exclaimed: "Oh, here it is—the 38th chapter of Ecclesiastes, and turned again to the Bible, but, much to her surprise, found only twelve chapters in this book. Her astonishment was something more than amusing; it was almost tragic.

The other friend admitted that he was not at all certain just where the text was found, but was sure it was in some part of the Old Testament, and was under the impression that it was in Deuteronomy. A. S. B.

WITH this issue we also send forth No. 8, the proper date for which would ordinarily be Dec. 18. We date it Dec. 12th, so that at some future time, when we may have to omit an issue, we shall do so without getting behind with our subscribers.

WE expect as early as possible next year to remove Zion Publishing House close to the new Zion Home and Zion Tabernacle, and that may make it impossible whilst the machinery is being re-arranged to issue some future paper on time. Our readers will, therefore, please to remember when that time comes, that we are one number ahead of their subscription.

THE Cloud of Witnesses whose testimonies appear in these two issues now going forth, will, we trust, bring blessing to multitudes.

MANY beautiful words concerning our little White Dove are sent to us in our correspondence.

A YOUNG lady whose father was recently healed in Madison, Wis., through our prayer of faith in Chicago, co-operating with his friends and family there, sends a few words in poetic form, which we think it well to publish here:

324 E. JOHNSON ST., MADISON, WIS., Dec. 5, 1896.

REV. JOHN ALEX DOWIE:

Dear Brother in Christ:—I want to tell you how I appreciate your "*Little White Dove*," and while thinking about it, the enclosed lines came to my mind, so I decided to send them to you.

We are all usually well, and send kind regards to all.

Yours in Christ, ANNA L. CORY.

A LITTLE WHITE DOVE.

A little Dove, with snow-white wings,
Comes weekly to my home, and brings
Such words of love, and hope, and cheer,
Its welcome presence seems most dear.

It tells us of a Saviour's love,
And of a Heavenly Home above,
Where all who will, may enter in,
Cleansed by His blood, from every sin.

It teaches these truths to mankind,
That we through faith in Christ will find
He is the great Physician still,
And will His promises fulfill.

It brought this message unto me,
"I am the Lord that healeth thee."
I read rejoicing, and believed,
And health, and strength from Him received.

Sweet peace it speaks to everyone,
Who trusts in Jesus Christ alone.
He is our Saviour, Healer, Friend,
And He will keep us to the end.

Fly on, sweet Dove, through every land,
Till all the world shall understand
That Christ is just the same to-day,
And saves, and heals, in His own way.

Madison, Wis., Dec. 5, 1896. ANNA L. CORY.

"BRETHREN, PRAY FOR US."

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Conducted by the Rev. John Alex. Dowie and Mrs. Dowie.
Terms to guests will be forwarded on application.

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Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie. Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A descript on of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion.

A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

„Er iſt noch Heute Derſelbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es iſt von Gott Vielen zum Segen benützt worden, und viele hundert tauſende von Exemplaren ſind gedruckt worden. Möge es auch in dieſer neuen Form Vielen zum Segen gereichen.

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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.

VOL. 3. NO. 8. CHICAGO, DECEMBER 12, 1896. PRICE FIVE CENTS

GOD'S HANDWRITING ON THE WALLS OF ZION.

THE picture on this paper represents a portion of the walls of Zion Tabernacle No. 2, and we have called it "God's Handwriting on the Walls of Zion."

The handwriting on the walls of Belshazzar's palace was a Message of Doom, and so is this; but it is of Doom to doctor's drugs, surgeon's knives, and all the cruel torturing arts of the surgical instrument makers. Yet it is something more and infinitely better. It is a Message of Hope to suffering millions throughout the earth, telling in unmistakable language that Faith in Jesus is a present day reality, and that the Gospel is still one of Saving-Health to all nations.



The scale of the picture is not large enough to give a very clear representation of the many objects which compose the "handwriting." They cover one thousand square feet of wall space. Here are to be seen crutches, braces, trusses, boots, plaster casts, etc., of every size, from the child to the man and woman, with many other things, such as cots on which the sick and dying had been carried for hundreds of miles to Zion Tabernacle and then healed, a set of burglar's or safe-blower's tools, given by a man whom God healed and saved, etc. Every one of these is writing plainly, the words, "I am the Lord that healeth thee."

May God use the picture to His own glory. It is His own work, and is more beautiful in our eyes than all the imaginary pictures of saints and angels which decorate the stained glass windows of many churches where Christ is named, but where His Gospel of Saving-Health is denied.

These are the real, visible, and outward evidences of a real, invisible, and inward faith. This age calls for proofs. Here they are; and the living witnesses who once wore these things have placed their evidence on record, and they have never been contradicted. They have given their testimonies before thousands, and tens of thousands, and their names and addresses, with full details of their cases, have appeared in LEAVES OF HEALING and in many newspapers.

No one has attempted to disprove their healing through faith in Jesus. Divine Healing has come to stay. It is a part of the Everlasting Gospel, and all the powers of hell cannot prevail against it. Blessed are they who understand God's handwriting on the walls of Zion.

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

Report of Meeting in Zion Tabernacle No. 2, Lord's Day Afternoon, Nov. 29, 1896.

DR. DOWIE'S REPLY TO DR. HILLIS.

Text: "Jesus Answered and Said unto Them, Ye Do Err, Not Knowing the Scriptures, nor the Power of God."

REPORTED BY S & E. W. AND A. D. 'R.

AFTERNOON MEETING, NOV. 29, 1896.

The greater portion of Dr. Dowie's own reply to Dr. Hillis is published in the preceding number of the LEAVES OF HEALING, the report of the address being full and complete.

As soon as the address was finished, Dr. Dowie resumed the testimonies, which were the regular order of the day.

"IN THE MOUTH OF TWO OR THREE WITNESSES SHALL EVERY WORD BE ESTABLISHED."

These voluntary testimonies are in themselves a convincing contradiction of Dr. Hillis' statements, which are here quoted without a word of comment.

"In our own city there is an Englishman of powerful physique, enormous chest and neck with the magnetism and virility that always accompany those who cast a spell over their followers. So skilfully has this man used his magnetic and mesmeric gift as to gain a considerable following among the ignorant and to give every possible proof of having accumulated a large property. There is no richer field opened for avarice than that opened by the fact that when men are stricken with disease, all that they have will they give for the chance of life. Trading upon this principle and upon man's credulous ignorance, and by insisting that the sick shall pay before the healer prays, an enormous fortune has been amassed, though death has not been averted.

"The sorrow and death of some of those who have been deceived by this man forms a tale of piteous woe. Yet in a city of 2,000,000 the number of despondingindividuals and credulous persons is so large as to make an endless chain for avarice. Just as at Lourdes the priests exhibited a room filled with crutches once used by cripples who were instantly cured by looking upon that relic called a piece of the cross upon which Peter was crucified, so this shrewd and crafty Englishman points to the crutches and braces cast off by men who have received the command to rise up and walk.

"Those who attend his meetings know how this man leads in a group of cured invalids. When this great, sleek, sturdy giant rises and fixes his piercing eyes upon the person at his right or left, whom he wishes to testify, the wan-faced, hollow-eyed man just ready to fall to the floor through weakness, will rise and assert that one touch from the Divine Healer restored him to robust health.

"Faded and broken women also will testify that when the healer laid his hands upon them they felt that the fountain of youth had been opened up to them in answer to his prayers.

"These poor creatures are as helpless to escape from this giant's clutches as young birds to escape the net. Confessing that many whose diseases are imaginary and others who are weak of will and need the stimulant and shock of some powerful mind have either been helped or healed, we may also be permitted to assert that for the most part these divine healers are trading upon the sorrows of the poor and making soft and silken their own nest by taxing the children of ignorance and superstition."

All the testimonies are printed that the Little White Dove can carry, selections being made from those given on Nov. 29th, and also from some previous testimonies never before published.

The first to testify was little

HELEN RUTH CLENDINEN, DELPHOS, KS., HEALED OF PARALYSIS.

I want that little girl I promised to show you. She is our pet in the household just now.

Dr. Dowie brought the child forward, a bright little six year old girl, and stood her on the table so as to be seen by the audience.

Now this is our little girl. What is your name, pet?

Helen:—"Helen Ruth Clendinen."

Dr. Dowie:—Where do you live?

Helen:—"Delphos, Kansas."

Dr. Dowie:—And what was the matter with you?

Helen:—"Spinal trouble."

Dr. Dowie:—Are these your braces, and did you come to Zion with these on?

Helen:—"Yes, sir."

Dr. Dowie:—And were you very sick

Helen:—"Yes, sir."

Dr. Dowie:—Were you paralyzed?

Helen:—"Yes, sir."

Dr. Dowie:—Could you wiggle that toe?

Helen:—"No, sir."

Dr. Dowie:—Couldn't wiggle any toe. Were you sick?

Helen:—"Yes, sir."

Dr. Dowie:—Who has healed you?

Helen:—"Jesus."

Dr. Dowie:—And can you walk about!

Helen:—"Yes, sir."

Dr. Dowie:—And run up and down?

Helen:—"Yes, sir."

Dr. Dowie:—And play?

Helen:—"Yes, sir."

Dr. Dowie:—And you can eat now, can't you?

Helen:—"Yes, sir."

Dr. Dowie:—And you can sleep?

Helen:—"Yes, sir."

Dr. Dowie:—You can play dolls' house?

Helen:—"Yes, sir.

Dr. Dowie:—And all sorts of things. Mr. Clendinen, come and tell us if this is your daughter.

Mr. Clendinen:—"Yes, sir."

Dr. Dowie:—You can tell us if this is your daughter; they might think this child was a myth that we picked up somewhere. (Laughter.)

Mr. Clendinen:—"I praise God for taking these braces off from her."

Dr. Dowie:—Where did you bring her from?

Mr. Clendinen:—"From Indianapolis."

Dr. Dowie:—From what part?

Mr. Clendinen:—"From the Indianapolis Institute."

Dr. Dowie:—Just give us a little sketch of the case.

Mr. Clendinen:—"Disease had been working on the child for some time, and we took her to Indianapolis in January. She was treated by a number of physicians for different diseases, indigestion and other troubles, for perhaps a year. Finally it was pronounced spinal trouble, and we took her to Indianapolis, and there these braces were put on her. She could walk perhaps a little better when we took her to Indianapolis than she can now. We had her there three months, and in about a month after she was there her limbs became paralyzed. It seemed to my wife and I that it would be death to keep the braces on her. We heard accidentally, as we thought then, about Dr. Dowie's teaching in Chicago, but we believe that we were divinely directed by some friends who came to the house where we were staying. They talked with my wife, and told her about some people that had been healed through faith in Jesus, and she immediately grasped it.

In a few days we left for Chicago. She took the braces off, Wednesday I believe it was, and said she did not believe they should ever go back on again. The child was suffering so from them that her chin was all raw; it seemed not only death to her but to us too. It was on Saturday morning we started for Chicago, and we have been here ever since."

Dr. Dowie:—The Lord has healed her now, and the paralysis has all passed away?

Mr. Clendinen:—"The paralysis is all gone"

Dr. Dowie:—And her disease, so far as you can tell, is destroyed?

Mr. Clendinen:—"It is being destroyed, and while it has not all disappeared, we believe it will be gone."

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Dr. Dowie:—Of all the abscesses there is only one left that is open, and I expect the last bit of dirt is coming out of her.

Mr. Clendinen:—"We think that one is closing now."

Dr. Dowie:—And there is no pain?

Mr. Clendinen:—"No pain."

Dr. Dowie:—No sensitiveness, and no paralysis?

Mr. Clendinen:—"Her back is a little weak. When she first sat up, she could sit up of course only an hour at a time. Now she sits up all day but about an hour."

Dr. Dowie:—And she rides up and down the elevator half the time.

A voice:—"How long did she wear the braces?"

Mr. Clendinen:—"Three months."

Dr. Dowie:—Now when you brought her was she lying prostrate?

Mr. Clendinen:—"When we brought her she had the braces on, and we took them off and she could not sit up at all; she was paralyzed in her limbs."

Dr. Dowie:—Then she lay upon that board as helpless a child as ever we saw. Why she laid there sometimes for weeks

Mr. Clendinen:—"She laid on one side, I think, for two months."

Dr. Dowie:—She was as near dead as she could be without being dead. When she went to Indianapolis, she could walk a little?

Mr. Clendinen:—"Yes."

Dr. Dowie:—And after they put the braces upon her, they not only took all the strength and walk out of her, but they paralyzed her. When she came to us she was paralyzed.

Mr. Clendinen:—"The braces had not been on her a month until her limbs were paralyzed."

Dr. Dowie:—Anyway she is now a very happy little girl, and she knows Jesus healed her, and took all her pain away, and if you had only seen her! No words of Mr. Clendinen's or mine can sketch it, She was just nigh unto death.

We thank God for the large numbers that have been healed. God has taken all the paralysis away from the little girl, killed her disease, taken away her pain, and she is getting stronger every hour and day. We all thank God for that.

If you like, I will go on, and take twenty or thirty more. What do you say?

Audience:—"Yes."

Dr. Dowie:—All right, I will go on. (Applause.)

I want to call attention to one point which ought to have been in my reply to Dr. Hillis' attack.

DR. HILLIS AFFIRMS THESE HEALINGS AS BEING THE DIRECT RESULT OF MY PERSONAL MAGNETISM.

You who are familiar with the literature, and with the facts, know that large numbers of those that have been healed, were healed at great distances, and I never saw them; that they were healed of the most deadly diseases; that they are being healed constantly at great distances, where it would be simply absurd to talk of any animal magnetism going.

I might give point to this if a lady who happens to be sitting (without any ordination) just at my left hand would tell her story. She was dying in this city of Chicago. I had only been in it a few days. I really was not in it. I was at Western Springs just outside of it on the west side.

This lady was dying. Dr. Mulfinger, Dr. Martin, Dr. Watkins, Dr. Allen and Dr. Bellfield all had her case. She had an enormous tumor. I was addressing the last meeting in the Convention on August 7, six years ago, 1890. The petition came in just as I was about to stand up.

I read it: I asked the lady who bore it was her friend a Christian?

"Yes."

Was she dying?

"Yes."

Partly unconscious; most of the time under morphine, but she agreed she would come with a petition for prayer. I prayed that prayer; I had never seen Mrs. Jennie Paddock; I did not know where she lived. I knew nothing of Chicago. The Doctor had left saying, "Send to my house for a certificate. I will write it out, and leave it there; she will die in a short time."

August 7th, 1890, at the moment we prayed the Lord healed her; she fell into a sleep. She woke out of the sleep conscious of healing; was up the next day dressed, took food freely, made a carpet within one week of that time, moved into a new house, and she has been working for six and one-half years since, and the tumor went back to hell from whence it came. (Laughter.)

That is all I can say about it. It has not been found upon earth, and I am sure it never went to heaven, and the work of the devil was destroyed. Let her tell her own story briefly.

TESTIMONY OF MRS. JENNIE PADDOCK, 47 SPRUCE ST., CHICAGO, HEALED OF FIBROID TUMOR.

Mrs. Paddock said,

"As Dr. Dowie says, I was healed when dying six and one-half years ago. I was in two hospitals—best hospitals in Chicago. When I was taken there, and the Professors examined me, they said it was a fibroid tumor. The blood-vessels had grown to the tumor in such a condition that it could not be removed.

"The Doctors kept me there for weeks and months to suffer under their care. They kept me there so long, and probed the tumor so much that it caused inflammation of my stomach and bowels.

"At that time I was like a living skeleton, only with the enormous tumor I had had for weeks, and I could neither walk nor sit up.

"Then they sent me home to die: for inflammation had set in, and the doctor told my husband that I could not live but a few hours.

"The last doctor that saw me was Dr. Mulfinger, and he told them as soon as I passed away, he would try and get a death certificate.

"A dear friend of mine came in that day and talked to me, and told me of Jesus' willingness to heal, but I was like a great many others, I was blind, and could not see that Jesus was the Healer as well as the Saviour, but I came to doctors and believed them, and was tortured by them, and oh how I do praise Jesus that in Him we do not only find a Saviour, but we find a Healer for these poor diseased bodies.

"The request was taken, as the Doctor told you, to Western Springs.

"I HAD NEVER SEEN HIM AND HE HAD NEVER SEEN ME.

"We lived at 611 13th street then, and when the doctor passed out he told my husband that I could not possibly live more than an hour or so longer for inflammation had set in, and at that time my head was drawn back, and this arm. Part of the time I was unconscious, and he said it was impossible for me to live but just an hour longer.

"BUT BLESSED BE GOD WHEN DR. DOWIE PRAYED FOR ME, GOD HEARD AND ANSWERED HIS PRAYER, AND I WAS INSTANTLY HEALED.

"I fell into a sweet sleep—as sound and natural a sleep, they all said, as I had ever slept. They were all around my bedside, for it was believed I would never wake in this world again; but praise God I woke praising and shouting glory to God, Jesus had healed me. I knew He had healed me.

"I do praise Him; oh, I praise Him for the teaching of Salvation and Healing through faith in Jesus. I praise Him that Dr. Dowie has been sent here, and that he is going to help fight this battle through for Jesus' sake. I praise Him, and give Him all the glory.

"I am in perfect health, and I can do much work—I can do as large a washing, as any lady in Chicago. I do not say it boastingly, but I work at dress-making, I cook for boarders, and I wash and work as hard as any living woman. I

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visit the sick and the hospitals; I go to see the poor, and supply their needs wherever I can, and I am working for Jesus, and intend to serve Him and work for Him the rest of my days. Praise His holy name." (Amen.)

Dr. Dowie:—Now, Sister Long, they called for you a while ago. You better come out; we would like to hear you.

Mrs. Long:—"I would rather hear others."

Dr. Dowie:—Well, they called for you, so we will have you. Now you used to be a Methodist you know.

Mrs. Long:—"Now I am not."

Dr. Dowie:—You used to be.

Mrs. Long:—"I used to be."

Dr. Dowie:—She is like me: Some persons say to me, "I sometimes wonder what Doctor is; sometimes he seems to be Episcopalian." I am sometimes told that I am all these things rolled into one. Well, Mrs. Long has become a Methodist, Presbyterian and Congregationalist rolled into one. Tell us all about it.

TESTIMONY OF MRS. O. F. LONG, 2040 CARROLL AVE., CHICAGO. HEALED OF PARALYSIS, BLINDNESS, DEAFNESS AND INTERNAL ABSCESS.

Mrs. Long said:—"Last July, a year ago, I was healed. I had paralysis, was blind in one eye, deaf and had an internal abscess. Oh, I was real sick, real sick. My husband knows all about it, and all the doctors knew that doctored me, Dr. Pratt, Dr. Owens, Dr. Long—oh, so many doctors.

"We went to Florida for twelve winters for my health, and my husband paid a fortune out for housekeepers, hired girls, and nurses and everything, but blessed be God, I am healed; I am well.

"As the lady said, I love to wash and iron; I love to go around, and God does bless me, and I am well; I am real well, and I give praise, and thank God for Brother Dowie. He helped me to the Lord when I was praying and reaching.

"We must not fold our hands when we come to the Saviour for healing; we must reach to the Christ; for our Saviour died that we might live and be healed. If the soul is healed, and we are God's children, He will heal our bodies, and it is so easy to trust the Lord and our Saviour, and oh, I want you all to do as I, reach to God and ask Him for faith in God the Holy Spirit, and He will come right into your body, and you will be healed and well.

"I am fifty-five, and I am only about sixteen now. (Laughter.)

"And, oh, I do love the Lord Jesus, and I do love His people, and oh, let's all serve God in the right way; let our light shine that God will know where His children are; let us all cling to the cross, and our Saviour, and love Him, and He will heal our bodies and our souls, and make our minds, and make others round about us happy."

Dr. Dowie:—Thank God. I will tell you what we will do, I will let anybody rise that wants to give a testimony that has not given one.

TESTIMONY OF MR. O. F. LONG, 2040 CARROLL AVE., CHICAGO. HEALED OF ECZEMA.

Mr. Long said:—"I will take that opportunity. I have not given my testimony.

"Thirty-nine years ago I was taken with a very severe case of eczema, commonly called salt rheum. Both of my hands were covered, and the doctors had been treating it up to a year ago last July.

"After the healing of my wife through faith in Jesus, meeting her as I came in at night, I was then taking medicine, treating for the salt rheum. I had eleven bottles of it, and was on the twelfth. As soon as my wife came home she said, 'Now pa, you must quit taking that medicine, and the Lord will heal you of your salt rheum.' 'That is enough,' I said, and I have not taken any medicine since. My hands are as free from salt rheum as any person's."

Dr. Dowie:—Thank God. How many years did you suffer from it?

Mr. Long:—"Only thirty-nine years."

Dr. Dowie:—That all? (Laughter.)

Mr. Long:—"Furthermore I want to say an injury in my labor one day, caused a tumor to grow on my shoulder here—quite a good sized one. The doctor said it would be best to remove it. I did not agree with him. One day we were visiting Dr. Dowie, and when it was mentioned to him he prayed with me, putting his hand on it; and that tumor has been reducing ever since; there is hardly any tumor there now at all.

"I have never given any testimony here before in regard to that, and I felt to-day I would like to do so, and I believe that God is as able to-day to heal the sick as he ever was, and as willing to do it, if our conditions correspond, or conform with His laws. God never made a promise to us in the world, but what He will fulfill it, if we do our part.

"Wherever there is a failure made in parties not being healed, do not blame God for not healing the party, because it is not God's fault; there is a lack somewhere of conforming to conditions.

"I praise God for not only having a Saviour through His Son, but having a healing Redeemer, who confers His blessing, and His spirit upon us daily. There has never been anybody that has been blessed in circumstances that have been able to realize it more than we have, and more than I do every day."

Dr. Dowie,—Thank God. Now a lady rose here. You just tell us: she evidently has some similar testimony.

TESTIMONY OF MRS TOOKE, 1439 HARVARD ST., CHICAGO, ILL., HEALED OF FRACTURED ANKLE AND INTERNAL TUMOROUS ABSCESS.

Mrs. Tooke said,

"Two years and a half ago I was going home one evening, and there was a defective side-walk; there was some four feet of a hole underneath the side-walk, and I fell through. There were two other people with me, both young people. I was in the center, and I fell through that defective side-walk.

"The consequence was I fractured my right ankle. I struck this side, bent my ribs, and it caught on the left lung. Then there was a tumorous abscess formed over there. For five months I laid on an invalid's chair, only they would carry me to my bed. Then I began to get around a little, and went on crutches for nearly a year, and there were people on these cars that remember me afterwards, just after I left off the crutches; they know until some time in August I could not walk; for I was very badly lamed, and this limb was somewhat shorter; it was one-half to three-quarters of an inch shorter than the left limb.

I was taken to bed on the first Sunday in June. Dr. Smith attended me for over a year; Dr. Mitchell attended me, and Dr. Rittenhouse. He attended me at the time I was healed, and he told me I could never be a well woman.

"I was a widow, and my elder son had been out of employment about seven months, and at the time I was taken down, things were in pretty bad condition; for I was alone for three months. I had boarders at the time I was taken, but one after the other left me, and I was left with nothing.

"However, there was a lady who came to see me who sits right there. She knows how I was. I had this tumorous abscess.

SHE BROUGHT ME SOME LEAVES OF HEALING AND SHE TOLD ME WHAT A GREAT WORK WAS GOING ON HERE.

Well, I was a Christian, but I was a cold Christian. I thought I was doing God's will trying to be patient, but when I saw these papers, I thought to myself, Well, that Dr. Dowie is like lots of others; he thinks he is better than anybody else. I do not want anything to do with him, and I won't listen to him."

Dr. Dowie:—That is the way I am summed up you see. (Laughter.)

Mrs. Tooke:—"I thought I would ask God to make me

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better, and if He chose to do it, all right; if he did not, I was willing to suffer; and as I said to my doctors, I would gladly die only for my children.

"But this lady persevered in coming to see me, and I was so weak at times I dould not talk to her, but she left the LEAVES OF HEALING every time.

"One testimony that attracted my attention, was that of a young lady who was holding up a brace; she had been photographed in that way, and I thought when I read that, There is something in it for me. If God can heal her, He can heal me. But my proud spirit would not give in.

"However, this friend kept coming in, and one day she told me about Mrs. Paddock, and she told me she would bring her up to see me , and I told her I would be glad to see her.

"All the time I was longing to get hold of something, I did not know what it was. My pastor called to see me several times, and he never said he would like to pray with me. I belonged to the Baptist Church on the west side."

Dr. Dowie:—The Lord have mercy; I did say the Baptists had got frozen.

Mrs. Tooke:—"He never said, Sister, you know you are near death; are you prepared to die?"

Dr. Dowie:—What did he do?

Mrs. Tooke:—"He talked to me about what a shame it was the city did not make things right, and that I had to lie and suffer. (Laughter.) He asked me if there was anything he could do. I thanked him very kindly, but he never once asked me regarding my soul's welfare. I was not afraid that if I died Christ would cast me off, but still I knew there was something I did not get that I wanted."

Dr. Dowie:—The Lord have mercy on them."

Mrs. Tooke:—"Mrs. Paddock came to see me, and she knows when she came to see me that I could not hold myself up. I was propped up with pillows in a chair, and she told me of such a wonderful healing she had had. She prayed, and she went away, and I felt much better. She said, 'I know one of Dr. Dowie's colleagues, and he will come out and see you; I will ask Mr. Wilhide to come out and see you;' and the battle I had from the time Mrs. Paddock went, and until Mr. Wilhide came to see me, no one knows but God alone.

"There is a window right near my bed, and I often think it was nothing but God's mercy that kept me from jumping through that window.

"When Mr. Wilhide came he said, 'You are a sick woman, ain't you?' 'Yes, I am a total wreck.' 'Do you believe the Lord can heal you?' I said, 'He can, if He will.' 'If He will?' he says, 'what do you mean by that?' 'I mean just what I say: if He can, He will,' 'Has He not taught us to ask whatever we will in accordance with His will?' and I said, 'Did not Christ in the garden say, If it be Thy will, let this cup pass from me?' 'You are not Christ, are you?' 'No, sir.' 'Well, He did not say I leave that prayer for My disciples, did He? Did He leave a prayer for His disciples?' I said, 'Yes, sir, He did.' 'What was it?' 'Why, every one knows the Lord's prayer.' He found the prayer, and gave it to me, and said, 'Read it.' I read along, and got to 'Thy kingdom come, Thy will be done,' and he says, 'Stop. Now, how does the Lord want His will to be done on this earth?' 'As it is in heaven.' He says, 'Do you see the point? He wants His will done here as it is in heaven. Is there any sickness in heaven?' 'No, sir; there is no sickness in heaven.' 'How do you know it?' he asked. I replied, 'Because God's Word says so.' 'Well, you believe God's word?' 'Why certainly I believe God's Word.' 'Well, if He wants His will done here as it is done in heaven, and if there is no sickness in heaven, He does not want any sickness here does he?'

"I could see it at that time.

"I think I have taught in a Sabbath-school these very verses; I have taught them to my children, and I never saw them in that light before.

"He stayed about two hours in my house; I could not walk at all, for I had laid in bed for ten weeks. Before he left the house I got up, and walked right across the room, and I did not have any lameness either, because he asked the Lord to take my lameness away.

"From that day to this—that was only the last of last August—I have been coming out here, and when Dr. Rittenhouse came in next day, 'Why,' he said, 'Mrs. Tooke, you are wonderfully better?' 'Yes, sir; much better than I ever expected to be at any time.' He seemed so surprised he did not know what to say; he just looked at me. However, he spoke about a lady, a sister of mine had been nursing, and she was asking him how this lady was. 'Well,' he says, 'she is very much better; I believe she is going to get well.' My sister says, 'What effected the cure?' He says, 'I thought nobody could do her any good.' She says, 'What was the matter with her doctor?' He said, 'Nervous prostration, but she is much better.' 'But what effected the cure?' 'Some of these Christian Scientists, these faith-healing people they got hold of her, and of course any one who is troubled with nervous disease, if they can get them really roused up that is all that is required, they are bound to get better.'

"I says, Doctor, answer me one question: Is it raising up, or is it faith that heals these people? and he says, 'Mrs. Tooke, you have asked me a question I cannot answer.' I said, 'I can and by experience; it is through faith in Jesus, and I have experienced it; I am getting better and stronger,' and I keep getting better right along, and now I feel better than I have for twenty years.

"We have a little girl that has been troubled with epileptic fits. She came into the room just as Mr. Wilhide left, and he spoke about her, and I told him of her affliction, and he asked me further about it, and he took her on his knee and talked to her, and he says, 'Would you like Jesus to heal you?' She said 'Yes, sir.' 'Do you believe that Jesus could heal you?' Well, she is a child that knows, it seems to me, more than she ought to know, and she told him she thought He could, and he prayed with her, and from that time she has had no convulsions; but she has had a little trouble with her bowels, caused through croton oil administered at the time she had convulsions. She said to me this last week—she has been very poorly—'Mamma, when are you going to take me over and ask Dr. Dowie to pray that God will take away that trouble in my stomach?' Now, she believes that God will take it away if we ask it, and I believe it, and I promised her I would bring her next Thursday, God willing.

"I feel perfectly healed, and there are poople that come from distances around that knew the old cripple I was, and wonder to see me going about."

Dr. Dowie:—Thank God. This is the first time I have heard this testimony, but it was given last month, and I am very delighted that the Lord used my colleague, Mr. Wilhide, who was healed through my agency, and who was, as you all know, some time with us. He has gone east for a time to his home in Baltimore.

I am so thankful to hear this testimony. I always rejoice when Dr. Speicher or Mr. Wilhide, or my wife, Mrs. Dowie, are used, and Mrs. Dowie is used very largely. I am afraid there is a little too much concentration upon Dr. Dowie; but the Lord knows my heart, and He knows I very greatly desire that hundreds and thousands shall be raised up who shall be able to go and teach and pray as Mr. Wilhide went that day, and that is what I am hoping for in Zion.

Now, I will tell you, beloved friends, you might have too much of a good thing I will just ask the lady who took her the LEAVES OF HEALING to confirm her testimony. Are you the lady?

"Yes, sir."

Dr. Dowie:—What is your name sister?

"Mrs. E. Rians."

Dr. Dowie:—Where is your home?

Mrs. Rians:—"993 Congress St."

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Dr. Dowie:—Tell us about this lady. Is this story entirely as she told it?

Mrs. Rians:—"Yes, sir; perfectly."

Dr. Dowie:—Were you the lady who took her the LEAVES OF HEALING?

Mrs. Rians:—"Yes, sir. Went there about three months."

Dr. Dowie:—Were you blessed yourself here?

Mrs. Rians:—"Yes, sir, by listening to your teachings in the old Tabernacle. I saw it in the *Inter Ocean*, and I thought if there was such a thing that I would come and see, and I came down one afternoon, and I was interested, and the third time I came here, when I went home, the Lord healed me."

Dr. Dowie:—Did you hear what she said?

Audience:—"No."

Dr. Dowie:—The *Inter Ocean* used to be in the hands of Mr. Kohlsaat. It is now in the hands of that Christian Science sympathizer, and half-infidel Mr. Wm. Penn Nixon; it has got into the hand of old Nick. (Laughter.) Mr. Kohlsaat has always been personally very kind, both in the *Times-Herald* and in the *Inter Ocean* he has given a good deal of space to this work. This lady read about our work in the *Inter Ocean*, came down to the old Tabernacle; heard me three times, and the third time she heard me, as she went home the Lord healed her. From that time she has been one of our attendants, I think a member of our church. I have got so many children that I do not know them all, and she took the LEAVES OF HEALING to Mrs. Tooke.

Now, there is an illustration of how you can be blessed. That sister told you that as she looked at that paper the devil tried to make her believe that I was a self-righteous fellow, and she was not going to listen to it, and she was not going to give up to his teaching—and so on; in fact, she set up her back against Dr. Dowie. That was all right, but you see the Lord compelled her to listen, and I dare say it was Miss Fannie Law's case standing with that brace in her hand. It walked right in her heart, and she had to listen; so you can all see that taking the LEAVES OF HEALING, and leaving them just as this sister did, quietly, time after time is the means in God's hand of blessing others. And then Sister Paddock—that is just the way all our people do. The fact is this—it is a proverb almost in the city now—that whenever you come across a Zion man, he is always talking Jesus Christ and Dowie.

Bro. Morin:—"They know it in the Montauk building."

Dr. Dowie:—Oh, yes! Stand up there, you old infidel. (Laughter.) This dear brother was an Ingersollian infidel; he came into the Central Music Hall for fun one day, and after I had got through I knocked all the fun out of him, (laughter) and he sought the Lord for mercy, and he was saved, and his wife was saved, and the Lord gave them a baby, and the Lord healed it when it was nearly dying.

Bro. Morin:—"He is getting to be a strong boy now. No one would know him who saw him about six months ago. When he was six months old he was nothing but skin and bones, and he was ruptured, and everybody said he would not live. My wife came down and brought the child and he got better. On the 9th day of Feb. I came to Dr. Dowie, and he prayed with the child, and he was in such a condition, I cannot describe it to you now, and I thought he was not going to live, and everybody thought so. The swelling went down, he was swelled up to an enormous size, and he had a cold on his lungs, and it disappeared within four days; the rupture disappeared; no medicine was taken, or anything whatever, but the Lord God has healed him, and made him strong, and he is getting stronger, and getting to be quite a big boy now, and I thank God for it, and Dr. Dowie that he ever came to Chicago, and opened my heart, and made me a Christian as I am to-day." (Applause.)

Dr. Dowie:—How many years were you in the United States navy?

Bro. Morin:—"I was for six years in the United States Navy; three years in the United States Army. It made nine years altogether I had to serve."

Dr. Dowie:—And you were an infidel?

Bro. Morin:—"I became an infidel a short while after I left my parents on a Man-of-war. I got hold of some Ingersoll books when in the army. I bought his book on the train from Lincoln, Nebraska, to Omaha. I had some of his books for a long time until I heard Dr. Dowie, and I made a bonfire of them. I says, here goes nothing. [Laughter and applause.] Then after I heard Dr. Dowie, the first four LEAVES OF HEALING that came out, I sent them to Ingersoll, and wrote him a letter, and told him if he would listen, he would learn a few words from Scripture; he could come and hear Dr. Dowie, and he will see him too, but I never got any reply to them. [Laughter.] Ever since that I have the LEAVES OF HEALING in the Montauk Block on Monday, and they hang there from one week to the other, and I distribute five or six copies to judges and lawyers, and let everybody who wants to, read them, and return them to me, and I lend them out again to some one else, and I am so thankful I am able to do that. I wish I could do more."

Dr. Dowie:—Thank God. I know that in that particular elevator there are many lawyers and judges, and I am told that some of the judges have been very much impressed not only by the LEAVES OF HEALING, which he has lent them, but by this young brother's calm, bold testimony. He attends to his business, and he attends to the Lord's business; and while he is elevating them in the Montauk building, he wants to lift them to heaven. (Applause.) And God is blessing.

Now, our people are doing that all over the land, and Dr. Hillis, it is too late, Divine Healing has come to stay. (Applause and Amen.)

TESTIMONY OF MRS. CLARA HOBSON, 7926 ONTARIO ST., CHICAGO, ILL.—SINS FORGIVEN AND SICKNESSES HEALED.

Mrs. Hobson said, "I testify to my all-sufficient Saviour this morning.

"As long as I have been trying to serve the Saviour, I have had the tempter come in and tempt me to think that my sins were not forgiven, and I have grieved very much over them. But since the last time I went to God with all earnestness in my heart, and promised Him I would never doubt His word again, that I would take His word as from my own father, I do feel He has forgiven my sins.

"Tuesday morning I got up with a dreadful headache, and it went on and I looked to the Lord and prayed to Him for deliverance from that, but I grew worse.

"Wednesday night my throat was quite sore, and I sent in a request for prayer to Dr. Dowie, and Thursday morning I was so hoarse I could hardly speak.

"This morning I got up, and I thought, well I cannot go to the Tabernacle this morning, I feel so badly, but I went to God in prayer, and the hoarseness left me, and I found I could sing praises to God, and I could come trusting in Him to heal me perfectly.

"I ever want to trust and grow stronger in His faith, and live for Him all the days of my life."

TESTIMONY OF CHRISTIAN LUTZ, 7422 MADISON AVE., GRAND CROSSING, ILL.—HEALED OF TOBACCO HABIT AND LUMBAGO.

Mr. Lutz said, "The first time I came here I had been to many doctors. I had lumbago in my back.

"There were a good many Methodists here that day and they went out, because they could not stand the talk of Dr. Dowie. It was too hot for them. (Laughter.) That is about a year ago. I said to my wife, 'Why, it is all right, nothing wrong.'

"I was born and brought up in the Roman Catholic Church.

"I left that and went to the Methodist Church, and have been seeking the Lord ever since, and I never found him until I got here. Here I found Him, and I bless the Lord for it.

"Now, Dr. Dowie called me a stink-pot. I took that too.

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(Laughter.) I have smoked from my 16th year until I was 47.

"I have prayed to leave it off a number of times on account of my sickness, but I could not succeed. I would feel through my pockets as though I had lost something until I got that old pipe and I smoked it again.

"Now I thought I will give up that stinking tobacco, and he shall not call me a stink-pot any more." (Laughter.) Then I went on my knees and prayed God to strengthen me in it, that I would succeed.

"When I came home I thought I would give the new pipes to the children to make soap bubbles with, and thought the old ones would make them sick, so I threw them away, and the Lord gave me deliverance from the tobacco habit.

"Well, I prayed to the Lord for my healing and I got it. I have no more pain in my back. I am sound and healthy, and I thank God for that.

HEALING OF DIPHTHERIA AND PARTIAL BLINDNESS.

"Then there was my girl. She had the diphtheria. I did not want to call a doctor, and the diphtheria was growing worse, and the day before Christmas last winter, she says, 'Don't give me that medicine any more,' and the tears came into my eyes, and I said to my wife, 'Let us pray.'

"And I threw the medicine out, and we prayed that the Lord should help her, and we said we would not give that stuff any more, and the next morning, Christmas morning, she got up. She was getting better right along.

"After that she went to school. The teacher came home with her, and said she could not see the figures on the blackboard, and the next day we sent her back and the teacher said, 'You will have to do something with that child, she can not see. I had her to the blackboard and she could not see the figures.'

"Well, my wife took her and went down to a Jewish Dispensary on 22d Street. They told her the same thing. She came home.

"I said to her, 'What are you going to do now?' She said, 'Now I am going down to Dr. Dowie: I am going to seek the Lord.' She came down here. Mrs. Dowie prayed over her, and when she came home she could see that very night, and she has had her eyesight ever since."

HEALING OF WILD HAIRS.

"Another thing. My wife had wild hairs in her eyes, and two or three years ago she had them operated upon. They chloroformed her, and in about a year the wild hairs set back again, and I had to pull them out in order to have her see.

"I have not pulled out any for about six months now.

"She has trusted the Lord and the wild hairs have disappeared.

"After this when I get sick, I am going to the Lord and pray.

"I thank Dr. Dowie for his teaching. I now fully trust in the Lord. I know that God healed my back, and that the Spirit of God is upon me, and I thank Him, and I thank the Lord our Saviour Jesus Christ as our Healer, as our Helper, and as our Redeemer.

"Now, my friends and brothers, I wish you would pray for me that the devil will never follow me up any more. I am in a good place now, and I thank God for it."

TESTIMONY OF G. W. CRANE, ELMHURST, ILL.—JESUS CHRIST THE SAVIOUR AND FAMILY PHYSICIAN.

Mr. Crane said, "I would testify for Jesus this morning.

"Last spring, about March, I think, I went to the Auditorium, and I believed there what Dr. Dowie said, that Divine Healing was of Jesus. So I thought my wife and I would come to Zion, and we could see what it was.

"I was not a Christian, so I went home, and I asked my wife to follow with me, and we accepted Christ as our Saviour and the Healer in our family. We were not sick; we were blessed with health. We buried a stew-pan full of medicine, and thank God we have saved another one by this time.

"Along this summer our little boy got very ill; very much so, and he continued getting worse, and we prayed, and we seemed not to get close enough to Jesus, so on Friday night the little fellow (he was only three years old) said, 'I would like to go to Zion; I would like Dr. Dowie to pray with me.' Mamma says, 'Cannot papa and mamma pray for you?' He said, 'Your prayers are no good.' (Laughter.) So his mamma came to me; I was out in the yard, and she says, 'What do you think about coming in?'

"So we concluded to come in in the morning, but that night we came very near losing our boy, and in the morning we hastened to Zion, and when we got there we found that Dr. Dowie had not got back yet, but we had faith in Jesus, and we knew we were in good surroundings in Zion.

"Well, Dr. Speicher prayed with him about eight o'clock and the Rev. Wilhide prayed about ten, and my wife and I took care of him.

"It was Saturday then that the meetings were in Zion in place of Friday. My wife was in the Healing-room; she came very close to Christ, and in the afternoon Dr. Speicher prayed with him again, and he did not grow any worse; he kept along about the same. In the afternoon he wanted me to go home, and bring his sister, as we only lived sixteen miles from the city; so I went home at 4:30.

"My wife took the little one, and went into the parlor, and while sitting there he fell into quite a doze, but his eyes were open and rolling, and he was in great pain. While she was sitting there, she was praying to the Lord that she might get close enough to Him that he might be healed, and there was a feeling that if she could put out her hand, she could touch Jesus, so she put out her hand, and the power of the Holy Ghost touched her, and she felt it go through her like a shock of electricity, and she looked at her child, and he was sleeping peacefully, and in a few moments he woke and wanted something to eat, and they went to the dining-room, and he ate I think an egg, and drank a glass of milk and ate some toast, and when I came at eight o'clock he was sleeping nicely. He woke at twelve, and drank a half-glass of milk, went to sleep, and in the morning was perfectly well, and has been well to this day.

"We have found Him as the Saviour and Healer.

"I have found Him so on the road, as I am a traveling salesman.

"I have found Him on the road to be my Saviour and my Healer, and my Help.

"I am stopping at all kinds of hotels, and I am taking all sorts of colds, and I used to have the quinsy, and it will be a year in March now coming that I have not had any quinsy. When I feel it coming out I go in prayer to God, and I am healed.

"My mother has been for years and years sick, and to-day she is better than she ever was.

"They are both here this morning, my mother and my wife, and I say our home is one that is beautiful with Christ.

"Christ is all, and it has made our home happy, and I ever want to follow Jesus, and to testify for Him, and give him all the glory."

TESTIMONY OF CHRIS. JACOBSON, 50TH COURT AND ST. LAWRENCE AVE., CHICAGO,— HEALED OF RUPTURE.

Mr. Jacobson said, "To God I give all the glory and praise. I thank God for the blessing which I have received through Dr. Dowie's teaching. I received healing here that no amount of money would buy. I received for my soul here what I could not receive anywhere else.

"I was ruptured for years, and I had three doctors examine me; they could not do anything for me, but God healed me. I came to Chicago, and New Year's night here I took my truss off, and walked without a truss, and I can say I was perfectly healed right there. I went home, and the doctors would not believe I was ever sick with rupture. I have been well ever since. I cannot praise the Lord enough for it."

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TESTIMONY OF MR. HENRY REEF, 606 SCHOOL ST., CHICAGO. HEALED OF SCARLET FEVER.

Mr. Reef said, "I would like to testify this morning to the healing of our little boy.

"I think it was about two months ago that he was taken down with scarlet fever on Friday at noon, and we prayed with him on Friday and also on Saturday night.

"We sent in a request for prayer on Sunday, and he was not bothered a great deal with the fever, although the fever continued for three days.

"After that the fever left him, and and he peeled off from head to foot, so it was a genuine case of scarlet fever.

"I have heard very often where there are scarlet fever cases, there is a remnant left, something they keep as a result of the scarlet fever, but so far as we know, we can not detect one single thing left as a result of the scarlet fever on this boy.

"He has not had any pain, but he had a little relapse about four days afterwards. I suppose he was running around too much, and he had a sore neck for two or three days. After that he was perfectly well, and no results of the scarlet fever left.

"Christ is a good physician, and He can take away what the doctors can not, and He can keep away what the doctors can not."

TESTIMONY OF MR. JOHN WHITE, 1146 48TH ST., CHICAGO, ILL. SAVED AND HEALED FROM RHEUMATISM, LUMBAGO AND TOBACCO.

Mr. White said, "I praise God for what He has done for me! He saved me from the bottomless pit ten years ago. I was brought up in a Christian home by a Christian mother. My father was dead before I was three years of age. I thank God I had a Christian mother; but I went out into the world. Like a great many more, I went away from God. It was close on to thirty years I was away from Christ and His teaching. About ten years ago, coming home from my work one night, I was considering how I could do away with myself. That was my position at that time. Many a thing was on my mind, but I heard the still small voice saying, 'Come unto me.' I thank God to-day that I listened to that still small voice.

"Three years ago in April, I entered that Music Hall to hear Dr. Dowie, and I could scarcely sit in one of those chairs.

"I praise His holy name for healing my rheumatic pains, also lumbago, and using tobacco. I have been a stink-pot for close on to forty years. (Laughter.)

I am thankful to the Lord for sending such people as Dr. Dowie and Mrs. Dowie to this wicked city (can not call it a Christian city) and I Thank God that He is keeping me in the light."

TESTIMONY OF MISS MARY ROLOFF, ONE OF ZION'S MAIDS, HEALED OF SPRAINED WRIST.

Miss Roloff said, "I want to thank the Lord this morning for His healing me of sprained wrist, through the prayers of Dr. Dowie last July."

TESTIMONY OF MRS. I. N. BACKUS, 450 MAPLE ST., CHICAGO, HEALED OF STOMACH TROUBLE.

Mrs. Backus said, "I wish to say that God has been very good to me since I have learned to trust Him, and I have been greatly blessed through Dr. Dowie's teachings.

"It will soon be two years since I came to this mission, suffering from a number of ailments. The most distressing was a chronic disease of the stomach, being unable to digest any food.

"I also had throat and lung trouble, and internal diseases.

"Now I feel well and strong, and am able to do my home work."

TESTIMONY OF MRS. LYDIA LONG, 842, 63D ST., CHICAGO, ILL., HEALED OF NEURALGIA, INDIGESTION AND CONSTIPATION.

Mrs. Long said, "I feel I have so much to thank God for this morning.

"It is just one year now since I gave myself to God—since I heard Dr. Dowie in the Auditorium.

"I have been healed and kept ever since. I never knew such a well year. I have been healed of neuralgia, these terrible spells of the head, indigestion and constipation; and all our troubles we take to the Lord now and we are healed, and I can not find words enough to thank Him."

TESTIMONY OF LOUIS FISHER, 799 65TH ST., CHICAGO, ILL.—JESUS THE FAMILY PHYSICIAN.

Mr. Fisher said, "I have been sick and heard of Dr. Dowie's teaching; so I went down to the Auditorium last spring. I had never been in that place before, and I was much pleased, but when I heard the Doctor speaking, I was entirely taken in, so I said to my wife and children next Sunday, 'You come along with me,' and we went down.

"My wife has been sick, and my children have all been sick, and all got well again.

"I was given up to die last spring by this fall, but you see I am not dead yet; I am pretty nearly well, but not quite, but I trust God will make me perfectly well. I have given up all medicine, and Jesus is my physician now. I thank Dr. Dowie for his preaching."

TESTIMONY OF MISS MARY EDDINGTON, 5739 TRACEY AVE., CHICAGO, ILL.—HEALED OF LIVER TROUBLE, ASTHMA AND LAMENESS.

Miss Eddington said, "I praise the Lord for what He has done for me.

"I have been sick all my life, and my people died with what they call the sheep fever.

"I was a cripple when six years old, and I have been a cripple for 22½ years.

"I often wondered why God afflicted me, and called my parents away. He always said He was a father to the fatherless.

"I was stricken down with liver trouble and asthma, and only God knows what I did not have.

"Four years ago I was afflicted so badly in my right side! I was twisted.

"There are my crutches on the wall.

"I walked three years on them and did housework on 59th Street and Wentworth Avenue. I have been a servant all my life.

"I tried the country for my health. It was no use.

"I came back and I went to work again. I went to see Dr. Fenger and he says, 'Well, you must try Turkish baths.' I took 18 Turkish baths in the Palmer House, until I thought they would rub me to death. They carried me to the baths and they would rub me, and give me wine and everything, and I thought, Well surely I must die; there is no hope for me.

"After the World's Fair I heard of Willie Esser. I was not able to work. For two and one-half years I was alone. The Lord gave me my daily bread. I was in the house two months alone, lying sick, and I heard of Dr. Dowie here, and the lady says, 'Will you go down and see Mrs. Esser's little boy?' I said, 'Yes.' I went.

"I heard of Dr. Dowie, and I came to see him, and I asked for a request for prayer. At the hour he was to pray for me, I went to my little lonely room, and I told the Lord if He would only deliver me of those two crutches I would be thankful.

"Then I went on Thursday, a long time after I had the request for prayer, and he says, 'Did you get any healing?' He looked at me. 'Did you come in here to be healed?' I said, 'Yes, Doctor, I did.' 'Well,' he says, 'give me your crutches,' and he pushed a chair to me and said, 'sit down.' I said, 'I can not walk.' He prayed for me and said, 'Put your foot down in the name of Jesus.' I did so; I held my teeth together. I could not walk. The little girl that was with me said, 'Oh, Mary, you said when you left, you were going to be delivered of your crutches.' 'Yes, little girl I am, but I must wait with patience.'

"I got on the cars with those crutches, and I went to Wentworth Avenue, and I got on the cars at Wentworth

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Avenue, and all at once at 57th Street,—praise the Lord! The little girl says, 'Mary are you happy?' I said, 'Yes the Lord has blessed me; I can sit straight now."

"I walked five blocks that night, that will be four years ago Good Friday before Easter.

"I came back to see Dr. Dowie, and I says, 'Doctor, do you remember me?' 'Yes, I believe I do now,' he said. 'Did you not come in here with rheumatism? Where are those two crutches? I says, 'Doctor, I walked with them three or four years, and I thought I would give them a rest to-day.' He said, 'Bring them home.'

"One of my canes hangs over there.

"Oh, I was so relieved and blessed through the Doctor's prayer. I was hardened in trying to be a Christian, for I saw so much of cold-hearted Christianity. Now the Lord has blessed me, and I see now where I made a mistake."

TESTIMONY OF EUNICE A. WILCOX, FREMONT MINN.—HEALED OF BROKEN BONES, INTERNAL TROUBLES, DEAFNESS AND GRANULATED EYE LIDS.

Miss Wilcox said, "I never was well, and when I was about two years old I fell from a hay-rack and broke my breast bone, and I never knew a well day. I could not run and play like other children, and I could not go to school. I never went to school but about two weeks in my whole life.

"When I was ten years old I fell from a horse, and it brought on internal troubles. I was confined to the house for almost a year.

"About 1882 I found in the Bible that the Lord could and would heal, and I said I would take the Lord as my Healer: but I took medicine. I treated and gradually increased in strength until in 1893 I could help quite a little around the house and do light work.

"In 1894, the first day of June I met a terrible accident. We were out in the road cart, mother and I, and the thill-strap gave way, and the horse got frightened, and I was thrown out on the right wheel, and had three ribs broken, one of them twice in two, and then I was thrown on to the left wheel and I broke two ribs there, and then falling on the horse I broke my breast bone that had been broken; then I went down with the wheel on my back and it broke my shoulder blade, and I was just hemmed in there, and I received a fracture in my head; whether I struck a stone or not I cannot tell. For eight weeks I never lifted my head from the pillow. I was under the doctor's care and he gave me medicine, but the medicine would hurt me.

"When I was first hurt, I felt the Lord told me that I would be healed, if I could be anointed. There was no minister in my place then that I felt I could have confidence in to anoint me.

"I went on trying medicine, but every time I would take medicine it would hurt me, and the doctor said he gave me medicine that he gave a little child six months old, and it would not hurt it, but it laid me stiff as a dead person, and they worked over me about four hours to bring me out. After a while I got so I could get up and walk around, but my arm was helpless, and for over a year and a half I never dressed myself.

"In the fall one of my friends who had passed through here spoke to us of Dr. Dowie, and I wrote to him and asked him if he would pray for me. I said I knew I would be healed, but I could not come here. I knew it would be just as efficient if he would pray there for me, but I felt the Lord wanted me to be anointed, and I could have my pastor anoint me, and it would be just the same as though we were both together, and he wrote back and said he would pray for me any day I might set. He set a certain hour he could give me. I told my pastor about it. At the hour Dr. Dowie set on February 27, I was anointed.

"Before that in the spring I had Scarlet Fever, and I took cold and it settled in my left ear and it bursted a drum and it also settled in my eyes, and I had granulated lids. I went to a specialist and he examined my ear and said the drum was entirely gone. He said there was no power on earth that would heal it, and I had to wear cotton in my ears. After I had the Scarlet Fever the cotton was not enough; the air would hurt it, so I had to wear a shield over my ear for the air would send a pain right up to the top of my head.

"When I was anointed, I felt something pass all over me; a thrill, and I knew I was healed, and I thanked the Lord for it.

"When I got up I took the cotton out of my ears, my ears were perfectly sound; the air did not hurt them, and from that time to this I have not had any pain in my ears. Before that, after the drum was gone there was no wax in that ear, but now there is wax in it just as there is in anybody's ear. The doctor said if I let the wind get to that ear, I would be deaf and would never be able to hear. He said the drum was gone, and he said as long as I kept the air from the ear I could hear but never to take cold, because if there was any inflammation in the ear I would become deaf and never hear.

"My eyes are perfectly sound now. I never saw so well in my life." (Praise the Lord.)

Mr. Harvey F. Wilcox, father of Miss Wilcox, confirms his daughter's testimony.

TESTIMONY OF REV. M. HAYDEN, LITCHFIELD, MICH., HEALED OF INFLAMMATION OF THE LUNGS, ASTHMA, DYSPEPSIA AND HERNIA.

Mr. Hayden said, "I am pastor of the Baptist Church of Litchfield. I thought after reading some of Dr. Dowie's papers and several of the pamphlets, the best thing I could do and get myself exactly square with regard to this teaching would be to come here and listen for myself. I felt that I needed the training which I am getting here in order that I may go back and do what I have said I was ready to do in the name of the Lord: that is present Divine Healing as a part of the Gospel.

"My healing begins away back. When I was five or six years old I had inflammation of the lungs. My father a few years before that thought it was his duty to preach. He had on his mind worldly interests and schemes, and finally his business was all broken up and he became bankrupt, and he was taken sick, and for 18 years had the old fashioned Bronchial Consumption. Then he could not preach, but he says, Lord, if I can not preach, then raise up one of my sons to preach for me, and I was the one that my father had fixed his hopes upon as being his successor. What he could not do, he thought I could do. So, when I was taken sick—and during this sickness I was looked upon as dead—he went off by himself and prayed God that I might recover, and believed that I would recover.

"The doctor came. He said there were yet signs of life. I feel to-day my friends that I have been given to life in answer to my father's prayers, and I thank God for such a father and such a mother as he gave me.

"Well, of course, this matter when it was told me by my mother, fixed a faith in my mind that God would heal, and yet all along through my early years I had the idea that, 'Whom the Lord loveth He chasteneth,' and that the afflictions were the chastisement of the Lord, and it exhibited God's love towards me.

"I did not get entirely disabused of that idea until Dr. Dowie's teaching got hold of me, then I saw it clearly.

"From the time I was 20 years old, (when I was 19 I began preaching) until recent date I have been troubled with Asthma. I have suffered, as I have said a great many times, a thousand deaths. Still I comforted myself with the idea that, 'Whom the Lord loveth He chasteneth.' Well, he must have loved me a wonderful sight. (Laughter.)

"Twenty years ago I got the idea that the Lord would heal me of the Asthma, and for three months I was almost entirely free from it, and yet it came back another time. I had the same confidence, and it left me for a long time; but again it came back, and I never somehow or other could get the faith that I would be instantly and perfectly healed, but

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there was within me a conviction that somehow or other I would be perfectly healed. But to take hold of that promise and make it available for present healing, I could not do it.

"You see, I had no teaching on the subject, and I was not wise enough to be my own interpreter: but some four or five years ago I began to feel that the Lord was myHealer.

"I SAW THAT I MUST GET RIGHT WITH GOD SPIRITUALLY AND IN MY HABITS OF LIVING,

and I began to ask the Lord then to enable me to get right in all these matters, and there came gradually better health; the Asthma has passed away.

"I used to be troubled with Dyspepsia, and that is all gone, and I used to think my stomach was not good for anything and now I find I have just as good a stomach as anybody. I can eat all I want and anything I want.

"Then I was taken about three years ago with Hernia. I wore a truss for a long time. Something like eight weeks ago I took off the truss, and thought I would try myself, but about two weeks after that

I HAD BEEN READING THE LEAVES OF HEALING,

and some other literature from Dr. Dowie, I got the idea one morning. Well, now, I will not put on that truss; God helping me, I will never put on that truss again. God can heal me, and I am going to test it anyhow. I am going to abandon medicine and everything else but God. Well, I found I did not have to wear the truss; the swelling had all gone down, and it did not trouble me. I can leap over a fence, jump, exercise myself in various ways. And so I told quite a number of people and did it publicly, that God had healed me of Hernia.

"Well, on account of some violent exercise I took, that Hernia came back again for a few weeks, and I am troubled with it a little now. But I will not put on the truss, I say to the Lord, You healed me once you can heal me again, and now I will take it in any way you see fit, but I will obey you and just trust you.

"Now, I want to say friends, I have better health than I ever did in all my life, and I have consecrated myself to the Lord, and I say to the Lord, and I say to everybody else, as long as the Lord will give me breath, I will do all I can to relieve human suffering and lead men to the Lord Jesus Christ.

"I expect to go back a week from next Wednesday and commence a war in my own town, right along this line. If they drive me from there, which I do not believe they will do, I will go somewhere else, but

I AM GOING TO BE FAITHFUL TO THE LORD.

"I will not have anything to do with compromises. I stand just squarely upon the platform of Divine Healing, and now I feel I understand the teaching, and I believe I am helping some of the young men down at the Bible Institute.

"I handed some tracts around to the young men, and many of them took them very readily. Well, I said, I want you to read these. I do not want them wasted. Three or four said, I am interested in this line.

"A great many are interested, and friends, there is just where we want to work.

"I am asking the Lord to keep me from disease just as long as I live. I believe we ought to be healthy and strong, and give that testimony to all the world that Jesus Christ is our keeper and our healer."

TESTIMONY OF MRS. J. W. SNOWDEN, 271, 62D STREET, CHICAGO.—HEALED OF LA GRIPPE.

Mrs. Snowden said, "I should like to testify a few words for Jesus.

"I think I have never had such wonderful experience as some of my brothers and sisters, but I had a very severe attack of La Grippe and suffered very much with headache and with my lungs, and I felt so badly at last that I could not leave the house at all.

"One Sunday morning I had suffered so I was nearly crazy, and in the morning my husband wrote out a petition for prayer, and took this to Dr. Dowie and he said he would pray for me right away, and he did and the pain left me instantly, and I slept for two hours. The next Tuesday I attended services here.

"I praise the Lord for His salvation and healing power.

"I have wanted to testify a good many times, but I have been a coward. Pray that the Lord will give me courage to speak."

TESTIMONY OF SISTER I. E. RUSH, 6007 MADISON AVENUE, CHICAGO, ILL.—JESUS A SAVIOUR AND KEEPER.

Mrs. Rush said, "I praise God for what He has done for me. I found in Christ such a wonderful Saviour. I have no woeful story to tell of sickness. God has kept me healed, and I praise Him for this. Oh, I praise Him for this Salvation; this wonderful Gospel of Salvation and Healing is being preached to the people. How much of it is needed all over

AND God is able to make
All Grace Abound to you;
That ye, Always having All Sufficiency,
In All Things,
May Abound to every Good Work."

II Cor. ix, 8.

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this world, and those who ought to be teaching it are keeping others from hearing it.

"The shepherds that ought to be leading the sheep into the fold are hedging up the way that the army of suffering humanity can not get this blessed Gospel.

"Oh dear friends, let each one of us do all we can, those who have come into the light, to spread this blessed Gospel."

TESTIMONY OF MISS GILLIS, 2941 SOUTH CANAL STREET, CHICAGO.—HEALED OF NEURALGIA.

Sister Gillis said, "I thank the Lord for what He has done for me.

"For the last four years I have had neuralgia in the worst form, and ever since I was about a year and a half old I had running ear and deafness in the lett ear.

"I can say that my hearing has almost returned, but I am entirely healed of the neuralgia. The third time I came here I noticed the difference. I have not had a headache or anything like it."

MR. G. W. MATSON, 2822 VERNON AVE., CHICAGO, ILLINOIS, TESTIFIES.—GOD HEALS WHEN DOCTORS DESPAIR.

Mr. Matson said, "Brothers and sisters, I thank the Lord that Divine Healing has been brought back again to the people and the people have been made to understand, as the people did in the time of the Apostles. (Amen.) I thank God also that He has healed me, and that was before Dr. Dowie came to Chicago. I lived down here on Dearborn Street seven years ago. The doctor said to my wife, 'Your husband cannot get well, can do nothing for him, he must die.' Well, I thought the case was kind of critical myself. (Laughter.) While I was lying there I put my trust in God for my healing, and I got up, and I want to thank the Lord and praise His name in your presence for that.

"After I got up I went to the doctor to pay him for his service. He looked at me. 'I do not want your money.' 'Why, doctor, you make your living this way. You cannot go back and forwards and give your medicines to me for nothing.' He says, 'Any man as near death's door as you were, I do not think I need his money. How did you come to get well?' he said. 'Well, doctor, to tell you the truth it was the Lord; He is the one who raised me up and led me to your office, where I stand at this time.

"When Dr. Dowie came to Chicago, I got the proper understanding. He was a man I had confidence in; he told me that Divine Healing was restored again.

"Now, I can go to Jesus. He prescribes for me every time I come. I do not need any doctor. I praise God for His healing. I have learned to trust in the Lord Jesus as my Healer."

TESTIMONY OF MRS. AMOS DRESSER, JR., 6108 STONY ISLAND AVE., CHICAGO, WHO TESTIFIES TO THE HEALING OF A LITTLE BOY.

Mrs. Dresser said, "I praise the Lord for what I saw to-night just before coming up here. A little colored boy was brought in who had been knocked senseless by a bicycle. A man riding on his wheel had rushed ahead recklessly and thrown him down. The boy was picked up and carried in a drug store, and the policeman had sent for a doctor for him. His grandmother, Mrs. Andrews, who lives at 62d street and Cottage Grove Ave., who was returning from the meeting here this afternoon, felt led right there, and she saw her own little grandson lying senseless in the drug store, and she rushed in and took him. They said, 'What are you going to do with him? We expect the doctor to be here.' 'Well, I am going to take him to Zion Tabernacle.' She did not want any doctor for him; she brought him here, and I saw him brought in by his grandmother. The little boy was apparently lifeless. He had not power to hold up his head. We asked them to come into our private room, and laid him on the lounge, and he had not power to lift himself or raise himself up at all, but after prayer he revived a little. A few believing ones gathered around and unitedly prayed for him and he got up and walked across the room, and back again, and then lay down and went to sleep. Before I came up they commenced singing up here. He had not seemed to notice anything, and was asleep, but when they were singing the first hymn, 'What a gathering that will be,' his eyes opened, and he smiled. That just seemed to revive him, and he got up, eat some supper, and went home with his grandmother fully restored. We praise the Lord for what He is able and willing to do, for all those who believe in His name."

At the conclusion of the testimonies Dr. Dowie said,

Now, do you not think you had better let me go off and get some supper?

Audience:—"Yes."

Rise up and sing the doxology. [The doxology was then sung.]

Every one in this meeting who believes that the Lord Jesus Christ is the Healer, put up their hands.

[Apparently all raised their hands.]

Now, pray with me. Say,

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; if I have wronged any, to restore, to confess, to do right in Thy sight. Give me Thy Holy Spirit. Cleanse my spirit, my soul, my body, and give me power to serve Thee for Jesus' sake. Amen.

Do you mean it? Can you say you did?

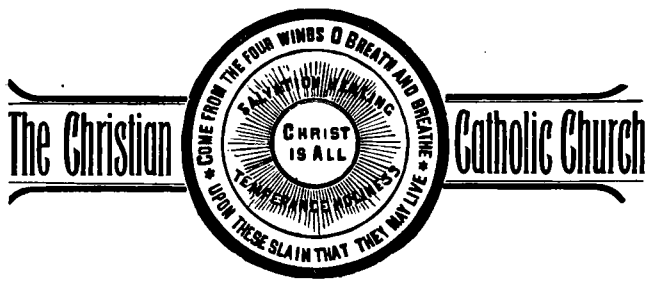
(All answer, "I did."

Then God means what He says, when He says, "You are forgiven," and He will give you blessing.

The services were closed by Dr. Dowie pronouncing the

BENEDICTION:

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.



—AND—

Divine Healing Mission,

GENERAL OVERSEER,

THE REV. JOHN ALEX. DOWIE.

....Meetings are held in....

Zion Tabernacle No. 2,

6104 Stony Island Ave., opposite Jackson Park.

LORD'S DAY: 10:45 A. M., 2:45 and 7:45 P. M.	Church Meetings
ORDINANCE OF THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.	Church Meetings
ORDINANCE OF BELIEVERS' BAPTISM at the close of the afternoon service, on the second Lord's Day of each month.	Church Meetings
PRESENTATION AND CONSECRATION of Young Children to God at the close of the morning service, on the third Lord's Day of each month.	Church Meetings
ALL-DAY PRAISE AND TESTIMONY MEETING on the last Lord's Day of each month.	Church Meetings
TUESDAY: 2:45 P. M.	Divine Healing Meetings
THURSDAY: (CHILDREN'S DAY) 10:30 A. M.	Divine Healing Meetings
FRIDAY: 2:45 P. M.	Divine Healing Meetings

There are no charges of any kind made. Free will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

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Conducted by the Rev. John Alex. Dowie and Mrs. Dowie.
Terms to guests will be forwarded on application.

This is the new Home for the Headquarters of Zion in Chicago, S. E. Cor. Michigan Ave. and 12th St., close to the Park Row Central Station of the Illinois Central Railway.

The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. 1, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid), 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion.

A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $3.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

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This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

„Er iſt noch Heute Derſelbe."

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Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es iſt von Gott Vielen zum Segen benützt worden, und viele hundert tauſende von Exemplaren ſind gedruckt worden. Möge es auch in dieſer neuen Form Vielen zum Segen gereichen.

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Zion Home, Michigan Av. and 12th St., CHICAGO.

The Christian Catholic Church

AND



New Zion Tabernacle, 1621-1633 Michigan Av. CHICAGO.

Divine Healing Mission.

HEADQUARTERS' OFFICES, **ZION**, MICHIGAN AVE. AND 12TH ST.

CHICAGO, ILL., December 4th, 1896.

TO ALL FRIENDS OF ZION:—

BELOVED BROTHERS AND SISTERS IN CHRIST:—As an Ambassador for Christ in this Great City of nearly Two Millions of inhabitants, I address you on our King's Business.

Our friends here have done, and are doing, all they can; but it is far from enough to provide for the $20,000 immediately required for the New Zion Tabernacle.

I am personally responsible for that sum in Christ's Name. Now I appeal most earnestly to you as God's Stewards for the remainder of the money needed, and for a large sum of money to enable us to go forward with confidence to Victory for Him.

We have fulfilled in Chicago, I verily believe, the command,

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

We are now "proving God" once more, in this appeal to you in His Name.

It is through you to whom He has entrusted the Stewardship of His Possessions on Earth that the money must come.

His Promise of Blessing extends to you who give to His Cause and Kingdom, and He has added, to the words just quoted, these Precious Promises:

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of hosts.

"And all nations shall call you blessed: for ye shall be a delightsome land, saith Jehovah of hosts."

Zion Tabernacle is for All the World.

God's Voice is speaking from Zion as from no other place in All the World.

God's Handwriting on the Walls of Zion is being read with joy in every land.

"Greater Works than these" will shortly be done, "All Things are Now Ready."

WILL YOU NOT AT ONCE TAKE PART IN THIS WORK BY BRINGING, OR SENDING, TO ZION YOUR CHRISTMAS GIFTS TO CHRIST, YOUR KING AND MINE?

I ask these gifts in His Name, confident that God will put it into your heart to do all that is needed.

I ask a Gift of AT LEAST ONE DOLLAR from every reader of this paper.

I ask Gifts of from TWO DOLLARS to ONE HUNDRED DOLLARS from each one who can give to Christ such sums.

And I ask from some to whom our King has given much, STILL LARGER GIFTS, so that ere the Tabernacle is opened every dollar may be provided.

We desire to enter without any debt into this Tabernacle of the Most High God in this City of Destiny, so that we may devote every thought and power to His Service.

He is about to make His Name yet more glorious by Blessing multitudes with Salvation, Healing and Holiness through Faith in Jesus.

Lay my appeal before our Father's Throne.

Then answer this question, "How much owest thou to my Lord?"

Please to send what He lays on your heart to me at once.

I am, Your friend in Christ, and Fellow-worker for God in Zion,

John Alex. Dowie

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NEW ZION TABERNACLE

IN THE CENTER OF CHICAGO.

Situated on the City's Finest Boulevard, 1621-1633 Michigan Avenue, Near Sixteenth Street.

EASY OF ACCESS BY THE ILLINOIS CENTRAL R. R., SOUTH SIDE STREET RAILWAY AND ALLEY ELEVATED ROAD.

Detailed Description of the Large and Beautiful Building Which the Lord Has Opened to Zion's Worshippers.

AN OUTLINE OF THE WORK IN THIS GREAT AND COSMOPOLITAN CITY, TO WHICH GOD IS NOW CALLING HIS FAITHFUL PEOPLE.

"ZION HEARD AND WAS GLAD." We are able to announce that we have secured a New Tabernacle for Zion, and we here present our readers with a beautiful picture of the building.

It is situated close to the center of Chicago, on Michigan Avenue (Nos. 1621 to 1633) near Sixteenth Street, within half a block of the First Regiment Armory, one of the great buildings of the city.

It is within a few minutes' walk of ZION HOME, which is on Michigan Avenue and Twelfth Street.

It is within easy reach of all parts of the city and suburbs, being surrounded by lines of communication, and is on one of the finest and quietest Boulevards of Chicago, an Avenue more than ten miles long.

The Illinois Central Railway Depot at Sixteenth Street, the Cable Car Street Railways on Wabash Avenue and State Street, the Elevated Railway between these streets, and the Cross-town Car Line on Eighteenth Street, environ the new location on three sides at distances of from one to three blocks.

The building now erected is a Large White Stone Church, of massive architectural design, and of most imposing appearance. It is 133 feet long by 93 feet frontage, is high in the roof, and is very substantial and strong in every way.

It was occupied as a Church for a few years, known as St. Paul's, but was abandoned by its congregation, who moved further south.

But it will require complete renovation and many additions to its interior arrangements in order to suit it for our purposes, so that it may accommodate an audience of at least 4,000 persons.

Possession will be taken, it is expected, not later than November 1st, but it will take some time, possibly about two months, to prepare the building.

We hope to open Zion Tabernacle No. 3, therefore, about the beginning of 1897.

Estimates of the cost of alterations, new seats, lighting, cleaning, etc., have been made, and we think that it will require fully $20,000 to effect the needed improvements.

Large as this sum is, it is much less than would be required to provide accommodation by building a suitable place in a central part of Chicago, and it leaves us absolutely free to pursue our plans for our permanent ZION TEMPLE on a larger scale outside of the city.

The five years before us will enable us, if God permits, to select the site of the future little city with care, and will leave all the resources of ZION at liberty for the purchase and preparation of a large block of land upon which we hope to settle with many thousands of our friends in this city and land, and from other countries.

Meanwhile we are laying the foundations of a great work for the Christian Catholic Church and the Divine Healing Mission which are, by the goodness of God, exerting so great an influence for good in all parts of Chicago and America. Whatever the future needs of the permanent organizations of the Church may be, we shall be in a better position to deal with them by leasing for five years than by purchasing or building in Chicago at the present time. We must be free to follow where God is manifestly leading.

And now, we know that we shall not call in vain upon our friends in all parts of the world to help us quickly with large contributions to this enterprise for sin-stricken and disease-smitten humanity.

Our one desire is to carry Leaves of Healing from the Tree of Life, the Gospel of a Perfect Salvation through Faith in Jesus Christ our Lord for the spirits, souls and bodies of all mankind, in every age, in every clime, and in every nation.

Chicago is one of the "high places of the field" in the Great Conflict between God and Satan, and good work done here at once finds its way to all the earth, through its cosmopolitan population.

Dig up your buried talents of gold and silver, and let them be transformed into a great mutitude of Crowns for Christ in the New Zion Tabernacle during the coming five years. Men and women redeemed from Sin and Satan, Disease and Death and Hell are Crowns of Glory and Rejoicing.

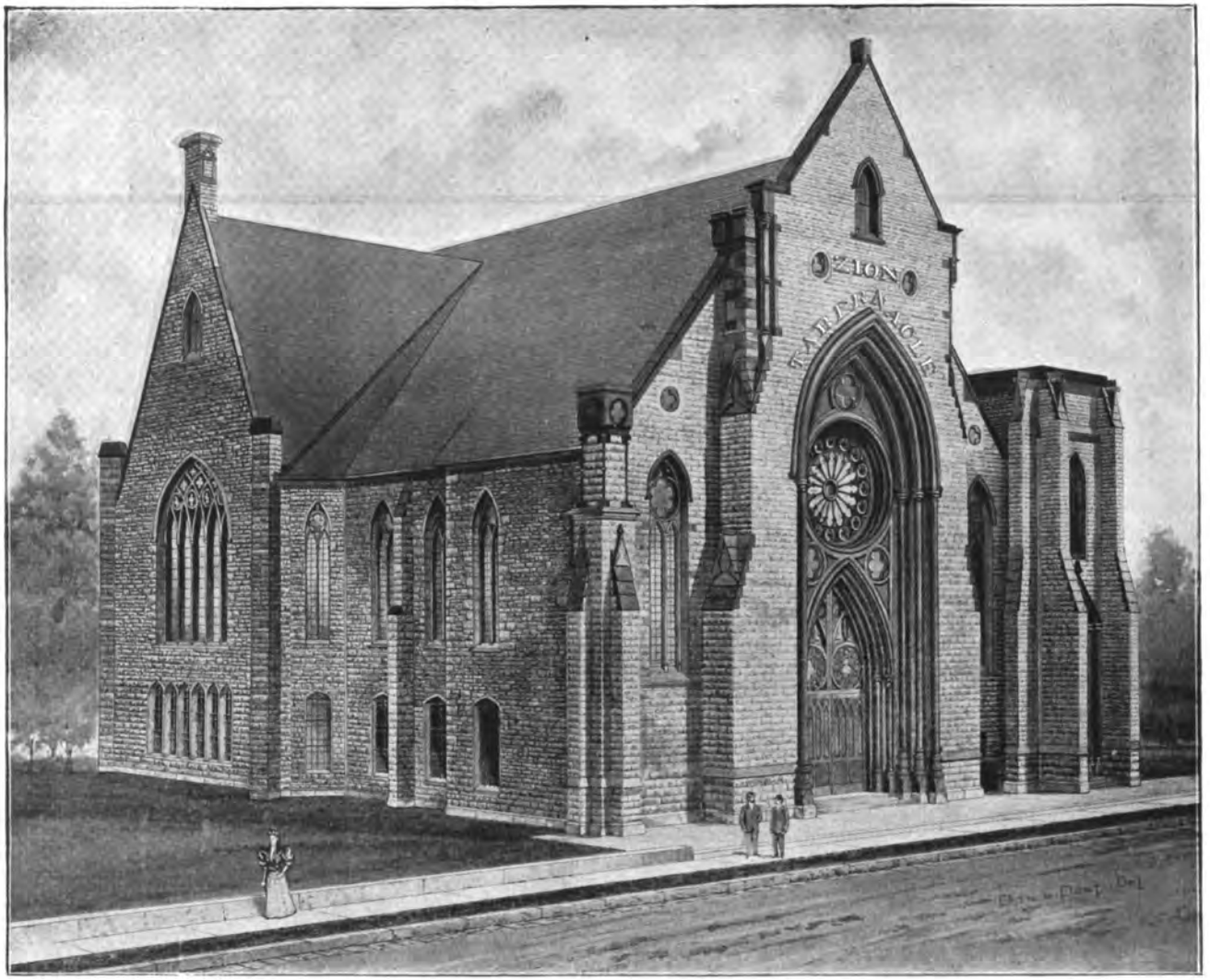
The record of our work for God during the past two years justifies us in thus writing, and in calling upon all true followers of Christ to "come to the help of the Lord against the mighty" powers for evil which are concentrated in this great and wicked city. May it become good as well as great.

But we are looking, as at all times, beyond all human helpers, and are singing, with glad hearts:

"My help cometh from Jehovah,
Which made heaven and earth.
His Name is great in Israel.
In Salem also is His Tabernacle,
And His dwelling place in Zion."

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NEW ZION TABERNACLE. 1621-1633 MICHIGAN AVENUE, CHICAGO.

EXPECTED TO BE OPENED ABOUT JAN. 1st, 1897.

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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.

VOL 3 NO. 9. CHICAGO, DECEMBER 18, 1896. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

No. 45.

MR. HERMAN PETERSON, 5643 Shields Avenue, Chicago.

HERE IS A MAN WHO WAS HEALED INSTANTANEOUSLY WHEN AT THE POINT OF DEATH.

He stands here to give Glory to God alone for his marvelous deliverance through Faith in Jesus.

He has told the Story before many thousands, and he has told it before the Superior Court of Chancery in Chicago, where his affidavit is on record.

Divine Healing is now a legally established fact in Chicago, and the healing of this witness is, like that of thousands more, beyond all question.

He is daily engaged in working at his business as a builder, and is being prospered in all things.

At the time of this writing he is superintending the mason's and bricklayer's work in the new Zion Tabernacle, and we have just seen him with his men move one of twenty two-and-a-half-ton stones into position as a foundation for a steel pillar.

Our colleague, the Rev. Dr. Speicher, was used of God in this case, to which we were called, but could not go, as there were hundreds waiting to see us.

We sent and cooperated with our brother and appointed the exact time of prayer for the dying man, and prayed in our own room at that time.

At the very moment of united prayer he was instantaneously healed, through the laying on of Dr. Speicher's hands, of what was declared to be a fatal attack of inflammation of the bowels, and, probably, appendicitis.



MR. HERMAN PETERSON, 5643 Shields Avenue, Chicago.

Dr. Craig, of 5900 Halsted Street, Chicago, had just given him up to die, and was very angry with our colleague, Dr. Speicher, declaring that it was a cruel shame that the dying man should be left without medical attention, and that he would not give a certificate of death, and would see that Dr. Speicher did not give one, etc.

This Witness does not look in much need of Dr. Craig's certificate, with the withholding of which he threatened the dying man in the presence of his wife.

Instead of death, new life has come into this brother's family, a beautiful baby boy being lately added to the happy home, and a career of honest and successful industry has been pursued which bids fair to lead to still greater successes.

Above all, everyone and everything within that home

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circle are consecrated to God, and Christ is All in every department of their lives.

We rejoice that God has given to His Church so faithful a member, and so excellent a Witness to His Love and Power in snatching the dying from the very brink of the grave.

How different would have been the condition of that family to-day, but for God's work in Zion.

Think of a young widow, with fatherless children, and the dark shadow of a Christless death ever hovering over their memories of the departed.

But all is changed, and, behold, a happy wife, with healthy children, and a Christian husband and father, binding all together with his strength and love, supplied by God in all things.

Let our brother go off on his world-wide Mission to all who are dying, telling them that Jesus ever liveth to save and heal and cleanse and keep, as in the days of old.

Lay his Testimony, oh little white dove, upon the pillows of dying fathers who are weeping at the sad prospect before their dear ones when bereft of their bread-winner and of a father's care.

Tell them that the Healer is by their beds of pain, and that He is able, willing, and longing to heal them, if they will only trust in Him alone.

Lay it, oh little white dove, as a Message of Hope in the dying hands of millions ere its mission cease, proclaiming the Eternal Covenant of Him who said, "I am the Lord that healeth thee," and rebuking the shameful teachings of false shepherds who deny this truth.

Tell them that He is still "the same, yesterday and to-day and forever;" and that they challenge His Faithfulness when they falsely teach that He has changed: for He has declared, "I am the Lord, I change not."

Tell them, oh little white dove, that they who seek God in penitence need not fear the threats of doctors who try to add a new terror to death by threatening their dying patients with the consequences of their not dying under their hands.

Tell them that none shall ever seek God in Christ as their Saviour and Healer in vain if they seek Him aright.

Tell them that Repentance must precede Faith, and the Confession and Forsaking of Sin must precede the Healing of Disease.

Let God be glorified and multitudes blessed in every land beneath the sun by the knowledge of Christ as an all-sufficient and ever present Deliverer from all the powers of death and hell.

Hallelujah!

(Extract from Leaves of Healing of July 17th, 1895, page 644, being a portion of a report of a Praise and Testimony Meeting, held in Zion Tabernacle No. 2, on Lord's Day, June 30, 1895.)

HERMAN PETERSON, 6030 GREEN STREET, HEALED OF INFLAMMATION OF THE BOWELS.

Dr. Dowie:—Were you dying?

Mr. Peterson:—"Yes, sir."

Dr. Dowie:—Who said you were?

Mr. Peterson:—"Dr. Craig."

Dr. Dowie:—Where does he live?

Mr. Peterson:—"5900 Halsted Street."

Dr. Dowie:—Did you send a message to me saying that you had a confession to make?

Mr. Peterson:—"I did, sir."

Dr. Dowie:—Did I send Dr. Speicher to you?

Mr. Peterson:—"Yes, sir."

Dr. Dowie:—And I told the Dr. that I would unite with him in prayer with Bro. H. Peterson. Did you make the confession?

Mr. Peterson:—"I did."

Dr. Dowie:—Did you get forgiveness from him, and from God?

Mr. Peterson:—"I did."

Dr. Dowie:—Did you get the healing?

Mr. Peterson:—"Yes, sir."

Dr. Dowie:—Are you real well?

Mr. Peterson:—"I am working."

Dr. Dowie:—Well don't you think you are deceiving yourself?

Mr. Peterson:—"No, sir."

Dr. Dowie:—Are you sure of it?

Mr. Peterson:—"Yes, sir."

Dr. Dowie:—But these people on Edgerton Ave., say you are deceived. Don't you think they can fool you out of your healing?

Mr. Peterson:—"No, sir."

CONFIRMATION BY MR. FRANK PALMER.

Dr. Dowie:—Mr. Palmer, Were you at Mr. Peterson's home when the doctors said he was dying? And did you bring Mr. Peterson's message down to me?

Mr. Palmer:—"I did, sir."

MRS. PETERSON ALSO CONFIRMS THE CASE.

Mrs. Peterson:—"It is all true. Every word of it. The doctors had a consultation at four o'clock. And they said nothing could be done. Then Mr. Palmer came in, and asked me what was going to do. He said I had to do something. And he said he was going to see if he couldn't get Dr. Dowie; and when he came back he had Dr. Speicher. Dr. Craig and Dr. Speicher had a little talk; and the doctor said he would have Dr. Speicher arrested and put in jail for that."

Dr. Dowie:—What did he say about Dr. Speicher?

Mrs. Peterson:—"He said Dr. Speicher would have to go to jail for that For just coming in and praying for him. And he said too that he would see Dr Speicher didn't give any death certificate."

Dr. Dowie:—I hope Dr. Speicher does have to go to jail for that.

(Copy of One of the Affidavits Establishing the Fact that Divine Healing is a Present Day Reality, and now on file in the Archives of the Superior Court of Cook County, Illinois, being an extract from the Leaves of Healing, August 2, 1895, page 700.)

"Leo J. Maguire, *et al.*
vs.
JOHN ALEX DOWIE.

STATE OF ILLINOIS, } ss
COUNTY OF COOK; } ss

In the Superior Court of Cook County. In Chancery.

HERMAN PETERSON being first duly sworn, upon his oath states that he is thirty years of age, and resides at 6030 Green street, Chicago, Ill., that he is a brick layer by occupation, and has known Rev. John Alexander Dowie for two years, and has been a constant attendant at the services conducted by the said John Alexander Dowie at tabernacles No. 1 and No. 2 for a period of one year, and he says that the people who attend said services are orderly and decent in their demeanor, and in no wise interfere with the enjoyment of the persons resident in the neighborhood, in their homes and property; that he knows said John Alexander Dowie to be a devout and earnest Christian minister, and as such, is having a highly beneficial influence upon all the people who honestly attend his services; that he inveighs against vice in all forms and against the use of tobacco and liquor and all other stimulants, and affiant believes that the majority of the persons composing his congregation abstain from the use of tobacco, liquors, stimulants and drugs, and lead orderly and virtuous lives; that of his own personal knowledge, very many persons who were wild and reckless and dissipated, have, through the ministry of said John Alexander Dowie, become and are orderly and useful citizens and members of the community, and live orderly and Christian lives.

Affiant further states that his wife, Ida Peterson, had, prior to a year and two months ago, been suffering from a most severe hernia that greatly interfered with the performance of her duties; and caused her much pain and suffering, and that having heard of Rev. John Alexander Dowie, she went to him, was taught by him, and professed belief that God would take away this affliction if she would trust Him for her healing; that she professed to so trust Him, and was prayed with by said John Alexander Dowie at Tabernacle No. 1, and was instantaneously and entirely healed of her said hernia, and has continued to be so healed ever since, which was a year and two months ago; that Dr. Parker had stated that he could relieve her by the use of a truss, and by the injection of medicine, but on her attempting to wear the truss, it caused her so much pain and misery that she was compelled to discard it and make bandages for herself, and was then able to get about only with the greatest difficulty; that since she was healed, as aforesaid, she has discarded all trusses and bandages, and is a perfectly well woman to the knowledge of this affiant.

Affiant further states that during the first week in June, he had a severe attack of inflammation of the bowels, and that Dr. Craig of 5900 Halsted street, attended this affiant, and stated to affiant that it would be impossible for him to recover unless he had an operation performed and that he had only about twenty-five hours to live, but the wife of this affiant sent to Dr. Dowie and asked him to pray for affiant's relief, and Dr. Speicher called at the home of this affiant, and prayers were had at 9:30 Friday evening for recovery of affiant, and immediately thereafter all pain and suffering which had before this been of the most agonizing character, was relieved; the tense of muscles all over affiant's body relaxed, and this affiant was immediately healed, and this affiant has been a well man ever since; that though affiant remained in bed thereafter it was because of his being emaciated and weak, and after that time he recovered his strength and resumed his duties.

Affiant further states that he has been present in the tabernacle attending services, at times when the engine and printing press were running in the publishing house underneath, and that the same did not create sufficient noise to in any way disturb the services.

And further this deponent saith not.

HERMAN PETERSON. [*Signed.*]

Subscribed and sworn to before me this 8th day of July, A. D., 1895.

W. H. QUINLAN, Notary Public

(Extract from Leaves of Healing of March 27th, 1896, pages 359-360, being a portion of a report of the Twenty-first Meeting in the Chicago Auditorium, Devoted to Praise and Testimony, Held on Lord's Day, March 15th, 1896.)

ANOTHER MAN HEALED WHEN DYING.

Dr. Dowie:—Now I shall take another case of a dying young man Mr Herman Peterson, 6030 Green Street. [To Mr. Peterson.] Just imagine you are on top of a building, and speak in that way.

Mr. Peterson:—"Last spring, in April, the last week, I took sick with inflammation of the bowels on Saturday afternoon at four o'clock, and Sunday morning at four o'clock I woke up with a terrible pain and I said to my wife that she would have to send for a doctor. 'Oh, that will go away,' she said, but it did not go away but got worse, and in the evening it got so bad I hollered night and day from that on until Friday at half-past nine the same week.

"The Doctors had a consultation on the Friday, and said I could not live more than two hours, and it was too late for an operation because they had waited too long. One of the doctors told my wife an operation might help me

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and they might try it, and my wife said, 'No, if he has got to die anyhow let him die as he is.' Brother Palmer, a man who lives with me—I am a bricklayer by trade—said, 'Why do you not send for Dr. Dowie?' and my wife told me the same thing. She had been healed a year and a half before that. I said, 'When the doctors give me up I will.' That afternoon at four o'clock they gave me up and I said to Brother Palmer, 'Will you go down to Dr. Dowie's for me?' and he said that he would be more than glad to go for Dr. Dowie and he did. But Dr. Dowie could not come: for there were hundreds waiting to see him, and he sent good brother Dr. Speicher. I tell you he is a good man, and so is Dr. Dowie and his wife; and he came. But before he came I got those terrible pains again; I thought I would burst every minute; my whole stomach was all black and blue and green. I tell you it was pain: and Dr. Dowie did not come just at the time I thought he would be there, so I sent for Dr. Craig, of 59th and Halsted streets again, but before he arrived Dr. Speicher had come.

"Well, of course Dr. Speicher took off the blankets and the poultices they had on my stomach, and asked me where the worst pain was. I could not tell him where it was. I did not know where the pain was.

"Then Dr. Craig came, and said that man could not do me any good. We told the doctor we did not have any more use for him, and that I was going to get healed by the Lord, and He did heal me, praise His Name. My wife took up all the medicines and things I had been taking and threw them out, and they took off all the poultices and all the things they had on my stomach.

"Dr. Craig shook his fist in my face and said, 'I will see they get no certificate to bury you,' and he said to Dr. Speicher, 'I will have you arrested.' But I did not require his certificate for burial, and he did not have him arrested, thank the Lord. That was before Dr. Speicher had prayed with me. Then after the doctor was gone and everything was settled, why Dr. Speicher prayed with me and asked me if I had anything to tell him. I said 'Yes,' and I told him, and he prayed with me.

"The pain left me right away with the exception of my stomach, which was so sore from the injections of morphine; but the second time it was better, and the third time it was all gone. There was not anything the matter with me in a week; I was perfectly well after one week. You can imagine there was pain and Dr. Craig could not ease my pain at all, not one second. But the Lord eased it right away. I do not think it was more than half a minute before He took my pain all away. My stomach was terribly large, and when Dr. Speicher prayed it fell three inches from his hand, and I said, 'I do not need any more blessing, I got plenty.'

"I GIVE GOD ALL THE GLORY AND I THANK HIM ALL THE TIME.

"And I thank Dr. Dowie and Mrs. Dowie and Dr. Speicher for their kindness, and they did not charge me one cent and would never have gotten one penny: for I had no money, I had given it all to the doctors.

"Dr. Craig came in to see me for five minutes only and sent his bill in the second day for $5. I thank God for all, I give Him all the glory, and thanks be to God that He sent such people here as Dr. Dowie and Mrs. Dowie and Dr. Speicher. I am also saved from chewing tobacco, and I am so glad that I am saved through Jesus and I want to praise Him always, thank God."

Dr. Dowie:—When the brother sent for me I was with hundreds of sick around me, but I sent Dr. Speicher. I arranged to pray at the exact moment that he would pray there. So we prayed together in that matter, and I am so glad to put the matter so, because Divine Healing does not depend upon me now, or at any time indeed. I rejoice when my helpers are used of God.

(Extract from Leaves of Healing June 6th, 1896, page 517, being a portion of a report of an All-Day Praise and Testimony Meeting, Held in Zion Tabernacle No. 2, on Lord's Day, May 31st, 1896.)

MR. H. PETERSON, 6410 EMERALD AVE., CHICAGO. HEALED OF INFLAMMATION OF THE BOWELS.

Dr. Dowie:—Of what were you healed, Brother Peterson?
Mr. Peterson:—"Inflammation of the bowels."
Dr. Dowie:—What doctor was it that gave you up?
Mr. Peterson:—"Dr. Craig of Englewood."
Dr. Dowie:—And the Lord healed you through Dr. Speicher's agency and my own?
Mr. Peterson:—"Yes, sir, and I thank God for it. I give Him all the glory."
Dr. Dowie:—And you were healed of other things?
Mr. Peterson:—"Yes, sir; and I can never thank God enough."

(Extract from Leaves of Healing of June 13th, 1896, page 548, being a portion of a report of a Meeting Held in Zion Tabernacle No. 2, on Lord's Day Morning, June 14th, 1896.)

Dr. Dowie:—There is Brother Peterson over there, who was at the very point of death, and he was instantaneously healed while he had that horrible disease, which had reached its last stage, appendicitis. Are you well now, Brother Peterson?
Mr. Peterson:—"Yes, sir."
Dr. Dowie:—You look well. You are a strong looking fellow.
Mr. Peterson:—"I am well, thank the Lord."

EZEKIEL, CHAPTER XXXIV.

"And the word of the Lord came unto me, saying,

"Son of man prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?

"Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed but ye feed not the flock.

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them.

"And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the earth, and none did search or seek after them."

He sendeth His word and healeth them

LEAVES OF HEALING

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

A WEEKLY PAPER FOR THE EXTENSION OF THE KINGDOM OF GOD

EDITED BY THE REV. JOHN ALEX. DOWIE

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Cable Address, "Dowie, Chicago." 1209 Michigan Avenue, Chicago.

CHICAGO, ILLINOIS, DECEMBER 18, 1896.

EDITORIAL NOTES.

"O ZION, LET NOT THINE HANDS BE SLACK."

WE are laboring with all our might to get the New Zion Tabernacle open as early as possible, and, in the Name of the Lord, we are going forward.

IT is a busy scene within the building.

MEN are working day and night, not only in the building, but in the various workshops to which we have let contracts.

OUR own Zion men are finishing this week the stone and brick work needed.

THEY are working under the supervision of Mr. Herman Peterson, whose picture as God's Witness to Divine Healing is on the front page of this issue, assisted by another bright Zion worker, Mr. Frank Palmer.

THEY have been, with a force of good men, at work day and night, preparing the masonry and brick cemented piers in the basement, on which the steel frame-work is to rest.

DR. HILLIS, among his many lies in his recent attack to which we have replied in our issue of the 11th inst, said that the men who were healed in Zion were "wan-faced, hollow-eyed men, just ready to fall through the floor through weakness."

LET us give some particulars of the work done in a few days by some of these misrepresented men in building up the walls of Zion.

THEY have handled and put in position, as foundations for steel columns, 25 large stones, 6 ft. 6 in. x 9 in., each weighing about two and one-half tons, and six smaller stones, 4 ft. 4 in. x 9 in., each weighing one and a half tons, or 71 tons of stone, taking them from the wagons into the building, lowering them into the basement, and fixing them exactly in position.

THAT work brands you as a liar, Dr. Hillis! Why don't you repent and confess your sin of bearing false witness against your neighbor?

THEY have then put 3,000 bricks in each of the large piers and 1,800 in the smaller, and built them up to the floors to meet the steel columns; and in doing this have used more than 85,000 bricks, two car loads of sand, 60 barrels of cement, and 70 barrels of lime.

THAT work brands you as a liar, Dr. Hillis! Confess your sin against Zion's healed workmen in the Central Music Hall next Sunday.

[*Continued on page 142.*]

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

Report of Meeting in Zion Tabernacle No. 3, Lord's Day Afternoon, Dec. 6, 1896.

SERMON: THE BEAUTY OF JESUS CHRIST.

The Communion of the Lord's Supper Received by a Large Number of His Disciples.

REPORTED BY A. D. JR. AND S. & E. W.

AFTERNOON SERVICE, DEC. 6, 1896.

The service was opened by singing,

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime."

Dr. Dowie then said, In the homes of our people we have a household psalm. Usually it is the evening exercise in Zion Home, and I feel this afternoon that I should like you to recite it together with me. I hope it is becoming in all your homes so well known that even the youngest child can say it; the 91st Psalm.

"He that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, 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.
He shall cover thee with His pinions,
And under His wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent,
For He shall give His angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under feet.
Because he hath set his love upon Me, therefore will I deliver him:
I will set him on high, because he hath known My name.
He shall call upon Me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him My salvation."

"All Hail the Power of Jesus' name" was then sung, and Dr. Dowie continued:

THANKSGIVING.

As is our custom, before we go to prayer, we desire to thank God for the mercies of the past week, and to say what seems to us to be right concerning the work as it now stands.

I oftentimes think as I look at this word Tabernacle, and remember that it simply means a tent, that we are but dwellers in tents. During this last week I have been thinking much of these words:

"There is a river, the streams whereof shall make glad the city of God,"

and it does not stop there, but it flows from heaven and the words are added:

"the Holy Place of the Tabernacles of the Most High."

There is no tabernacle, nor is there any temple in heaven. "I saw no temple there," says John, and they do not dwell in tents nor in temples.

They need no light, neither light of the sun, nor light of electricity, nor gas, nor even the illumination of so glorious an orb as our sun, for the Lamb is the Light in the City of Gold.

But I was thinking of that word,

"THE TABERNACLES OF THE MOST HIGH,"

and, as we are thinking of moving from this little place, I thought of how God has honored this little Tabernacle.

This is the first Sabbath of the last month of the year, and we are preparing to take up our abode in a new tent down town; but my thought to-day was, Oh, God our Father, Most High God who has blessed us in these two little tents, who didst bless us so overflowingly when we went down into the city before, with the thousands upon thousands every Lord's Day, oh, Lord we want something more still before we go:

"If Thy presence go not with me, carry us not up hence."

I have prayed to-day that we might realize that word:

"My presence shall go with thee, and I will give thee rest."

Now, beloved friends, this month ought to be one of great blessing, and I would to-day rather look forward than backward; still a glance backward is good, and the week has been filled with blessing.

TESTIMONY.

This is not Testimony Day. I see braces and sticks lying around. Some have been blessed, but I am not going to call for testimony beyond the importunate, little, earnest cry of a lady here who says she would love very much to witness for Christ to-day, and perhaps, as she has been led to ask this we will have her give a little testimony. I think we will call for this one. She gave us $25, and if everybody gives $25 they can all testify, (laughter) and I will change this into a Testimony meeting. If you will all do the same, it will please me very much for the new Zion Tabernacle Fund. I am coming after you about that by and by.

Our sister Mrs. Agnes Specht, of Beecher, Illinois, says,

"I am here to-day to testify, if I can be heard. I want to thank God, and I want to say that the Lord Jesus healed me."

Now Mrs. Specht, I do not know where you are.

[The lady rises in the audience.] "Here I am."

Dr. Dowie:—Now, you are like Zacchæus, you are little. Do you want to come to the platform? Yes, you had better come up. That will be better. Come right up. She could not be with us last Sabbath, I suppose, when this platform was filled with witnesses, but there are special points about her testimony.

[The lady appeared on the platform.] You just sit here for a moment and I will mention your case before you speak. Our sister's case is one of a kind which is rarely ever healed. Looking at her this afternoon you can have no conception of how she was. Her face, hands and every part that could be seen of her body, was as yellow as gold. It was a saffron and the appearance was not contradicted by the fact, a dying woman; technically we call it *Biliary Calculi*. In plain English it was Gall-Stone. Of course the jaundice was there, and the whole of her body was filled with poison until it did not seem as if there was any blood there, but just a poison stream. She came into the Home, and we dare not shut away hope from any who come, but both Dr. Speicher and myself felt that it was a very serious case and might eventuate very quickly in death, unless there was instantaneous healing.

The first or second night, if I remember correctly, we

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were both called and no one has ever been nearer passing over to the other side than she was. It seemed impossible that she could live. They had wanted to operate on her, but she would not suffer that, and she came to the Lord for healing.

However, we prayed that night and that was the crisis.

God healed her, and healed her perfectly, so that she wants to tell it in her own simple fashion to-day. [To Mrs. Specht] I have half a mind to ask you to speak in German. You could do it better, but we would not all understand.

Mrs. Specht said, "My husband is here and he will tell the people."

Dr. Dowie:—You tell it yourself, and then I will have him talk afterwards. You tell how it was,

TESTIMONY OF MRS. AGNES SPECHT, BEECHER, ILL., HEALED OF GALL-STONE.

Mrs. Specht:—"In '94 I got sick with Gall-Stone, so the doctor could not help me. I got very sick and was seven months in bed. Then medicine could not do me any good any more, and so they would fetch me to the hospital and perform an operation, or I had to die, there was no help for me at last. The doctor said it was a kind of abscess or cancer. They did not know what it was. I had to take very bad medicine, poison, and at last they injected some morphine in my skin. They could not give me medicine any more; it did not help.

"So my husband told me about Dr. Dowie and brought me here. I thank the Lord I stayed here, and I am healed through faith in Jesus, and I thank Dr. Dowie and Mrs. Dowie and Dr. Speicher for the kindness they did in teaching me how to get faith."

Dr. Dowie:—And the Lord has healed you?

Mrs. Specht:—"The Lord answered my prayer. Thank God."

Dr. Dowie:—Now, I will call upon your husband, and he can tell the story.

Mr. Specht rose and said, "The case is about as she stated it. She took sick in May, and I do not know how many doctors, nearly a dozen we had. Some called it liver complaint, and some gall-stone, except one. He would not submit to it and said it was not gall-stone if all the rest did say so and wanted to operate. Through one of the girls who is working in the Home, Miss Amelia Bredemier, we came to Chicago and the Lord healed her here."

Dr. Dowie:—Thank God.

Mrs. Specht:—"Bless the Lord. Dr. Dowie, his dear wife and Dr. Speicher all were so kind to me. May the Lord give him a long life and help him."

Dr. Dowie:—Amen. I do not know whether that is so very kind of you to wish me to stay too long in Chicago. (Laughter.) I have sometimes thought it a good thing to get to heaven, yet the Lord has said that He will give us long life, if we do right.

Last night in the Home we had quite a number of testimonies to healing more or less definitely; some very perfectly and some that were on the road, and so on. I think that the only one that said she was perfectly healed is sitting here.

MISS LIZZIE CALDWELL, NEWPORT, PENN.

I am so glad to hear that word, perfectly from anybody. By her side is a young lady—I really do believe I will let them see you. I will tell them about you anyhow. Miss Caldwell, you just stand for a moment. Were you healed perfectly, Miss Caldwell?

Miss Caldwell:—"Yes, sir."

Dr. Dowie:—Were you healed Miss Pratt? Let them see you, they might think you were a myth. Perhaps, it might interest you for her to stand. I will not ask her up here to-day. She is like Zachæus and myself, we are little. Were these your braces. [Dr. Dowie holds up a pair of steel braces.]

Miss Pratt:—"Yes, sir."

Dr. Dowie:—To whom do they belong now?

Miss Pratt:—"Why, I present them to you, Doctor." (Laughter.)

Dr. Dowie:—Now, that is right. I am very fond of braces. (Laughter.) I love to hit the devil over the head with braces of this kind. I dote upon braces. I hang them joyfully on the walls of Zion as a soldier hangs the flags of the enemy which he captured in battle. Well, now, dear Sister Pratt, just tell us in a word or two what the Lord has done for you.

TESTIMONY OF MISS EDITH PRATT, WEST BROOKFIELD, OHIO. HEALED OF PARALYSIS.

Miss Pratt said, "I came to Zion five weeks ago Saturday. I never remember walking without crutches or braces in my life from the time I was four years old, and I could not walk from the time I was 18 months old.

"When I was 18 months old I had bilious fever, so my mother told me, and I became very bad of course.

"THE DOCTORS CAME IN AND GAVE ME A DOSE OF CALOMEL, AND IT LEFT ME PARALYZED.

They told mother afterwards it was kill or cure. From that time until I was four years old I could not walk at all. Then they began to put braces on me, and I went to Cleveland, Indianapolis, Philadelphia and nearly everywhere, and I have been wearing braces ever since that year.

"I never remember walking from the time I was four years old without braces or crutches until Friday last, I believe it was, in the drawing room at Zion Home, when I walked the full length of the room without them. I thank the Lord for it."

Dr. Dowie:—Without either braces or crutches?

Miss Pratt:—"Yes, sir."

Dr. Dowie:—Her legs are getting stronger all the time. Well, now, we are not going in for a Testimony Meeting, you know. (Laughter.) We had that all last Sabbath, morning, afternoon and night; but testimony is ready in Zion all the time, and the hundredth part has never been told.

Now, we will thank the Lord and pray for that which is constantly given to us, droppings of His mercy and His love, sometimes in great showers; but oh, I am feeling to-day that I want a great spiritual blessing and the preparation for our entrance into the New Tabernacle, and that we shall leave this with the conscious power of the Lord increasingly upon us.

There are a number of thanksgivings from those who have been healed.

There are many petitions for prayer to-day. I presented many of these to the Lord in private. I have not spoken of or been able to read them all, but the Lord knows them. I feel just to present them, placing my hands upon them, to ask Him to just hear in so far as they have simple faith in Him.

There are things in my mind ere I pass to prayers, which I do not know just how to say. I have felt to-day that speech was very inadequate to give conception to my thoughts; that it was so imperfect a mode of expression; that no words that I could offer would express what is in my heart, but as we kneel and pray to-day, I ask you to pray that God the Holy Ghost may for Jesus' sake be, by our Father's great and holy will, so manifestly with us, that the cry that is in my heart for a great enlargement of spiritual life in Zion shall find some fulfillment to-day. (Amen.)

The word that I preach now, I must get all from God. I know I am resting in Him for it. Pray that the word concerning the Beauty and the Glory and the Power of Jesus shall be made beautiful, shall be made glorious, and shall be made effective and powerful. I have no time to trifle away, and I feel the intense desire that the power shall be effective; and, therefore, impurity, which is the only thing which could prevent the effectiveness of the power, must be taken away.

PRECEDENT TO POWER THERE MUST ALWAYS BE PURITY.

God will not honor, and God will not use, unclean and filthy vessels. A man must purge himself from these, this filthiness

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of the flesh and spirit by the Grace of God working in him, before he can work out God's good pleasure.

"If a man therefore purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master's use, and prepared unto every good work."

Friends, we want that preparation. (Amen.) Now I want you to pray for it, and I am going to lead you to-day myself in prayer. I am not going to ask anybody else to pray, because I feel as if I had the prayer in my heart, even if I cannot fully express it with my lips, and I want you now to kneel down with me and worship and seek that blessing.

PRAYER BY DR. DOWIE.

Our Father who art in the heavens, we hallow Thy name.

Father, that name which the Holy Ghost has inspired in us, teaching us to cry Abba, Father, in the name of Jesus, the one mediator between God and man, the Man Christ Jesus, Son of Man and Son of God, strong Son of God, immortal love whom we who have not seen Thy face, by faith and faith alone embrace.

We bless Thee, Thou advocate with the Father, and believe that Thou art pleading for us.

Our Father hear us for Jesus' sake.

Our hearts are full of gratitude, and we look back upon the past and we are grateful for the gift unspeakable; grateful for the way in which Thou hast led us; grateful for the revelation which Thou hast given us; grateful for the strength, and courage, and faith, and hope, and love, and wisdom, and knowledge, and purity, and power, and perseverance that Thou hast been by Thy good Spirit imparting to us, so that we have been kept steadfastly going forward in Thine order.

And we are grateful that Thou hast blessed so many in spirit and in soul and in body.

And now in this last month of our stay as it may be in this place, the last twelfth period of this day of a year, oh, how we long that ere it shall pass away, we shall see a greater display of Thy power than ever before!

We want this, therefore, in a deeper humility, not a voluntary will-worship humility; not a humility under the puny hand of man and the cringing in the presence of our fellow-man and a fearfulness to offend them; but in a Christ-like humility.

Oh, God, fill our hearts so completely with Thine own love that we shall never be afraid to tell the truth, that we shall love men too much to fear them.

Oh, we want this to-day very especially, for there are those who would put us in fear.

Oh, God, smite and scatter the power of these wicked men. (Amen.)

We ask it believing Thou wilt do it, these Sanballats and others that went, as they did long centuries ago, to prevent the building up of the walls of Zion.

Oh, God, hear us.

Remember us in Thy mercy, and disappoint them.

We want Thee to give us grace to do the work Thou hast given us to do; and, therefore ask for this blessing to-day. What is needed, Lord, ere we get it, is a willing people, and then we shall see the Day of Thy Power.

Father, have Thy people lied to Thee? Have they said they consecrated themselves wholly, that they gave their all to Thee, and have they kept back any part of the price? Have they committed Ananias' and Sapphira's sin in any case?

Is there one Achan within our camp?

Is there one who has the Babylonian garment and the wedge of gold that were consecrated to God hidden in his tent?

If we have been digging holes and secreting talents, oh, God, for Jesus' sake, make Thy people dig them up quickly. (Amen) and use them, for we have no right to bury one single talent in the earth.

This comes to us with power to-day, for we know we can not be blessed, if we are guilty of this sin of not using every power for Thee.

Now we ask Thee for Christ's sake to overcome the sin of Thy people that may be brought home at this time to any heart whatever that sin may be.

Oh, Father in heaven, Thou lovest us; how great, and wide, and deep, and everlasting, and strong is Thy love; how tender, how sweet, how comforting; as one whom his mother comforteth, Thou dost comfort us.

Oh, give us to-day to realize something of the glory, and the beauty, and the power of that love set forth in Christ our Lord, and by Thy Holy Spirit make it manifest in us.

May our love be very pure; may it be very strong; may it be very wise; may it be very sincere; may it be an unfailing power; let not trouble vex us or cause us to lose the power to love with all our hearts, Thyself our God, and to love all men, and to do all the good we can.

Now, give us blessing. Oh, this wisdom that is from above, how we need it; it is first pure then Lord let there be purity; it is then peaceable, then Lord let us be at rest; it is gentle, give us the gentleness of Christ; it is easy to be entreated to do that which is right. Oh, give us the constant willingness of heart to be guided always by the whisper of Thy Spirit into the right paths. It is full of mercy. Make us to be compassionate as Jesus, tender-hearted, forgiving one another. It is full of good fruits. Oh, God let our lives be fruitful, and rich in good works, and good living; and it is not only full of good fruits, but it is without partiality, and it is without hypocrisy. Oh, God take away from all our hearts any thought of making a difference between our fellow-men; but, if they are poor and weak and weary, let us remember that the weakest lamb amid the flock shall be the shepherd's care; and help us to be kind and considerate to those that have sinned and wandered and fallen and help us to seek them, and bring them back, if such there be connected with this fold; without partiality, loving all, and without hypocrisy.

Oh, God forbid that the leaven of the Pharisees should be in our hearts, and now hear us as we open our hearts and say, Holy Spirit, not only possess us as Thou hast possessed us, but take this spirit, and this soul, and this body, and so completely cleanse us and fill us that Thou wilt flow through us in yet greater power to the sin-stricken and disease-smitten world around us. [Amen.]

Let all the people say Amen. [Amen.]

And for Jesus' sake give us blessing, then this day by Thy Holy Spirit in seeking that blessing. Amen.

After singing by the choir, and a cordial invitation to the people of God to stay to the Lord's table, Dr. Dowie continued:

Now let me ask your kind attention to the LEAVES OF HEALING for this week. One of the choir on the platform is to-day the subject of our front page, Miss Otillia Wilker. I have said that she is not a myth, but very substantial flesh and blood. I have been told that some people said that these testimonies were mythical. Well, I should like you to see this myth. Will you stand up please.

[Miss Wilker rises.] There is our myth. (Laughter.) Then you are the young lady mentioned?

Miss Wilker:—"Yes, sir."

Dr. Dowie:—And is that the truth?

Miss Wilker:—"Yes, sir, it tells the truth."

Dr. Dowie:—Your leg was 5 inches short?

Miss Wilker:—"Yes, sir."

Dr. Dowie:—Is it equal now?

Miss Wilker:—"Yes, sir."

Dr. Dowie:—Do you get anybody to believe you?

Miss Wilker:—"Yes, sir." (Laughter.)

Dr. Dowie:—I suppose everybody that knows you does?

Miss Wilker:—"Yes, sir."

Dr. Dowie:—There are some wicked people that do not, perhaps. You do not know these wicked people?

Miss Wilker:—"Some of them I do."

Dr. Dowie:—Oh, do you? (Laughter.) I thought you might not. But I am glad to know of my own absolute knowledge that your testimony is true. Her mother is with us and her sisters and friends, and she is not far to find.

THE NEW TABERNACLE.

Now there is one thing more that I call your attention to. You know I have to speak to you at some length always in this matter, because it is the only time I meet with you. You are so widely scattered that there are hundreds of you that I can only see on the Sabbath afternoon. Let me ask you to read with very great attention, the letter to all friends of Zion which I have written in this issue. Let me ask you to see to it that what I have said about you is true. I have said in that letter:

"Our friends have done, and are doing all they can; but it is far from enough to provide for the $20,000, immediately required for the New Zion Tabernacle."

"We have fulfilled in Chicago, I verily believe, the command,

"'Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.'"

"We are now proving God once more, in this appeal to you in His name."

Now, this appeal is especially addressed to our thousands of readers outside of Chicago. We declare that Zion Tabernacle is for the world, and for all the United States very especially, and we therefore feel we have a claim upon our friends in all parts to help us. But I am tempted to wonder sometimes, friends, if I have said exactly what is true, that you have done and are doing all you can.

If this is true, and I have said what I believe, then mind you, not only if you have done but if you are doing all you can, if this be true, why we have no difficulty in going to God to get the rest of this money, because we have done our part in the compact; we have fulfilled our end of the covenant; we have brought the tithes into the storehouse, and we can prove God, and we can challenge our God in all love, with all boldness as well as humility, as with courage, we can challenge God to find us the rest of that money, and to find it quickly.

But, friends, if there are some of you to-day who say, Well, now, the Doctor said that I had done all I could, but that is not quite true, I could do a good deal more; then beloved friends, see that you come up to that standard of having done all you can. That is all I ask of you.

I do not dare to ask more, and I do not dare to ask less, and in Christ's name I demand of you, my people, that you shall do all that you can, then the Lord will do the rest.

As I look around you to-day I see this is practically a meeting almost entirely of the membership of this church

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with very few exceptions. I see familiar faces everywhere. I am glad to see you here any one Sabbath almost alone. I would be almost glad to see only our people; but now I want to say in this connection, pray over my letter. Will you pray over it?

Audience:—"Yes, sir."

Dr. Dowie:—Will you believe we will get it?

Audience:—"Yes, sir."

Dr. Dowie:—Did you all say yes?

Audience:—"Yes."

Dr. Dowie:—You know it is quite a serious business being responsible for $20,000, and we cannot afford Zion's credit to go down one iota. We cannot have that. We have stood high and we cannot afford our credit to be lowered. Now, I want to get all this money before December 31 and to praise God for it in our all-night prayer meeting.

I HAVE SAID WE WANT POWER; BUT WE WANT PURITY FIRST.

I believe that for the most part we are,—by God's grace, not by any power of our own,—we are a real people, that we do mean to live and love and serve God, but friends, I want you and me to get something more. I realize it is so near when we will enter into that all night of prayer, and I pray that we shall go into it men and women that are really giants in faith; in the very dust of self-abasement, with humility that is sincere, and yet with a courage that will not shrink from asking from God for the New Year such a blessing as will shake the powers of hell in Chicago. (Amen.) Now we want that and we are going to have it.

Notice of a Special Meeting at Zion Home for Prayer on each Wednesday evening until the closing year was given, the offerings were received and after the singing of another hymn by the choir Dr. Dowie delivered his address.

THE BEAUTY OF JESUS CHRIST.

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.

I want to speak to you to-day concerning the Beauty, the Glory and the Power of Jesus, and I want to read some verses in the first chapter of the Gospel according to St. John.

"There was a man sent from God, whose name was John."

John, I suppose you all know means the grace or the gift of God.

"The same came for a witness—"

Martyr is derived from the word translated here. All the witnesses were martyrs and they still continue to be.

"The same came for a witness, [a martyr] to bear witness of the Light, that all men through him might believe."

Or leave out the word "men," for it is not there.

"That all through Him might believe.
"He was not that Light, but was sent to bear witness of that Light.
"That was the true Light, which lighteth every man that cometh into the world."

Perhaps, a better reading here is;

"That was the true Light, which coming into the world enlighteneth every man.
"He was in the world, and the world was made by Him, and the world knew Him not.
"He came unto His own, and His own received Him not."

Let me just say here that the word there "His own" has a different signification: in the first part it is "He came unto his own [τὰ ἴδια]; His own possessions; in the second part it is [τοῖς ἰδίοις]; His own people.

The first "own" refers to the world to which he came. The world was His; He made it. He came to His own possessions, and His own people received Him not. It is very emphatic when you get the addition there. He came unto His own [possessions] and His own [people] received Him not.

"But as many as received Him, to them gave He power [privilege] to become the sons of God, even to them that believed on His name:
"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.
"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.
"*We beheld His glory, the glory as of the only begotten of the Father.*"

Thinking of the Beauty, thinking of the Glory and the Power of Jesus, I thought of many of the words of God which speak of that Beauty, that Glory and that Power, and the mere enumeration of them would take all this afternoon.

In the song of Solomon, the great song of the Bride, when the Bride is asked,

"What is thy beloved more than another beloved?"

The Church of Christ, the Bride of Christ says,

"My beloved is the chiefest among ten thousand. . . . He is altogether lovely."

Oh, I think we ought to make the Beauty, as well as the Glory and the Power, of Jesus, so real to us that we who are a part of that great mystic Bride should talk of Him as a bride talks of her glorious bridegroom, finding all her heart's desire in Him.

OH THAT THE CHURCH MIGHT KNOW MORE OF THE GLORY AND THE BEAUTY AND THE POWER OF THE BRIDEGROOM.

We to-day may perhaps be said not to be in the position of John. John says,

"We beheld His glory, the glory as of the only begotten of the Father."

but, beloved, why should we not be in the position of John? Why should we not to-day behold His Glory?

Such glimpses of it as I have seen, have always passed the possibilities, perhaps, of human expression, but when I think to-day of all that is most beautiful, I am led away up, *and up*,

AND UP,

until all things center in Him, and I see Jesus.

I see Him as the Alpha and Omega.

I see Him as the beginning and the end of all things revealed.

I will not say that I see all that I want to see. I see but a mountain peak.

AN ILLUSTRATION.

One day, traveling in the South Seas, we saw, apparently, a little rock rise amid the ocean, and a fellow-traveler exclaimed, Oh, look at that little rock. I thought, How little you know! I said to him, "What are you talking about?" He pointed it out to me. I said, "Do you know what that is? Do you know that little rock is the summit of a mountain miles high, which has its base deep down miles below in the sea?"

FRIENDS, IF YOU WANT TO SEE THE GLORY OF THE LORD, IT IS IN THE DEPTHS BELOW THE VISIBLE MANIFESTATIONS OF HIS LOVE.

That which is seen is so small a part, that it is just the little peak that appears up above the Ocean of Time; but, if you want to see the Glory you have to go into the Eternity! Remember that the manifestation is but the manifestation in time of a Love that is eternal.

To me the beauty of Christ lies largely in this: in the fact that

THE LOVE WHICH I SEE BEAUTIFY HIM HAS BEEN THERE FROM ALL ETERNITY;

that it is an everlasting Love.

"The wounds of Jesus, for my sins,
Before the world's foundations slain,
Whose mercy shall unshaken stay
When heaven and earth have passed away."

He is the Lamb of God slain from before the foundation of the world; away back in the depths of eternal power and love, I see the Redeemer's foresight, forethought, and the Redeemer's suffering, ere the world's foundations were laid. It was a glorious thought and beautiful Revelation which God gave to Peter:

"Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers;
"But with the precious blood of Christ, as of a lamb without blemish and without spot:
"Who verily was foreordained before the foundation of the world, but was manifest in these last times for you,
"Who by Him do believe in God, that raised Him up from the dead, and gave Him glory; that your faith and hope might be in God."

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And again this Divine thought is given in Revelation:

"And it was given unto him [the beast having seven heads and ten horns] to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

Friends, that expression has so much more in it than we have ever thought! And when I have seen these little jagged mountain peaks appear above the ocean, it has always reminded me of the great, mighty Love, which appears to our finite view above the ocean of time. For it reminds me also of what Paul wrote, that God the Father "hath chosen us in Christ *before the foundation of the world*, that we should be holy and without blame before Him in love."

STRONG AND GREAT THOUGH HIS LOVE IS, A ROCK UPON WHICH WE CAN BUILD, IT HAS YET ITS DEPTHS UNMEASURED.

The Beauty of our Lord Jesus Christ is not merely to be found in the manifestations of His person. I fail to find in Scripture anything which tells me that the personality of the Lord was particularly attractive. I mean that there was beauty about His face, or His form, or anything to distinguish Him in stateliness of appearance, or to attract men to Him. I should rather think, from all that we have in the Scripture, that it was quite otherwise; that our Lord in bodily appearance had no particular beauty; for, as the prophet says,

"When we shall see Him, here is no beauty that we should desire Him."

Perhaps, we who have not seen His face and love Him so, might see. Yet I think we would only see what those saw who saw His face and loved Him. They beheld His Glory. They saw the Beauty of the Lord in His great spiritual nature. They saw that which eye can not see, that which no sense of the body can discern; but, as you know, behind each of these senses of ours there is a spiritual sense, a sense that is spiritual that enables us to feel; a sense that is spiritual that enables us to taste: senses that are spiritual behind the natural; and the cultivation of these senses in the spiritual nature is the very acme, the very height of spiritual purification and power.

WHEN OUR EYES ARE OPENED LIKE ELISHA'S SERVANT AT DOTHAN THEN WE CAN SEE

the chariots and the horsemen coming out from all the starry heavens sweeping down around us. We can hear the ringing commands from Michael the Arch-Angel, and the mighty hosts of heaven as they swing into line for God. We can feel the touch of these living hands, and we can go into these gardens of the Lord where the beautiful sweet flowers of heaven flow forth in their glorious fragrance.

Oh, behind the natural there is the spiritual. I do not think that the natural man was a very attractive man. Oh, had we looked at Him, we would have seen a face that had in it the depths of sorrow; a visage more marred than that of any man; a heart more wrung with grief than that of any man.

I do not know that to-day, if we saw Him as He was, that we should desire Him from the mere outside view of Him, but, friends, when the spiritual eyes open to see the Beauty of Christ, then as the apostle says,

"Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more."

THE SADDEST THING THAT COULD HAVE HAPPENED TO HUMANITY WOULD HAVE BEEN THE PERPETUATION OF CHRIST'S BODILY FORM,

the continuation of His Tabernacle with us in human clay. We should have adored His flesh. We should have adored His garments. We should have wanted—oh, what should we not have wanted! We should have worshipped flesh and blood. We should have worshipped everything connected with Him. We should have done what some do to-day, "Oh, is that a bit of the cross?" And they worship the very wood. "Is that His garment?" And they worship His very garment. We should have made a God as they did in the olden time of the brazen serpent that they looked to in the wilderness, and the wise king took that serpent and dashed it down in the Temple of God, but said Nehushtan! "It is an idol, break it in pieces."

"He [Hezekiah] removed the high places, and brake the image, and cut down the groves, and brake in pieces the brazen serpent that Moses had made: for unto those days the children of Israel did burn incense to it; and he called it Nehushtan. [A piece of brass.]

"He trusted in Jehovah God of Israel; so that after him was none like him among all the kings of Judah, nor any that were before him."

I AM GLAD THAT THE BODY OF CHRIST WAS BROKEN FOR US,

and that we make no idol of His flesh.

Nehushtan! Nehushtan! It is an idol?

Oh, what an idol Romish and other apostate Churches make of that sacrament, for they have transferred it into the body, blood and divinity of Christ.

Nehushtan! It is an idol. Break it at your feet.

The lie of the Church of Rome! Break it at your feet.

The lie of the Greek orthodox Church! Break it at your feet, all of you who have ever made an idol of that sacrament.

Nehushtan! It is an idol.

It may have been the very brazen serpent that they looked at in the wilderness, but it was a wise king that broke the brazen serpent.

So, beloved friends, what do we love Him for in His great Beauty?

WHAT IS HIS BEAUTY!

Is it not in that majestic spiritual nature? I will tell you where I see it; and, if you want to see the Beauty of Christ, and if you want Jesus to manifest all of His love and His Beauty, I will tell you where you will find it.

OH, I SEE HIS BEAUTY IN HIS FULFILLMENT OF HUMBLE DUTY;

in the few words that tell us that He was obedient, that He was a good boy, that He grew obedient to His parents, having favor with God and man: for it is written:

"And He went down with them, and came to Nazareth, and was subject unto them. . . . And Jesus increased in wisdom and stature, and in favor with God and man."

I see His Beauty in the self-abnegation and the Divine Power of a Divine reserve that made Him while conscious of His divinity to live out thirty years of humanity without claiming anything.

Oh, what Divine Beauty there is in doing daily duty, in being a good boy, a pure son, a clean and loving boy who can look in his mother's eye and not be afraid, for his heart has never been stained by a sin that would make him fear to look in his mother's eye.

Not a thought of impurity has crossed his heart—his hand, his tongue, his body utterly undefiled.

A good youth, a man who helped to earn orphan children's bread. Who took upon Himself in a poor little village the pushing of a plane, and the using of an adz, and the making of the little things about the house.

Who took upon Himself the love of mother, and the love of James, and Judas, and Simon, and Joses, and His three sisters, and He toiled to get the little ones clad, and get them sandals, and doubtless they were nicely clad.

He would help mother and children, and he was the father in a widowed mother's home, and he grew up, and he just worked as the Carpenter of Nazareth, and He lived a perfectly Beautiful life.

FRIENDS, WHEN SHALL WE SEE BEAUTY?

We shall see beauty when we see a man or a woman in the lowest or highest station, it matters not, lovingly, humbly, purely, from hour to hour and day to day doing Duty in the Spirit of Love.

That is Beauty! That is Glory. That is Power.

Our Lord Jesus Christ faithfully did His duty for thirty years, knowing His divinity, hearing the story from His mother, what He knew Himself, of the angel's song, and looking at the rich gifts of gold that had never been touched,—I do not believe that gold, that frankincense or that myrrh was ever touched, until Christ Himself took the gold and used it, until He took the frankincense and the myrrh and gave it to humanity, and the odor of it went through the whole earth and all time.

TO ME THAT IS BEAUTY.

I know no more beautiful sight than this: a life of love, and

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purity devoted to God, to mother, to children to home, to duty.

Then that man comes up.

There comes a time when he goes forth. Where is his Beauty now?

What grand display is there that we can look for when the thirty years are past and the Christ is to appear in His Glory?

WHAT IS THAT GLORY?

Listen, listen!

I think I see Him leaving home for the first time, perhaps, since He became its head.

He has kissed mother, He has kissed brothers and sisters, and He has said, "Now I leave you all to do my duty; My Father calls Me." And they wonder.

"Mother Mary, give Me the robe the wise men brought." And out of the chest it is brought. I think it was there it came from, the rich seamless robe, which He throws over His simple attire.

"I go," and before they know where He is He has gone.

They look down the mountain path, but He has gone.

What is this? The Shadow of the Cross falls across the mother's heart.

Oh, is He gone? Has the sword come to pierce her own heart too, which Simeon prophesied long ago?

"And Simeon blessed them, and said unto Mary his mother, Behold this child is set for the fall and rising again of many in Israel: and for a sign which shall be spoken against.

"Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed."

He has gone, and where has He gone to? Where does He turn up? I will tell you where He turns up. Did you ever see it? He turns up

AT THE JORDAN AMIDST A CROWD OF SINNERS,

and amidst a sinful mass of men and women, who under the preaching of John the Baptist are called to repentance, and the tears are streaming down their faces and they are lying before their God upon their faces, and crying: "Oh Yahveh, Oh Jehovah, have mercy on us; have mercy on us!" And the Baptist is saying to them, "Come and let me baptize you unto repentance," and he goes down with a crowd of sinners, harlots from the streets of Jerusalem, thieves from the mountains of Galilee, scoundrels, and deep-dyed sinners. Jesus suddenly appears amidst them and demands to be baptized with them.

"I have need to be baptized of Thee, and comest Thou to me?"

That is the Baptist's salutation, In a moment

HE SEES THE GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER,

shining in the face of that humble man. Bowing low He says, "John let it be so; let Me take My place with the sinners; John, let Me go into the river with the sinners; John, I am the Saviour of sinners; John, you must baptize Me too; I must be baptized amidst sinners. Take Me John and baptize me there."

Is not that Beauty?

Is not that Glory? The highest to come down from highest heaven, and live His life, born in the manger, and working in a carpenter shop, and then going down to stand amidst sinners!

Did you ever see it?

THE BEAUTY AND THE GLORY OF HIM WHOM ARCH-ANGELS WORSHIPPED IN HIGHEST HEAVEN COMING DOWN THERE TO BE BAPTIZED WITH SINNERS!

Did you ever see it?

I tell you this: the Beauty to me is the getting down there. That is the Beauty; that is the Glory, and that is the place from whence Power can come.

"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."

If you want beauty, you must find it in the lowest humility.

I see the curl of the lip, and I see the contempt that fills many hearts when they are told that

THERE IS ONE LORD, ONE FAITH, ONE BAPTISM;

and that Christian baptism takes them them to the Jordan, and plunges them beneath the waters.

No they will not have it, and they stand up in their imperious pride, and they go to hell because they will not follow Jesus at the Jordan! They know no power even when they are saved, because they will not follow Jesus at the Jordan! Disobedience debars Power.

It is not the mere act of going beneath the water, but it is standing there with sinners. If you are going to save sinners, you must be baptized with sinners.

Now to me there is the Beauty.

THE TEMPTATION IN THE WILDERNESS.

I go along the Pathway of His earthly life, and I find Beauty everywhere. I go along and I see Him disappear, and He turns up where?

Where?

In the howling wilderness, twelve hundred feet below the Mediterranean Sea, in a desert with its darkness, and its awful barrenness.

I see Him alone, and the wild beasts are howling around Him, the panthers, the lions, the slimy serpents, the great horrid lizards of the rocks, foul creatures of the deep depths of the dark valley. They are all around, and I see Him kneeling there; I see Him and presently I see Him rise, and all at once there is another form along the side of Him, and the great imperial master of hell is there.

I tell you my idea of the devil on that occasion. If I could give him a personality, when he came in his majesty, he was one of the most superbly beautiful figures—an angel robed with the full majesty that seemed to be heavenly, an Arch-angel standing there clothed with heavenly glory—the imperial master of hell. "If Thou be the Son of God." "I am the Son of God." "If Thou be the Son of God." And for forty days and forty nights, by the tremendous power of hell, every temptation that could effect every nerve, and every sense of touch and taste and feeling was tried there. Forty days and forty nights of sleepless battle with the sleepless tempter!

Now, that is the story that has never been written. It has never been written on any page that has ever been written on God's earth. We will have to read that when we get to heaven; we cannot understand it now.

We only know that

"In every pang that rends the heart,
The man of Sorrows had a part

that He suffered in all points, like as we are. I see Him there, and I see Him bearing it right through.

The Beauty to me here lies in this: He has laid aside His own Power, as God, that he might save man, and He is there in His humanity, and He is fighting this out upon His knees, and He is fighting it alone, and the beasts around Him are howling in concert with the tempter; they have no power to disturb Him. I see Him fighting it out there upon His knees.

There is the Beauty, and then you know the result of these three last temptations, how when pinched with hunger the tempter says:

"If Thou be the Son of God, command that these stones be made bread."

"But He answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Now He is taken by that hellish power suddenly, and He permits Himself to be taken. Suddenly transported from the very wilds of the desert, He finds Himself in the blaze of the early morning upon a pinnacle of the Temple at Jerusalem, and Satan says,

"If thou be the Son of God, cast Thyself down; for it is written, He shall give His angels charge concerning Thee."

Our Lord replies,

"It is written again thou shalt not tempt the Lord thy God."

Whisk! Again He is taken by the diabolical power to the heighth of a great mountain from whence in spirit He sees all the kingdoms of this world, and their glory. And now the tempter bows low.

"I am discomfited; Thou art the Son of God; but for one

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brief moment worship me, and then I will give you all the glory that you see; in a moment it shall be yours. You do not need to suffer; you do not need to die; you do not need to go back to Jerusalem, and fight it out with those devils, and those Pharisees. In one moment I will place you at the head of the world; for all these things are mine."

And the Son of God says,

"Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve."

In a moment the tempter is gone, and

THE SON OF GOD STANDS UP, IN HIS BEAUTY, IN HIS GLORY, IN HIS POWER, TRANSCENDENT OVER ALL TEMPTATION.

Oh, how beautiful to me. It is not the beauty of the fleeting form; it is the Beauty of His spiritual nature that has asserted His Glory, His Majesty, and His Power over all the powers of hell, and the dark power loses his brilliancy in the Glory of Christ's transfiguration, and Satan's white robes are black, and his wickedness is revealed, and the Master rises amid the desert with angels, and not with wild beasts; they have come from the Father's throne in countless numbers, and the desert is radiant with the heavenly host that are ministering to the Son of God.

THAT IS BEAUTY.

Paint that scene, if you can.

Oh, painter, have you never conceived it?

Oh, Doré, you never thought of it; that heavenly host filling the desert and ministering to the lonely Son of Man, bringing Him the food of heaven in the wilderness, and enlightening darkness of the desert, whilst the wild beasts, and loathsome reptiles, flee away into their dens and holes.

Now friends, just in that line ran His life, and it is Beauty all the time as you see Him, surmounting every temptation, and in the Beauty of His Holiness sending forth the streams of Saving and Healing Virtue unto the blind and the deaf, and the lame, and when needful unto the dead, saving, healing, guiding and comforting sinful humanity.

AND IS THERE ANY BEAUTY LIKE THE BEAUTY OF HIS DEATH!

Is there any beauty like the beauty of His arraignment!

Oh friends, I just cannot talk of it. I should stand here to cry, and not to speak, if to you I could but preach that Beauty as I see it.

Oh, I can sit down, and watch Him there, and there is no beauty to me like the Beauty that is coming up now, not out of the wilderness merely, but from away down in the dark, dark depths: for with garments dyed with blood from the Cross of His Calvary, the Conqueror comes up from the depths of hell.

He has died; He has descended into hell; He has led captivity captive; He has preached His Gospel to those who perished at the flood; He is now on the earth again before He passes into the heavens.

Friends, I tell you that scene has got to be painted, I think there are artists in heaven. I believe that some divine canvas, or something representing it, shall

TELL US THE STORY OF HIS DESCENT INTO HELL.

Protestants are mighty ready to forget that. They are afraid that somehow it might lead them to some doctrine that might be perilously like the Roman Catholic Church.

Listen! Listen!!

There are doctrines taught by that Church, which, if the Roman Catholic Church were but cleansed from its other sins, ought to be incorporated to-day in our thinking, and one of these is undoubtedly the fact that

TO THOSE WHO DIE AND PERISH IN THEIR SINS, THERE IS A GOSPEL PREACHED BEYOND THE GRAVE. (AMEN.)

I should not believe the Bible, if I did not believe that. No twisting of the text can get away from the fact the He descended into hell; that He found those that have made their bed in hell; that He preached to the spirits in prison, to them that had been disobedient in the days of Noah. Peter writes by inspiration of God

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit:

"By which also He went and preached unto the spirits in prison:

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a-preparing, wherein few, that is eight souls, were saved by water."

Tell me, Did He not preach the Gospel in hell as well as in earth?

If you dispute that, you dispute His own words.

Paul declares that

"He that descended is the same also that ascended up far above all heavens, that He might fill all things."

The Bible which tells me Christ reigns in heaven, also tells me He preached in hell, and brought out of captivity multitudes of lost spirits.

Is He changed? Does not His Love seek sinners on earth and in hell still?

And tell me, oh my brother, who refuse with me to limit the Everlasting Gospel, or to limit God Himself, some day shall we not be honored by being sent to preach the Gospel in hell? Did you ever think of it?

Tell me? Tell me!!

They are dying to-day in China, and have never heard of Christ.

The pigmies in the forests of Africa have never heard of Christ. They are dying to-day, and they have been dying for centuries, and thousands of years, without ever rejecting the Gospel.

They perish without law, and they are born without law. Tell me, are there not these in Chicago that were born in sin; that were conceived in iniquity; that never had a chance, never!

Their mothers were harlots; their fathers were thieves, and they never had a chance, and they were vicious before they knew what vice was, they were thieves and did not know there was such a thing as honesty, and they were liars, and never knew that a lie was a sin; but it was the only way they could keep their little childish bodies from being beaten by telling some lie, and they grew up in Chicago, and they steal, and they murder, and they go to hell; and they are lost forever, and ever in hell?

Verily no!

God forbid I should believe in such an infernal conception of God.

They perish without law; they will be judged apart from it, from the vice they were born in, and we who knew better perhaps did not help them.

And perhaps, you infernal hypocrites, there in the various churches who are called by every name except Christ's, while you were discussing your doctrine, and your "shibboleth," and "sibboleth," you were caring nothing for these men and women and children that were perishing in the back streets of the city.

WHAT WILL YOU DO WHEN THEIR BLOOD IS REQUIRED AT YOUR HANDS? (AMEN.)

Not theirs will be the severest doom; it will be yours.

You never preached to them.

You never did anything to help them.

You never went down to them.

You never opened your place and said, "Come, sick, lame, halt, weary; come and find rest."

No, you preached just as little as you could, and you went around taking tea with all the members, and drinking whisky with members, and playing cards, and fooling around (laughter) and reading your infernal theologies, and your dry-as-dust business, and reading essays to your brethren on Victor Hugo, as if Jesus Christ was an exhausted theme.

You lived on dead men's brains, or on living men and women's nauseating fictions, and you look like it.

Many of you were born theologically in the valley of dry bones, and lo, you are very dry; and if God Almighty can put any breath into you and make you live, your life will be the biggest miracle of all.

You theological fossil!

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You miserable theological fossil! You want to send the people to hell who do not swallow your dust, and you really think you can get to heaven and be a book-worm there! (Laughter.) But you will have an awful awakening. There are no eaters of dust there. Away with your moth-eaten, dry-as-dust theology.

I hate it! I hate it!!

BEHOLD HIS GLORY AND HIS BEAUTY, AND HIS POWER WHEN I SEE HIM DESCEND INTO HELL TO SAVE HUMANITY.

There are some of you that are not brave enough to go to hell for God; you are not strong enough; you could not stand it, the devil would swallow you up in no time. (Laughter.)

I know it, because you are such a pack of cowards that you do not dare fight that little devil that is Mayor of Chicago now. (Laughter.)

You dare not face that whisky-drinking, tobacco-soaked libidinous crew that are ruling in this city.

You do not dare to fight them, you theological fossil; you cannot fight at all. (Laughter.)

Can these dry bones live? Lord God, Thou knowest. Only Thou! But if we can prophesy as God wants us to prophesy, perhaps some of these dry bones will live. He came up out of hell and He reascended to heaven, and friends, He has descended to earth again.

I hear people talking about the second coming of Christ; I do not read anything about the second coming in Scripture;

I DO NOT KNOW WHERE YOU WILL READ OF THE SECOND COMING.

I tell you there has been a second coming, and He came back again, and not only did He come back again, but the Father came with Him when one day in Jerusalem, "Suddenly there came a sound from heaven."

Now the Glory bursts afresh.

Now His Beauty appears again.

The unseen Christ is there in the Holy Ghost.

Why, where is He?

Where is He not? He came that day in Tongues of Fire. He settled in the Holy Ghost on every one. He entered into them. When did He leave us? Who came that day? Tell me His name. Was it not the Spirit of the Lord Jesus Christ? The Spirit of the Eternal Father who came with Him? Tell me, Yes or No.

Audience:—"Yes."

Dr. Dowie:—Say it then. He came, and when did He leave? Tell me, When did He leave?

A voice, "Never!"

Dr. Dowie:—Did He not say, "Lo I am with you"—

Audience:—"'Always.'"

Dr. Dowie:—"Even unto the end of the world." Then He is with us now. (Amen.)

Friends, what is the use of talking of a past Glory? What is the use of talking of a past Power, when we have a present Lord?

WHY SHALL WE NOT BEHOLD HIS BEAUTY?

Why shall we not ask Him to go with us down into the hell of Chicago, (Amen) and into the hell of New York, and into the hell of Philadelphia, and into the hell of London, and into the hell of Berlin, and St. Petersburg and Melbourne; and then to the hells of brutal Asia and ignorant Africa.

Did you ever find a city in which there was not a hell? Do you know what hell is? It is a condition, as well as a location, and that condition exists to-day. I am so glad that all this Beauty, and all this Glory, and all this Power is with us now to help us to go down to hell, to help us to work on earth, and help our children to be good boys and girls, and good brothers, and good sisters, and good mothers, and good husbands, and good citizens, and men of God who will follow Christ everywhere. (Amen.)

Friends, I behold that Beauty to-day. To me the most beautiful thing of all is that my Lord is with me.

TIME FAILS ME TO-DAY TO TALK OF HIS GLORY AND HIS POWER.

I will resume this subject at some future time; but meanwhile let us consider.

What is human earthly and temporal Glory?

Listen!

Man's breath is in his—

Audience:—"Nostrils."

Dr. Dowie:—Man dies, and in that very day man's thoughts—what!

Audience:—"Perish."

Dr. Dowie:—Friends, whenever you hear of a Mayor or a Governor, or a Senator, or a President, or a King, that is going to do something against the Kingdom of God, remember that his breath is in his nostrils; (laughter) that it would not take much to knock the whole miserable breath he has out of him. So far as their mere human thoughts are worth, they are worth a little less than nothing at all, and when he is gone, if he has not been a Godly man and repented, his thoughts perish; and nobody cares to resurrect the dead ass. (Laughter.)

I mean what what I say; there is nobody that wants to embalm the corpse of a dead donkey. There is nobody that wants to preserve the memory of a man that lived for himself, for the earth, and for the devil.

Friends, do not be afraid of them. They may puff themselves up, and puff themselves out, and the ward-bummer may be made a Mayor, but he is a bummer still, (laughter) and you have only got to prick him with a needle and his bumming is gone.

That is human, earthly, and temporal Glory.

Friends, I look around the world, and I see men who own newspapers, "Do you know who I am?"

Yes, I know you. "I am the honorable Joseph Medill" (laughter) as deaf as a post, and as venomous as a deaf adder. I know you, you reptile; I know you well, and you are going to hell, Joseph Medill, for your lying, unless you repent, in company with Joseph Dunlop, unless he repents.

When I came to this city the *Tribune* said that it would not let Chicago hear me, and I will tell you that is about the only reason I staid in the city. (Laughter) I found that there was so much devil here that it was a good place to fight for God.

I do not know of any city on earth where I could find so much devil to the acre as I could here. I was amazed to find how much there was, but

I AM NOT AMAZED NOW, WHEN I FIND THAT CHICAGO ATE FIVE MILLION PIGS LAST YEAR. (LAUGHTER.)

That is enough to give you fifteen million demons straight away, and that is two and one-half demons for every man, woman and child in Chicago, calculated upon the same basis as the demons at Gadara.

There was a Legion of demons there, and, as the Roman legion numbered 6,000, there were three demons to every one of the 2,000 pigs destroyed by the Legion when Christ said, "Go!"

Besides these 15,000,000 that possibly come annually with the 5,000,000 pigs consumed here, there are all those that came in past years who have found a home in Chicago.

Then there are the tens of millions of demons who have come with the intoxicating liquor, the tobacco, the theater, the Board of Trade, and with men like Dr. Hillis who tell lies wholesale, not to speak of all the "printers' devils" of the newspaper and filthy books, etc., etc.

Probably there are hundreds of millions of them in America, and Satan's Seat is not far from Chicago. They have found it a greater Gadara.

There are many in business for the devil as pig dealers. Look at some.

Why, here is one man who put in a million dollars at the hog pens in the Stock Yards, another who put in a million dollars, and they look at you, and they say, "Who is he, that wild man from Australia?" (Laughter.) "We will snuff him out. We will kill him sure."

See! Listen! Listen!!

Do you see their writings? Do you see their thoughts?

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Do you see the breath in their nostrils? Don't you know? I will tell it all to you. The Jerusalem *Tribune* and the Jerusalem *Times-Herald*, which fought Jesus when He lived, have gone to the devil. They have. The *Times-Herald* in Chicago has gone to the devil. I found it out on Saturday. It came from the devil. Everybody knows it belonged to the devil when the *Times* belonged to Mr.———, and everybody knows that the *Herald* belonged to the devil when it belonged to Mr.———, because they were run in the interest of the devil. They have both passed away, and Mr. Kohlsaat bought them, and said he was going to give us a clean paper, and I asked you to support him, and you did so in thousands. But I now find that Mr. Kohlsaat changed his tune after the Auditorium meetings, when we, by the grace of God, left Pharoah Swift in the Red Sea; (laughter) and now it appears the *Times-Herald* is against Dr. Dowie. Well then, I am against the *Times-Herald*. (Amen.) Mr. Kohlsaat published every one of Dr. Hillis' vile lies, and he knew them to be lies, for his own files say so. But when I sent him my reply to Dr. Hillis he refused to print a line. You will get it all, however, in LEAVES OF HEALING.

I did think that there was one paper that might be with me, but now I may as well go in, and remember all the time I have got the whole ring to fight, and that there is not one of them upon my side, and I am glad I know where they stand. I want to say right here to-day, *Times-Herald*, whether it is Kohlsaat, Medill or Dunlop, or whom you like, your breath is in your nostrils, and when you die your thoughts will perish, but

THE WORD THAT I PREACH WILL LIVE FOREVER. (LOUD APPLAUSE AND AMENS.)

I am not preaching myself. I am preaching Christ. I am preaching that Christ is everywhere: that He is the Saviour; that He is the Healer; that He is the Cleanser; that He is the Keeper; that He purifies human hearts, cleanses the spirit, cleanses the blood, cleanses the body, cleanses the home, cleanses the business, cleanses the city, cleanses the state, cleanses the nation, that He is going to cleanse the world. (Amen.)

When it is clean we won't have a single copy of the devil's papers in existence. All the papers will belong to Zion—God's Zion.

Friends, I only want to tell you that I did think it was possible that when we went down into the city we might have a time of peace, and that we might be able to build up a little without having a big battle, but I may as well tell you that the biggest fight that ever we had with the powers of hell is going to happen when we get down to Michigan Avenue.

Now you may as well look out, and all you that belong to this Gideon's army that are afraid "Go home to old Kentucky." (Laughter.) Go home, go home, and let me have the three hundred left, and we will whip the devil. But we do not believe you are going home, are you?

Audience:—"No."

Dr. Dowie:—Are you going to stand by me?

Audience:—"Yes."

Dr. Dowie:—How many of you?

Audience:—"All."

Dr. Dowie:—All that are going to stand by me, put up their hands. [Apparently all hands were raised.]

That is right. Now, you see that is Zion. This is a sort of drill-hall.

Last week one of the reporters who sat there said, "By jove! Hasn't he got them well drilled." (Laughter.)

Now I told you some time ago that we were going to make this Tabernacle a sort of drill-hall for two or three thousand people, and you see the devil himself said you were well drilled.

Now, I am always glad to get the opinion of the devil. I tell you I like to hear the opinion of the devil, and the best words,

THE WORDS I MOST LOVE TO HEAR ABOUT JESUS, WERE SPOKEN BY THE DEVIL'S OWN CHILDREN.

How often I have reflected upon these words:

"The Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them."

I have been so glad to know that this man receiveth sinners, and we have got it in the testimony of His enemies that while He lived on earth He received sinners. Ah, my friends, how glorious to know that He received us. Has he received you? Tell me!

Audience:—"Yes."

Blessed be God. We know when we are received by Him, and when in His army, we do not fear anything.

Friends, I like to read military history, and I like to read anything that throws light on war. I hate war; but yet I

AND the ransomed of Jehovah shall return,
And come to Zion with Songs
And everlasting Joy upon their heads:
They shall obtain Joy and Gladness,
And sorrow and sighing shall flee away."

Isa. xxxv, 10.

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study war; for the methods of the devil are seen there, and the methods of Divine warfare can be seen there in overthrowing Satan.

AN ILLUSTRATION.

The other night after I had read the Word and prayed I still felt a little unprepared to rest. My eye fell upon Gen. Horace Porter's recollections of General Grant, and I read his account of the Battle of the Wilderness on the way to the final destruction of that awful Rebellion. He pierced from the Potomac into the Wilderness, and well did Gen. Lee and the Confederacy know that when he got through that Wilderness, the Rebellion was pretty well through with. But, oh the battles of the Wilderness! Did you ever read them? He pierced into the wilderness, and he found a little knoll, a clearing, almost in the heart of it, and an old deserted cottage, and there the strong, silent man sat down upon a stump, and he wrote his orders to Generals Meade, Hancock, Warren and others, and he placed his men there, and swung his left wing around in the wilderness to divide and destroy the Rebel forces.

Friends, I have read many things in war, but nothing like General Horace Porter's account of these awful days in the wilderness when they could scarcely see each other, and were firing, the trees falling upon the wounded soldiers beneath, the howling of the battle, and the howling of the hurricane, and the smoke and fire, now catching the grass and burning up the woods, and driving back this side, and that side, and men falling in their gore, and in their death agonies, and so the Battle of the Wilderness raged through the night, and through the day.

And the strong, silent man sat still upon his stump, and he never went back, and when they said to him, when the battle reached close to him, "General, don't you think it might be safer for you as the Commander-in-Chief to get behind that hill," he said, "I think it would be better if you would bring up a battery of artillery." There was no behind the hill for Ulysses Grant. He had gone out into the Wilderness to break the hellish power that wanted to rivet the chains of slavery upon America forever. He was going to fight it out in the Wilderness, and he would take no backward step.

Thank God for the man that can go out into the Wilderness, and fight the hosts of hell, and drive them back.

Appomattox is not far away when you have fought the battle of the Wilderness.

FRIENDS, LET US GO DOWN INTO CHICAGO, AND FIGHT THE BATTLE OF THE WILDERNESS. (AMEN.)

Hallelujah, it is all right!

I did not preach the sermon you expected, did I? I expect you expected to hear an allegorical, metaphorical, historical and paregorical discourse. (Laughter.)

I leave that to Dr. Hillis. If he can whip the devil in Chicago with soap-bubbles, the Lord bless him. (Laughter.) If you can fight the devil with rose-water, the Lord bless you. I am quite willing to let you do it if you have a mind to.

My idea about this is that we have got to know His Beauty, and we have got to know His Glory. We have got to know His Power in our doing our daily duties, and doing it for God.

Friends, do it in the home.

Mothers, listen! Wives listen!

Women that are not wives but expect to be, listen!

Learn how to make good pies. (Laughter.) Learn how to make good puddings. Many a poor fellow has been sent into eternity with indigestion (laughter) through your infernal laziness and pride. (Laughter.)

There is excellent piety in knowing how to keep house. Do you hear that?

There is excellent piety in having all the buttons sewed upon the shirts so there won't be any row in the morning.

Excellent piety in having the oatmeal well boiled so it won't have to boil in the poor fellow's stomach afterwards. (Laughter.)

Excellent piety in having the dinner ready on time.

Excellent piety in making home attractive.

Excellent piety in rocking the cradle for Jesus, and training the child for God—not dancing with somebody else's husband, not flirting with somebody else's wife, but with your own happy wife and children, showing piety at home.

I begin to hear that it is said now, "Well, there is one thing about Dowie's people, they do have happy homes; they do have clean homes, and they keep themselves clean."

WASHING OF THE SAINT'S FEET ENCOURAGED.

I have been asked what I believed about the saints having their feet washed, and I said a great many saints needed their feet washed, and it would be a charity to have them washed.

I am glad we are living our religion.

I am glad we are living it in the home, in the workshop, and at the ballot-box.

I am glad we are getting together to live it out in earnest work for Christ; but I tell you the place for you to show piety that shall tell upon Chicago more effectively than all my sermon is, for every one of you to be a living epistle.

PRACTICAL APPLICATION.

Let every brick that you lay be a sermon, honestly laid; let every nail that you drive be honestly driven; let everything that you do be done for God. Oh, I want to see that.

Now then we are going down to fight the Battle of the Wilderness, and then we are going to come out of the Wilderness, and then by and by we are going to fight the battle that ends in Appomattox, and then by and by we are going to Heaven, and by and by we are coming back with the Lord in His manifested glory, and we are going to stay on earth.

"The meek shall inherit the earth."

We are going to stay here; we are going to have

"New heavens and a new earth, wherein dwelleth" what?

Audience:—"'Righteousness.'"

CALL.

Dr. Dowie:—"Righteousness." God grant it soon. Everybody that wants to be right with God—every one that wants to be as God would have them be, now stand and ask Him for that blessing. [The whole audience apparently rose.]

Now then, is that everybody? Those that cannot stand, hold up their hands.

Now friends, follow 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.
Continue Thy good work in me.
Make me faithful, that the Beauty of Jesus, that the Glory of Jesus, and that the Power of His Ressurrection may be made manifest in my Spirit, in my Soul, and in my Body.
Help me to do right; if I have wronged any, to restore, and to confess, to do right in Thy sight for Jesus' sake. Amen. [*All repeat the prayer, clause by clause after Dr. Dowie.*]

Are you all ready to make consecration?

Audience:—"Yes."

Then sing it.

The Consecration hymn was then sung.

"And now, O Lord give all with us to-day
The grace to join our song:
And from the heart to gladly with us say
"I WILL to Christ belong!"

The meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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 ordinance of the Lord's Supper was then administered to a very large company of our Lord's disciples, after which Dr. and Mrs. Dowie shook hands with many hundreds of the communicants.

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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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Following the subscriber's name in our mailing list, is the Vol. and No. to which the subscription is paid, so that a glance at the printed label on the wrapper will show how the account stands.

All communications upon business must be addressed to

Long Distance Telephone South 602. THE MANAGER ZION PUB. HOUSE.

Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago.

CHICAGO, ILLINOIS, DECEMBER 18, 1896

EDITORIAL NOTES.

[*Continued from page 131*]

THEN the men of Zion have also done a very remarkable piece of painting work, aided by Zion carpenters.

FIRST a traveling scaffold was constructed by five of our men in four days, which is 64 feet high, and 14 ft. x 25 ft. on the sides.

Then the "wan-faced, hollow-eyed men just ready to fall through the floor through weakness," according to Dr. Hillis, set their scaffolding on this tower and proceeded to clean and paint the wood-work and ceiling of the high-arched building.

They did this under the supervision of Mr. Frank Leonard, assisted by Mr. James Mears and others, and very beautiful work is being done.

THAT work brands you as a liar, Dr. Hillis! Confess and repent of your malicious falsehoods!

THEN, carpenters and laborers, and electricians, etc., belonging to Zion, are at work on the new Tabernacle.

Floors have been torn out, walls taken down, great iron pillars pulled out, and more than one hundred loads of rubbish have been removed, etc., etc.

From morn until night, and again, by electricity, all night long, the work has gone and is going on, and, God helping us, will go on, until the work is finished, and the new Zion Tabernacle is ready for occupancy.

And all that work has been done by Zion men, nearly all of whom were saved and healed through our agency.

THAT work brands you as a liar, Dr. Hillis! Why don't you repent of your lying?

CONTRACTS have been let for work which could not be done by Zion men, and these are well forward.

THE Universal Construction Company have their steel work nearly ready, we are informed, in their shops, and some of it is at the building ready to be set up, work on which will begin at once.

SOON, therefore, the frame work for the two great galleries will be set up, and Zion's carpenters will then construct the floors, etc.

THE Brunswick-Balke-Collender Company have the chairs well forward, and they will be ready before the building is ready for them. The seating will have a fine appearance and will be most comfortable for the thousands who can be accommodated in the new Tabernacle.

THE Fuller Warren Company have the contract for Hot-air Furnaces, etc., and undertake to warm the Tabernacle to 70° in zero weather. They are now building them in.

THE Chicago Edison Company and the T. W. Wilmarth Company have the contracts for the electrical materials and fixtures, respectively, and Mr. B. C. Dinius has been appointed by us to the post of electrician, and will superintend the wiring and the hanging of the electroliers, etc. The light of the Tabernacle will be brilliant.

IT will, therefore, be seen that we are obeying the Divine injunction quoted at the head of these Notes, "O ZION, LET NOT THINE HANDS BE SLACK."

MAY we not take this opportunity of calling attention to our Appeal and the blank form of subscription to be found on page 144.

LET us urge our friends to put their hands to their pens, and let those write a large draft for Zion to whom Zion's King has given the stewardship of His talents of gold and silver. "Let not thine hands be slack."

LET us urge the humblest of our friends to send their mites for the Fund, and God will multiply their gifts, small though they may be, individually, into a very large sum for Zion.

WE need help immediately.

"O ZION, let not thine hands be slack!"

THE work of God goes on steadily in all departments, and there are many "wonderful works of God" being wrought in our midst in the latter days of the closing year.

TAKE some illustrations as to Divine Healing.

AFTER eighteen years' deafness a bright young lady from Akron, Ohio, was restored to almost perfect healing, and testified in the Assembly Room of Zion Home a few days ago, before returning to her home. Since her return the following article has appeared in *The Akron Journal* of December 13th:

"REMARKABLE

"WAS THE CURE OF MISS KENT'S DEAFNESS BY PRAYER ALONE. SHE WAS DEAF EIGHTEEN YEARS.

"A faith cure that is almost wonderful is that of Miss Mary Kent.

"She is the daughter of Mr. and Mrs. Russell H. Kent, of 534 East Buchtel avenue. Miss Kent is 21 years of age. When she was three years old she suffered an attack of scarlet fever and measles, and as a result her hearing was greatly impaired. The trouble continued for 18 years. During this time numerous physicians and surgeons were consulted. Miss Kent received no marked help from their treatment.

"About one year ago she underwent an operation upon her nose in Cleveland, it being believed the deafness was partially due to catarrhal trouble. The promised relief did not come.

"Some time ago Miss Kent heard of the Rev. Dr. John A. Dowie of Chicago. She knew nothing of his treatment, except that he was a divine healer. She had great faith in his power, however, and, although Mr. Kent had but little hope of his daughter receiving any benefit, he allowed her to go to Chicago. Friday morning she returned to Akron. She is almost completely cured of her trouble, and can now hear ordinary conversations almost as readily as any one else.

"A *journal* reporter called at Mr. Kent's residence last evening. Miss Kent answered the summons at the door. The reporter did not know Miss Kent and in a very ordinary tone inquired for the young lady who had been restored to hearing. She answered that it was herself who had been in Chicago.

"The treatment of the Rev. Dowie is given at what he calls Zion Tabernacle at the corner of Michigan avenue and Twentieth street. It consists solely of prayer. He was formerly a minister in the Congregational church. Some years ago he was in Australia, and during his stay there a violent fever was causing the death of many natives. Dr. Dowie prayed for many and their lives were spared. He at once became enthusiastic, and since then has devoted himself to the treatment of the sick. He charges nothing for his services.

"Although Mr. Kent does not believe in faith cures, he admits that his daughter was very much improved by her trip to Chicago."

THERE are many blunders in this report, as our readers will see. We are not a "divine healer," for there is no Divine Healer but God Himself. We do not give "treatments," and neither the Zion Home nor Tabernacle are at Twentieth Street and Michigan Ave. The former is at Twelfth Street

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and Michigan Ave., and the latter is still at 61st Street and Stony Island Avenue, until the new Zion Tabernacle is ready at 1621-1633 Michigan Avenue. But the reporter did his best, although we have a fear that he thinks the "natives" of Australia are black, which he would at once see the error of, if he saw our wife and son and daughter, all of whom are "natives." The aborigines are black; but the new "native" Australians are particularly fair-skinned, as a rule.

ANOTHER healing in Zion Home is thus reported from Milledgeville, Illinois, in a clipping from the local newspaper:

"MILLEDGEVILLE, ILL., Dec. 2, 1896.

"EDITOR FREE PRESS:—I have been requested by friends to make a public statement of the condition of my health the past summer and how I was cured.

"I have suffered from a complication of diseases for twenty years and was treated by many different physicians and failed to get permanent relief. Some of those who treated me last said there was no cure for me without an operation.

"For five years I have had sharp shooting pains in my breasts, which increased all the time. Last January I consulted physicians in Milledgeville and Polo, and they said they believed me to be troubled with a cancer, which they said could only be cured by an operation. I suffered also from nervousness.

"I was advised by my friends who knew about Dr. Dowie and his home in Chicago, called a 'Divine Healing Home,' to go there.

"On the 6th of July I went to Chicago and to Dr. Dowie's 'Divine Healing Home' and was treated by him. I was there one week, and the cancer had disappeared, the pain left me and I have not had a nervous spell since.

"My health at present writing is better than it has been for twenty years past, and that brought about without any medicine. Any one doubting about Dr Dowie's work can call and see me personally.

"Yours for health, E. FULTON."

WE are sorry that this friend's letter does not give the Glory to God for this healing of Cancer, etc., but, perhaps, it does not appear exactly as it was intended. We do not like the word "treated" which appears in it either, and wish that our good friends would never use it. Prayer and the Laying-on-of-hands is not "treatment" as the word is ordinarily used.

But God heals where there is Repentance and Faith, even where there is not enough knowledge to put the result in a proper literary form.

BUT here is a story of the last few days, and it will, probably, be further dealt with in our next issue.

LAST Lord's Day morning a young woman of 21 entered Zion Tabernacle No. 2 for the first time. She was wearing a brace for double spinal curvature, and had done so for three years. She sent up a petition for prayer, which was duly offered. To-day her brace is hanging on the walls of Zion, "captured from the enemy," and she is walking about perfectly free. She sent up the following letter to our platform at our meeting of last Tuesday, and when we called upon her to do so, she came up to the platform and told her story in a very convincing manner, accompanied by her friend Mrs. White, a member of the Church.

HERE is the letter which contains her Testimony:

1063 WARD STREET, CHICAGO, ILL., December 15th, 1896.

DEAR DR. DOWIE:

I have had double curvature of the spine for five years.

I had three doctors attending me, and they said I would never be well.

I have had to wear a Stilman's brace for the last three years.

Through my friend, Mrs. White, I learned of God's Way of Healing.

On Saturday I went to my friend, Mrs. White, and came with her to the Tabernacle on Sunday morning.

I put in a written request for prayer, and you prayed for me, amongst many other requests, on the platform.

On Monday night at eleven o'clock the Lord laid His hand on me whilst I was kneeling in prayer, and I was made whole.

I thank you for your prayers, and I give God all the glory.

I leave the brace upon your platform, and you can hang it as another trophy "captured from the enemy." I am Yours in Jesus,

ANNIE ROBERTSON.

AMONGST the recent guests in Zion Home we have had the pleasure of receiving Mrs. E. M. Whittemore of New York and her daughter. God graciously blessed Miss Whittemore, and we had the joy of baptizing her last Lord's Day.

MRS. WHITTEMORE is widely known as the founder of the Door of Hope for Fallen Women in New York, and as the author of many books and pamphlets on the subject of the Reclamation of the Erring Sisterhood of Shame, whose very existence is a scandal and a crime for which both Church and State are greatly to blame.

SHE addressed a meeting in Zion Home on Saturday evening last, and also many gatherings in the city and suburbs during her stay in Zion.

WE greatly appreciated our excellent sister's visit, and all in Zion pray for her continued success in one of the noblest of missions in which pure Christian women can engage.

SERVICES in Zion Tabernacle last Lord's Day were large in attendance and at the close of the afternoon's discourse, we baptized fifty-three *into the Name of* the Father, *and into the Name of* the Son, *and into the Name of* the Holy Ghost, by Triune-Immersion, after the practice of the Apostolic Church.

It was a glorious time, and many in the assembly were blessed.

Many of those who were baptized had been wonderfully saved and healed. Among these was an ex-saloon keeper and a number of Roman Catholics.

A LARGE quantity of Roman Catholic literature, crusifixes, agnus-deis, scapulars, medals, rosaries, etc., were handed in last Wednesday evening at a special prayer meeting attended by many hundreds of our people.

NEXT week we shall publish our Annual issue of LEAVES containing "Christmas Crowns for Christ from Zion Tabernacle."

Orders for extra copies should be sent in at once.

WE shall be "At Home" to receive callers at Zion Home on Christmas night from 8 to 10 p. m. All are welcome.

ZION Souvenir is now in the hands of the binder and copies can be had at Zion Publishing House, 1207 Michigan Avenue, a part of Zion's Home, on Christmas Day.

It is as fine a specimen of the art of printing and photo-engraving, in our opinion, as has ever been sent forth from any press in Chicago.

It does great credit to Mr. Amos Dresser, Jr., Zion's publishing house manager, to Zion's Artist, Mr. Charles W. Post, and to the Pontiac Engraving Company, who are now Zion's engravers.

It has been produced at great cost, and we would like a second edition to be called for very soon, of which indeed we see some prospects.

Send your orders for copies at once.

AND so the work goes forward, and God is continually glorified in Zion's Courts in Chicago.

IN our next issue we shall, God willing, publish our annual autograph letter for 1897 to all friends of Zion, and also the program of the All-night of prayer December 31-January 1st.

That gathering will be held in Zion Tabernacle No. 2.

It has been simply impossible for us to hold it in the new Zion Tabernacle, the date of the Opening of which will be given, we hope, in the first issue of LEAVES OF HEALING for the new year.

So far as we can see now, the Opening Services will be held either on Lord's Day, 17th January or Lord's Day, 24th.

THERE is no one to blame for the delay.

It was simply beyond human power to get it ready for New Year's Day, as was at first hoped.

We are pressing on as fast as the work can be efficiently done, and will open only when we are fully ready: for we want no delay after the opening for finishing touches.

We shall go right ahead after the opening with the work of 1897 without any intermission, thankful that we shall now be able to receive thousands who could not get into the old Tabernacle.

OUR All-night in that old Tabernacle will lose none of its interest or power, however, because of being held there.

It will be a fitting close to the wonderful work of God during three and a half years at Jackson Park, from the World's Fair until now.

"BRETHREN, PRAY FOR US."

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CHRISTMAS AND NEW YEAR'S

:: :: SPECIAL OFFERINGS

. . . FOR THE . . .

NEW ZION TABERNACLE

IN CHICAGO.

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, that they bring Me an Offering: of every man that giveth it willingly with his heart ye shall take My Offering.

"And this is the Offering which ye shall take of them.

"Gold, and Silver, and Brass."

The undersigned hereby gives the following Offering for the purpose of making the necessary alterations, etc., in the NEW ZION TABERNACLE, 1621-1633 Michigan Avenue, Chicago, for which the REV. JOHN ALEX. DOWIE has issued an Appeal.

	AMOUNT
NAME	$
NAME	$
NAME	$
NAME	$
NAME	$
NAME	$
RESIDENCE	

No Collectors are appointed. Enclose above in a sealed envelope, addressed REV. JOHN ALEX. DOWIE, ZION, Michigan Avenue and 12th Street, Chicago. Friends in Chicago can leave Offering with Ushers in Zion Tabernacle, or hand it to Dr. Dowie personally.



NEW ZION TABERNACLE

IN THE CENTER OF CHICACO.

"ZION HEARD AND WAS GLAD."

We are able to announce that we have secured a New Tabernacle for Zion, and we here present our readers with a beautiful picture of the building.

It is situated close to the center of Chicago, on Michigan Avenue, (Nos. 1621 to 1633) near 16th Street, within half a block of the First Regiment Armory, one of the great buildings of the city.

It is within a few minutes' walk of ZION HOME, which is on Michigan Avenue and 12th Street.

It is within easy reach of all parts of the city and suburbs, being surrounded by lines of communication, and is on one of the finest and quietest Boulevards of Chicago, an Avenue more than ten miles long.

The Illinois Central Railway Depot at 16th Street, the Cable Car Street Railways on Wabash Avenue and State Street, the Elevated Railway between these streets, and the Cross-town Car Line on 18th Street, environ the new location on three sides at distances of from one to three blocks.

The building now erected is a Large White Stone Church, of massive architectural design, and of most imposing appearance. It is 133 feet long by 93 feet frontage, is high in the roof, and is very substantial and strong in every way.

It is situated on a lot 163 feet by 128 feet, and is set back 30 feet from the Avenue, which portion is paved with stone, leading up to a high-arched entrance.

It was occupied as a Church for a few years, known as St. Paul's, but was abandoned by its congregation, who moved further south.

But it will require complete renovation and many additions to its interior arrangements in order to suit it for our purposes, so that it may accommodate an audience of, at least 4,000 persons.

Possession will be taken, it is expected, not later than November 1st, but it will take some time, possibly about two months, to prepare the building.

We hope to open Zion Tabernacle No. 3, therefore, about the beginning of 1897.

Estimates of the cost of alterations, new seats, lighting, cleaning, etc., have been made, and we think that it will require fully $20,000 to effect the needed improvements.

Large as this sum is, it is much less than would be required to provide accommodation by building a suitable place in a central part of Chicago, and it leaves us absolutely free to pursue our plans for our permanent ZION TEMPLE on a larger scale outside of the city.

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And now, we know that we shall not call in vain upon our friends in all parts of the world to help us quickly with large contributions to this enterprise for sin-stricken and disease-smitten humanity.

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Chicago is one of the "high places of the field" in the Great Conflict between God and Satan, and good work done here at once finds its way to all the earth, through its cosmopolitan population.

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The record of our work for God during the past two years justifies us in thus writing, and in calling upon all true followers of Christ to "come to the help of the Lord against the mighty" powers for Evil which are concentrated in this great and wicked city. May it become good as well as great.

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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.

VOL. 3. NO. 10. CHICAGO, DECEMBER 25, 1896. PRICE FIVE CENTS.

Christmas Crowns for Christ from Zion Tabernacle



ADQUARTERS OF THE CHICAGO DIVINE HEALING MISSION, 61st Street and Stoney Island Ave., Opposite Jackson Park.

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CHRISTMAS CROWNS FOR CHRIST



ALTA GERTRUDE NOWELS, Rennsselaer, Ind.

Healed of Curvature of the Spine, partial Paralysis, Diseased Lungs, etc., in Zion Home. The instruments of surgical torture previously used without benefit, caused her such severe pain that she would lose consciousness.

(See Vol. II, page 200.)



MR. ARCHIBALD CANN, Elmyra, Canada.

Healed of Spinal Disease, and freed from fetters of iron, when his doctor said he could not live long. Was in Zion Home but three days when he took off his brace, and was soon perfectly free from his infirmity.

(See Vol. II, page 241.)

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CHRISTMAS CROWNS FOR CHRIST



MRS. DELIA KING, 1265 Center Street, Oakland, Cal.

Healed of Cancer in the Tongue and Throat, one of the deadliest diseases known to humanity. She was in her seventy-second year when she came to God in humble faith for healing, and He has kept her for more than eight years.

(See Vol. II, page 385.)



SUNSHINE HARDING, 472 Wabash Ave., Chicago.

Healed of Scarlet fever. When her mother tried to have her take medicine, she refused saying, "Why don't you get closer to Jesus." A telegram was sent to Dr. Dowie, which he received and answered from the platform, and God healed the child.

(See Vol. II, page 433.)

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CHRISTMAS CROWNS FOR CHRIST



MISS MINNIE R. MARTIN, Martinsville, Ind.

Instantaneously Healed at her Home of Articular Rheumatism, St. Vitus' Dance Spinal Meningitis, and Nervous Prostration, in answer to the prayer of Dr. Dowie in Zion Home, Chicago. "While they are yet speaking, I will hear."

(See Vol. II, page 529.)



MISS FANNIE E. LAW, Cincinnati, Ohio.

"She was healed immediately of Spinal Disease, after terrible suffering at the hands of physicians and surgeons, and by them and their instruments of torture "was nothing bettered but rather grew worse."

(See Vol. II, page 593.)

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CHRISTMAS CROWNS FOR CHRIST



MRS. JENNIE BROWN, Newport, Kentucky.

Healed of Rheumatism of ten years' standing, when an almost helpless cripple, in fulfillment of the Gracious Promise "The Prayer of Faith shall save the sick."

(See Vol. II, page 689.)



MISS ANNIE MILLER, 6108 Stony Island Ave., Chicago.

Healed of Inflammatory Rheumatism and leg brought down four inches, after surgeons in the hospital had tortured her for months without avail. Her crutches and boot are a part of God's Handwriting on the walls of Zion.

(See Vol. II, page 721.)

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CHRISTMAS CROWNS FOR CHRIST



MISS PEARL IRISH, 447 Russell St., Hammond, Indiana.

Healed of Hip Disease and a shortened and crooked leg with which she was afflicted, and freed from bars of iron weighing over forty pounds, with which the doctors had bound her. The devil does the afflicting and the doctors do the ironing.

(See Vol. II, page 737.)



MRS. H. G. JONES, Dunkerton, Iowa.

Healed of Nervous Prostration after eight years of suffering, through the light received from reading LEAVES OF HEALING, "and comparing it with God's word." "He sendeth His Word and Healeth them."

(See Vol. II, page 785.)

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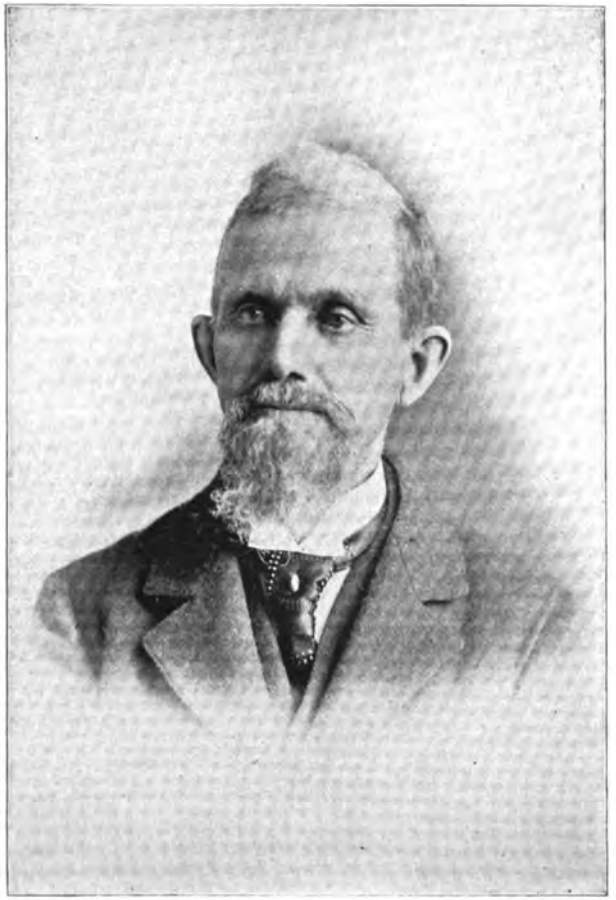
CHRISTMAS CROWNS FOR CHRIST



MRS. O. F. LONG, 2040 Carroll Ave., Chicago.

Instantaneously Healed of ten years' Paralysis, Blindness in one eye, Deafness, Abscesses, Spinal Disease, etc. Her testimony confirmed by her husband, for many years a locomotive engineer on the C. & N-W. R'y.

(See Vol. II, page 801.)



MR. AZRO B. ROGERS, South Newbury, Vermont.

Healed of Cancer in one of its most horrible forms, when given up to die by the most skillful physicians and surgeons of Boston, Massachusetts.

See Vol III, page 1.)

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CHRISTMAS CROWNS FOR CHRIST



MISS LYDIA MARKLEY, 2329 N. Thirteenth St., Philadelphia, Pa.

Healed of partial Paralysis and shortened leg, after being afflicted for sixteen years. She came to Zion Home Christmas night, 1894, and was healed on the following Saturday.

(See Vol. III, page 32.)



MRS. EMMA PARKER, 2084 North Elk St., New Whatcom, Washington.

Instantly healed of severe sickness of three years' standing, after receiving the LEAVES OF HEALING from a sister, and reading it with her Bible. Her simple prayer of faith was heard and immediately answered.

(See Vol. III., page 65.)

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CHRISTMAS CROWNS FOR CHRIST



MISS OTILLIA WILKER, 1048 West Adams St., Chicago.

Healed of a life-long infirmity. Her right leg was short from birth, and was lengthened after her coming to Zion Home, five inches in three days. Her testimony confirmed by her family.

(See Vol. III., page 81.)



MRS. GEORGE C. SMITHE, Ypsilanti, Michigan.

Healed of Consumption in its last stages, through faith in Jesus Christ the Son of God. Her testimony told in the Auditorium, and confirmed by her husband, editor of the *Ypsilanti Commercial*.

(See Vol. III., page 97.)

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CHRISTMAS CROWNS FOR CHRIST



MR. HERMAN PETERSON, 5643 Shields Ave., Chicago.

Instantaneously Healed of Inflammation of Bowels when given up by his physician to die, and the terrible pains he had suffered for days, instantly depart at the moment of prayer.

(See Vol. III, page 129.)



HELEN RUTH CLENDINEN, Delphos, Kansas.

Healed of Paralysis and Spinal Disease, when unable to move even one little toe. God accomplishes what the Indianapolis Surgical Institute fails to do.

(See Vol. III, page 161.)

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Christmas Crowns for Christ from Zion Tabernacle



THE REV. JOHN ALEX. DOWIE.

"A Servant of Jesus Christ . . . separated unto the Gospel of God, concerning His Son, Jesus Christ." He is also "your servant for Jesus' sake."

(See Vol. 1, page 11.)



MRS. JOHN ALEX. DOWIE.

Our devoted wife, companion and helper. "A virtuous woman is a Crown to her husband." She is what she is through faith in Jesus.

And a Voice came out of the Throne, saying,
PRAISE OUR GOD, ALL YE HIS SERVANTS, AND YE THAT FEAR HIM, BOTH SMALL AND GREAT.
And I heard as it were the Voice of a Great Multitude, and as the Voice of Many Waters, and as the Voice of Mighty Thunderings, saying,
"ALLELUIA: FOR THE LORD GOD OMNIPOTENT REIGNETH."

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He sendeth His word and healeth them

PATIENCE

LEAVES OF HEALING

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

CHICAGO, ILLINOIS, DECEMBER 25, 1896.

EDITORIAL NOTES.

AND THE ANGEL SAID UNTO THEM,

"Fear not;
For, behold, I bring you
Good Tidings of Great Joy
Which shall be to all people."

FEAR NOT is the Key-note of the Gospel.

"THERE is no Fear in Love; but Perfect Love casteth out Fear; because Fear hath Torment."

WITH Love, we lay at our Saviour's feet, these Christmas Crowns, saying,

"Thine, O Lord, is the Kingdom, and the Power and the Glory."

"AND I heard a Great Voice in Heaven, saying,

Now is come the Salvation,
And the Power,
And the Kingdom of our God,
And the Authority of His Christ:
For the Accuser of our brethren is cast down,
Which accuseth them before God day and night.
And they overcame him
Because of the Blood of the Lamb,
And because of the Word of their testimony;
And they loved not their life even unto death.
Therefore rejoice, O, Heavens,
And ye that dwell in them.
Woe for the Earth,
And for the Sea;
Because the Devil is gone down unto you,
Having great wrath,
Knowing that he hath but a short time."

IT is good to know what they are singing in Heaven.

THE Devil has come down unto us, and is getting very angry again in and around Chicago.

There are signs that he will fight harder than ever to retain his Power over his victims whom he is stupefying with deadly drugs.

FIVE of the wretched poison venders who curse humanity as doctors have, in Paxton, Illinois, in the columns of *The Eastern Illinois Register*, came out with an attack upon Divine Healing over their signatures.

LIKE Demetrius, the silversmith of Ephesus, they have found that their "craft is in danger to be set at naught," and so they are fighting for it like devils, crowding lies by the score into their shamefully false attack.

THEIR master, Satan, is urging them on, "knowing that he [and they] have but a short time."

BUT the Wonderful Works of God continue, and here again we present to these enemies of God and man, the proofs of the Saving-Health which, in Christ, He has sent, and is sending, to all nations.

LET us assure you, O Drs. Wylie, Campbell, Dahlstedt, Kelso and Mahan, that the Everlasting Gospel is still the Gospel of Salvation, Healing and Holiness to all people.

Neither you nor all the devils who inspire you to write lies will ever succeed in destroying that Gospel.

WE shall probably have occasion to refer to this attack again.

There is only one thing we admire about it, and that is its diabolical courage.

There is not a doctor in Chicago who would dare to put his name to such an article: for they know it would only give us a public opportunity to prove once more, what has been publicly proved thousands of times in Chicago, that the sick whom they have abandoned are healed by the Power of God in Zion.

INDEED this is the case in Paxton: for a correspondent who sends us the clipping, also sends the names of seven persons in that town whom the Lord healed through our agency.

He adds, very properly, these words, "If the doctors now say there was nothing the matter with them, why did they doctor them, some of them for years?"

PERHAPS these vile calumniators of God's work, these children of the "Accuser of the brethren," will tell the people of Paxton *why*, until we have leisure to deal with them further.

HALLELUJAH, the Good Fight of Faith is going on!

LAST Lord's Day there were some glorious Testimonies given in Zion Tabernacle No. 2, which will be published in LEAVES OF HEALING in due course.

ONE of these is that of Mr. H. F. Greve of Dyer, Indiana, who was healed of cancer in the liver, after the surgeons in the Alexian Brothers Hospital of this city had opened his body, and found that operation would be immediately fatal.

THEY sowed up the wound, and sent him home to die.

BUT he did not die: for God healed him.

HE came to Zion Home, was there but one week, and received healing, and now he says publicly, and shows it by "his walk," as well as by "his conversation," that he is perfectly well.

HOW IS that for "hypnotism," ye miserable five "physicians of no value" at Paxton?

FIND a flaw in one of the Witnesses' testimony in LEAVES OF HEALING.

Look at what you falsely call the "hypnotism" of Divine Healing, and tell us, oh wretched Ephesian craftsmen, is it not time that your Diana of Medicine who came from hell was sent back to her home?

She has been worshipped too long, ye licensed poisoners. Begone, with your false goddess.

Christ is the unchangeable Saviour and Healer, and He is conquering.

AND now we announce that the All-night of Prayer for still Greater Purity and Power from on High will be held in Zion Tabernacle No. 2 on Dec. 31, 1896 and Jan. 1, 1897, as follows:

FROM 9 TO 11 P. M. Teaching and Prayer on Repentance, Faith, Consecration, and Preparation.

FROM 11 TO 12:30. The Ordinance of the Lord's Supper and the Opening Charge for the New Year. The Distribution of the cards containing Zion's Watchword for 1897 at the close.

FROM 12:30 TO 1:30. Interval for refreshments and brotherly greetings.

FROM 1:30 TO 6:30 A. M. These five hours will be divided into periods of Testimony, Teaching, Answering of Questions, and Special Supplications for Individual, Family, Church, and Business Interests, etc.

ALL may come from 9 to 11. After that hour only those who are consciously Christians will be allowed to remain.

THE work on the new Zion Tabernacle is going rapidly forward, night and day, and the steel framework is now being put together.

Next week we shall announce, God willing, the exact date of the Opening Services.

O ZION, let not thine hands be slack!

"BRETHREN, PRAY FOR US."

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Zion Home, Michigan Av. and 12th St., CHICAGO.



New Zion Tabernacle, 1621-1633 Michigan Av. CHICAGO.

Zion – December 25th 1896

Brothers and Sisters in Christ: –

Hearty New Year greetings from all in Zion for 1894 ——

In the Name of the Lord Jesus; in the Power of the Holy Spirit; and in accordance with the Will of God our Father, I write to Lovers of Zion in every land whither our little White Dove shall carry Leaves of Healing from the Tree of Life for all nations.

Praise God for Wonderful Answers to our United Prayer for Seven Blessings in 1896.

PATIENCE

Pray with me daily in 1894 for the following Nine Blessings: –

First: The constant Presence and Power of the Holy Spirit in the new Zion Tabernacle and in Zion Home.

Second: The Salvation from Sin of hundreds of Thousands through the Words which shall go forth from thence to all the World.

Third: The Healing of Multitudes over all the earth through Faith in Jesus in 1894

Fourth: The Cleansing, Keeping and Quickening of all in Zion, and in all the work of the Christian Catholic Church.

Fifth: One Million Dollars, at the least, for the promotion of God's Kingdom and Zion's Onward Movements.

Sixth: The Preparation and sending forth of Seventies into Chicago and elsewhere from a fully organised Church.

Seventh: The Extension of Zion Publishing House, and the printing and circulation of Leaves of Healing in many Tongues.

Eighth: The Guidance of God in the selection and laying out of a suitable site for Zion city in America.

Ninth: The Co-operation of all in Zion, for the good of all, in the Church, the Family, and in daily Business.

Zion's Watch-word for 1894 is: –

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD" – JEREMIAH 31:6.

Great Conflicts await us; but also yet Greater and more Glorious Victories for God.

We shall "sing in the Height of Zion", the Song of Salvation, Healing, Holiness, and Everlasting Joy.

Chicago and her Two Millions open unto us Gates into every Nation for the Everlasting Gospel.

The King of Glory, the Lord of Hosts, is leading Zion's Onward March, and He will conquer.

Let us Work, and Watch, and Wait, and Give our all to Him who Loved us and gave Himself for us and for all

I am, your friend and fellow servant in Jesus Christ, John Alex. Dowie

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SOUVENIR OF ZION,

DESCRIPTIVE OF THE



Passenger Elevator and Staircase.

SPECIMEN ILLUSTRATIONS.



Nook in Private Drawing Room.

Christian, Temperance, and Divine Healing Home,

MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

NINETY-SIX PAGES AND COVER. PRICE, 25 Cents.

ZION PUBLISHING HOUSE,

1207 MICHIGAN AVENUE. CHICAGO, ILL.

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CHRISTMAS AND NEW YEAR'S

:: :: SPECIAL OFFERINGS

. . . FOR THE . . .

NEW ZION TABERNACLE

IN CHICAGO.

"And the Lord spake unto Moses, saying, Speak unto the Children of Israel, that they bring Me an Offering: of every man that giveth it willingly with his heart ye shall take My Offering.

"And this is the Offering which ye shall take of them.

"Gold, and Silver, and Brass."

The undersigned hereby gives the following Offering for the purpose of making the necessary alterations, etc., in the NEW ZION TABERNACLE, 1621-1633 Michigan Avenue, Chicago, for which the REV. JOHN ALEX. DOWIE has issued an Appeal.

AMOUNT.

NAME_____ $_____

NAME_____ $_____

NAME_____ $_____

NAME_____ $_____

NAME_____ $_____

NAME_____ $_____

RESIDENCE_____

No Collectors are appointed. Enclose above in a sealed envelope, addressed REV. JOHN ALEX. DOWIE, ZION, Michigan Avenue and 12th Street, Chicago. Friends in Chicago can leave Offering with Ushers in Zion Tabernacle, or hand it to Dr. Dowie personally.

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NEW ZION TABERNACLE

IN THE CENTER OF CHICACO.

ZION HEARD AND WAS GLAD."

We are able to announce that we have secured a New Tabernacle for Zion, and we here present our readers with a beautiful picture of the building.

It is situated close to the center of Chicago, on Michigan Avenue, (Nos. 1621 to 1633) near 16th Street, within half a block of the First Regiment Armory, one of the great buildings of the city.

It is within a few minutes' walk of ZION HOME, which is on Michigan Avenue and 12th Street.

It is within easy reach of all parts of the city and suburbs, being surrounded by lines of communication, and is on one of the finest and quietest Boulevards of Chicago, an Avenue more than ten miles long.

The Illinois Central Railway Depot at 16th Street, the Cable Car Street Railways on Wabash Avenue and State Street, the Elevated Railway between these streets, and the Cross-town Car Line on 18th Street, environ the new location on three sides at distances of from one to three blocks.

The building now erected is a Large White Stone Church, of massive architectural design, and of most imposing appearance. It is 133 feet long by 93 feet frontage, is high in the roof, and is very substantial and strong in every way.

It is situated on a lot 163 feet by 128 feet, and is set back 30 feet from the Avenue, which portion is paved with stone, leading up to a high-arched entrance.

It was occupied as a Church for a few years, known as St. Paul's, but was abandoned by its congregation, who moved further south.

But it will require complete renovation and many additions to its interior arrangements in order to suit it for our purposes, so that it may accommodate an audience of, at least 4,000 persons.

Possession will be taken, it is expected, not later than November 1st, but it will take some time, possibly about two months, to prepare the building.

We hope to open Zion Tabernacle No. 3, therefore, about the beginning of 1897.

Estimates of the cost of alterations, new seats, lighting, cleaning, etc., have been made, and we think that it will require fully $20,000 to effect the needed improvements.

Large as this sum is, it is much less than would be required to provide accommodation by building a suitable place in a central part of Chicago, and it leaves us absolutely free to pursue our plans for our permanent ZION TEMPLE on a larger scale outside of the city.

Meanwhile, we are laying the foundations of a great work for the Christian Catholic Church and the Divine Healing Mission which are, by the goodness of God, exerting so great an influence for good upon all parts of Chicago and America. Whatever the future needs of the permanent organizations of the Church may be, we shall be in a better position to deal with them by leasing for five years than by purchasing or building in Chicago at the present time. We must be free to follow where God is manifestly leading.

And now, we know that we shall not call in vain upon our friends in all parts of the world to help us quickly with large contributions to this enterprise for sin-stricken and disease-smitten humanity.

Our one desire is to carry Leaves of Healing from the Tree of Life, the Gospel of a Perfect Salvation through Faith in Jesus Christ our Lord for the spirits, the souls, and the bodies of all mankind, in every age, in every clime, and in every nation.

Chicago is one of the "high places of the field" in the Great Conflict between God and Satan, and good work done here at once finds its way to all the earth, through its cosmopolitan population.

Dig up your buried talents of gold and silver, and let them be transformed into a great multitude of Crowns for Christ in the New Zion Tabernacle during the coming five years! Men and women redeemed from Sin and Satan, Disease and Death and Hell are Crowns of Glory and Rejoicing.

The record of our work for God during the past two years justifies us in thus writing, and in calling upon all true followers of Christ to "come to the help of the Lord against the mighty" powers for Evil which are concentrated in this great and wicked city. May it become good as well as great.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 3. NO. 11. CHICAGO, JANUARY 1, 1897. PRICE FIVE CENTS

GOD'S WITNESSES TO DIVINE HEALING.

HELEN RUTH CLENDINEN, Delphos, Kansas.

AND A LITTLE CHILD SHALL LEAD THEM."

How can we better begin the New Year's Witnesses than by telling the wonderful Story of this sweet, little child of God?

When we first saw her pale, suffering face, her little body was stretched out on a flat board, with a little mattress made to fit it, on which she lay night and day in the same position, paralyzed and dying.

Often have we stood over her little bed in Zion Home, and wondered that so sweet a child should be the prey of the devourer.

Often have we wondered whether she were yet alive: for she lay almost as one dead at times.

From the first day we prayed with her, we believe that the healing began: for the braces were removed and she was put simply into the hands of the Lord, by her most devoted father and mother, who had brought her to Zion from the Indianapolis Surgical Institute.

Yet there was at first but little manifestation of the Healing having begun: for, as we often used to say, she "could not wiggle even one little toe."



HELEN RUTH CLENDINEN, Delphos, Kansas.

But the day came when she could, and then the filthy disease began to flow out of her little body, through the scrofulous sores which opened on her neck.

Time went on, and the little body began to show ever increasing signs of life, and at last limb after limb was set free, and she could bear to be set up for a little at a time.

No more attentive listener ever lay in the Assembly Room of Zion, and when at last she was able to walk into the room without any help, it was a Red Letter day to all the household and guests.

Then she was able to walk about freely, and to ride up and down in the Elevator and make many little visits, and talk her sweet little talks about Jesus and how He had healed her.

Then at last she was able to stand upon the platform of Zion Tabernacle, with her skeleton-like braces by her side, and tell her little Story, with her most devoted father at her side, scarcely able to speak for Joy, with a heart too full for utterance.

The report of that testimony is appended hereto, and it was given upon the afternoon when we replied to Dr. Hillis' scandalous lies spoken in the

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guests, who had just seen him carried out of the Hospital Ambulance a dying youth.

From that moment he was well; and gradually acquired strength, as he took on flesh. Shortly after his healing he publicly testified before thousands of persons at one of our Lord's Day meetings in Battery "D" Armory on the Lake Front; but the stenographic report of that testimony was not printed at the time, as we were not then publishing LEAVES OF HEALING.

For this reason, his case has never before been published.

Now, after two years and nine months, when all question as to the permanence of his healing is at rest, we publish his letter to us, written from his home a few days ago, with the testimony appended thereto.

Carry, oh little white dove, over all the world, this Story of God's Love and Power to heal.

Lay it on the beds of the hopeless and dying on tens of thousands of beds of pain.

Tell agonising mothers, who are weeping over their dying sons, that Jesus Christ is the same Unchanging Friend of the sorrowing, as when He said to the Widow of Nain, "Weep not!"

Tell them that he wipes the tear from every eye, and that His Church has this blessed Mission of Healing as a part of His Everlasting Gospel.

Tell them that doctor's drugs and surgeon's knives are of the devil's devising, and that God heals even when men in their folly have cut great holes in human bodies, and destroyed the possibility of life, as it would seem to man.

Tell them that they who say, "the days of miracles are past," do not yet know the Gospel they pretend to preach: for the "Gifts of Healings" and the "Workings of Miracles" are two of the Nine Gifts of the Holy Ghost enumerated in 1 Corinthians 12, and that these, like all God's Gifts to His Church; are "without repentance."

Let the Glorious Gospel of a Perfect Redemption win its Conquering Way o'er all the lands.

Let the mouths of Scribes and Pharisees and Sadducees and Doctors be stopped when they falsely declare that Christ is not the same to-day, and that He leaves the healing of humanity to generations of vipers, hypocrites, materialists and self-interested poisoners and human butchers.

Let the Reign of Moloch cease, and the Reign of Christ extend into every Dominion.

Let the time soon come when all the earth shall know that He is King, and that His Royal Hand still stops to touch the wounds and putrefying sores of perishing humanity as in the days of old when in the flesh on earth.

Oh, Christ of God,

"The healing of Thy Seamless dress,
Is by all beds of pain;
We touch Thee in life's throng and press,
And we are whole again."

"PLYMOUTH, IND., Jan. 6, 1897.

"DEAR DR. DOWIE:

"I send you my testimony and also send you my picture in separate package.

"May it help some poor afflicted brother or sister as I was helped.

"I thank God that I was enabled to see the truth through your wonderful teaching.

"In the short time I was at the Home I learned many things I had never heard before, and

"I hope that I may soon hear your teachings again.

"God bless you dear Dr. Dowie for all the wonderful things you have taught to me.

"You have been sorely afflicted in the last two years; but when Christ comes to reward his faithful servants these afflictions will seem as naught, as Paul says in 2 Cor. 4:17.

"Your brother in Christ, CLARENCE E. CORBALEY."

TESTIMONY.

"On Oct. 29, 1893, I was operated on for two fistulas.

"One of the cuts was five inches long.

"After the operation the cuts would not heal.

"The doctor said my blood was in a very bad condition, and he gave me medicine to cleanse my blood.

"He also took a stitch in the largest cut to pull it together; but the stitch came out the next day.

"Proud flesh grew in the cut and the skin grew out and turned under, and an abscess formed under it, and it commenced to decay just like a cancer, and the doctor could not stop it.

"I had severe pains in the bowels.

"My parents called in another doctor for counsel.

"He said he thought I had Tuberculosis of the Bowels, and said that if I had there was no hopes for me.

"The doctor advised my parents to take me to the Presbyterian Hospital in Chicago, and have Dr. Senn examine me.

"On May 16, 1894, they took me to Chicago.

"I was at the Hospital ten days, and Dr. Senn examined me and said that I had tuberculosis of the bowels and that there was no hope for me.

"My bowels were in a bad condition; had terrible pains.

"They moved as often as twenty times in twenty-four hours.

"My wound still kept decaying like a cancer and pained me very much.

"My mother heard of Dr. Dowie, and when Dr. Senn said that he could not do anything for me she came to Dr. Dowie and told him about me.

"The rooms of the Divine Healing Homes were all occupied at the time; but when my mother told Dr. Dowie about me and that I was liable to die at any moment, he kindly made room for us, and told her to bring me as soon as possible.

"They brought me in an Ambulance to Home No. 1 at 6020 Edgerton Avenue on May 26, 1894, and carried me in on a stretcher. Dr. Dowie came to my room very shortly after my arrival, and prayed for me; and told me to get up and walk in the Name of the Lord.

"I immediately received strength, so that I got up and walked back and forth across the room.

"He then asked me if I did not want to go down stairs to supper.

"I walked down stairs leaning on Dr. Dowie's arm and ate a very hearty supper.

"After supper I walked upstairs, something I had not been able to do since I got sick.

"That night I had a good night's rest which I had not had for a long time.

"From that time I had a wonderful appetite; it seemed as if I could not get enough to eat.

"I had wasted away until I was nothing but skin and bones.

"I ate five meals a day, and nothing that I ate hurt me.

"Some said that I should not eat so much at first that it might hurt me but Dr. Dowie said, 'Let him eat all he wants to, it will not hurt him; he is trusting in the Lord for healing now.'

"I ate mustard pickles and drank sweet milk and it never hurt me.

"At the hospital they were careful what they gave me to eat for my bowels were in such a bad condition.

"I did not dare to eat at the Hospital.

"My wound when I went to the Home was all black; but that disappeared and it commenced to heal up.

"It was so large it could not heal together.

"It was large enough for me to put my fist in it.

"New flesh grew in gradually and now it is entirely healed up.

"It never healed together, but filled in with new flesh.

"My strength came back to me gradually and I weigh as much now as I did before I got sick.

"The doctors here when they heard that I was at Dr. Dowie's, and was getting better, said that he kept me alive by mesmerism and that after I left Dr. Dowie's I would not live more than ten days.

"One of the doctors told me since that it was wonderful that I got well and that he 'had never read or heard of a case like mine ever getting well.'

"Another of the doctors here advised a lady who is afflicted to go to see Dr. Dowie, and said, 'if it will heal Clarence Corbaley it will heal anybody.'

"It was a hard struggle after I left the Home and Dr. Dowie.

"No one here seemed to believe in it.

"People said if I got well, they would believe in it; but now they say I would have got well any way, that it was because I gave up medicine I got well

"But thank God I put my trust in Him, and was enabled to see the true way, and, when everything else failed, He healed me.

"May God bless and strengthen dear Dr. Dowie in his noble work for all suffering humanity is my prayer. CLARENCE E. CORBALEY."

REVELATION, CHAPTERS III AND IV.

"And unto the angel"— that is the messenger — "of the church of the Laodiceans write, These things saith the Amen, the faithful and true Witness, the beginning of the creation of God;

"I know thy works, that thou art neither cold nor hot: I would that thou wert cold or hot.

"So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked:

"I counsel thee to buy of Me gold tried in the fire that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see

"As many as I love, I rebuke and chasten: be zealous therefore, and repent

"Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne.

"He that hath an ear, let him hear what the Spirit saith unto the churches

"After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter.

"And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne, in sight like unto an emerald.

"And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

"And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

"And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four living creatures, full of eyes before and behind.

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

Report of Meetings Held in Zion Tabernacle No. 2, on Lord's Day, January 10, 1897.

Morning Sermon: BEWARE!

Convincing Testimonies to the Power of God to Save and to Heal, which the Doctors of Paxton, Illinois, Call "Hypnotism."

Afternoon Sermon: UNDERSTANDEST THOU?

Twenty-Six Understand what they Read, and Gladly Obey What they Hear, Following their Lord Jesus Christ in Baptism.

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE, JANUARY 10, 1897.

The service was opened by singing,

"On that bright and golden morning when the Son of Man shall come,
And the radiance of His glory we shall see;
When from every clime and nation He shall call His people home,
What a gathering of the ransomed that will be!"

THANKSGIVING.

Dr. Dowie gave thanks to God for the privilege of living in this the dawn of the twentieth century, with the light already peeping over the eastern hills, and said he was asking for wisdom concerning the further organization of the work. He spoke of the increasing number of testimonies and requests for prayer that were being received, and said:

Take, for instance, just this letter which was lying on the top of the little pile of letters that were on my table. I think it is Soline, Mich., or is it Galien, Mich.?

A voice:—"Galien, Michigan."

Dr. Dowie:—Are you the writer of this, brother?

The Brother:—"Yes, sir."

CONVERSION AND HEALING OF A FORTY-FIVE YEARS SPIRITUALIST.

"GALIEN, MICH., January 8, 1897.

"DEAR DR. DOWIE:

"I feel I ought to give you a written testimony to what the LEAVES OF HEALING have done for me.

"I have been a spiritualist for 45 years."

Is that right?

The brother:—"That is right."

"I was a profane man, but I thought my spiritualism would take me through all right. However, last August a friend who had been healed, after being sick for 20 years, gave me a copy of LEAVES OF HEALING to read, and, thank God, through those pages I saw I was a sinner in God's sight, and I cried unto the Lord for pardon, and He forgave all my sins.

"Then I asked in faith for the healing of my body.

"I have had kidney trouble, bad for five years, and now it is almost entirely healed. I have also had catarrh, and that is much better.

"I feel I can not praise God enough for what He has done for me. May He ever bless you and this work.

"I am in the meeting to-day, and I desire to be baptized,

"GEORGE INGLES."

Well, you know when I read that and read the many things like that that reach us here it pays us for working all night, Brother Dresser, in producing the LEAVES.

Mr. Dresser:—"Praise the Lord."

It pays us in the very best sense, for all the toil and the great pecuniary loss, which the publishing house involves; but look at the gain, for one immortal spirit is worth more than all the world. Thus, you see, we have gained more than all the world in this one, and you know, of course, we all know, that this is only one of many thousands.

[A later testimony from Brother Ingles has been received which we here print:]

"CHICAGO, ILL., Jan. 15, 1897.

"DEAR DR. DOWIE,

"I would like to give my testimony a little more in detail.

"I told you last Sabbath that God had forgiven my sins and healed my body.

"Since I followed my Lord in baptism I am perfectly healed of kidney trouble.

"My kidneys were in such a condition that to ride a distance of more than three miles was torture to me, on account of the frequency of the urine. Now I think I could ride 40 miles with ease, for they are now in a healthy condition and natural.

"As for my catarrh, for five years I could not breathe through my nostrils; now I can close my mouth, breathe through my nostrils, and sleep like a baby.

"I thank God for the healing power, and that He graciously heard my petition for pardon and healing.

"I wish to tell all, for the glory of God, that we can take all our ailments to Him, with the assurance that He will hear and answer.

"Soon after my conversion, I was taking the bridle off a strange horse. He turned, and would have kicked me against a stone wall, only that I managed to get in front of him, and slipped my arm around his neck. He then crowded me against the manger in such a manner as to almost break my arm, and did bruise it badly. I did not think to take it to God at once, consequently I suffered extreme pain. I could not sit still it pained me so, but I walked the floor. When my family were about ready to retire I said, when you are gone I want just five minutes alone with the Lord, and I'll be all right.

"I took my case to him, and instantly the pain ceased and it has caused me no more trouble.

"Soon after this I was on my way to church, and my throat began to get very sore and rapidly grew worse and worse. I was actually glad when the services were over. Walking home in company with my brother, when we reached his home, he wished me to go in with him, but I said; not to-night. I must go home and talk to the Lord about my throat.

"I found my family just ready to retire. When alone I then took my case to the Lord. I sat in the rocking chair. I fell asleep at once. I did not wake up for at least an hour afterward. I do not know when that sore throat left, but I never knew any more about it from that moment to this.

"Who can doubt God's willingness to heal?

"And now I am going to trust Him for everything.

"G. W. INGLES."

Galien, Berrien Co., Mich.

Dr. Dowie then spoke of the blessing to others which had followed the testimony of Annie Robertson, and of his effort to record on earth some of these special healings and works of grace, knowing that they were all recorded in heaven. He also alluded to a promised gift that would furnish resources for the extension of God's work, saying that this was in answer to his prayer for power to preach the Gospel and to print it in every language beneath the sun.

ZION'S POSSIBLE WORKING CAPITAL.

He spoke of the vast power for God 10,000 workmen would be who had accepted the full gospel, and given up tobacco, whiskey, beer, gambling, theatres and secret societies. Supposing that each one now spent $2.50 a week in the above evils, that would be $1,300,000 saved for God, which is the interest upon $26,000,000 at 5 per cent. Suppose that only $1 per week were given into the Treasury of Zion by these 10,000, that would be $520,000 per year, or the interest on $10,400,000 at 5 per cent. This would be Zion's working capital, from that source alone, if by God's blessing we are able to win 10,000 men for Him during the year which has now begun.

CALL TO PRAYER.

"Come, let us worship and bow down; let us kneel before Jehovah our Maker."

[Prayer was offered by Dr. Dowie, and afterwards as the choir sung the beautiful song, "Light After Darkness," the morning offerings were received.]

Dr. Dowie then continued,

BEWARE!

I ask your attention this morning briefly to the words in the second chapter of the book of the Prophet Zechariah.

I think you need to read the whole section to understand my text, therefore I will ask you to read from the 6th to the 9th verse,

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"Ho; ho, come forth, and flee from the land of the north, saith Jehovah; for I have spread you abroad as the four winds of the Heaven, saith Jehovah.

"Deliver thyself, Oh Zion, that dwellest with the daughter of Babylon.

"For thus saith Jehovah of hosts; after the glory hath He sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye.

"For, behold, I will shake my hand upon them, and they shall be a spoil to their servants; and ye shall know the Lord of hosts hath sent me."

I want to call your attention this morning specially to the last clause of the 8th verse,

"HE THAT TOUCHETH YOU TOUCHETH THE APPLE OF HIS EYE."

Beloved friends, the saddest thing that a man can do is to get into collision with God. There is one thing certain, that unless there is to be universal anarchy, God must reign, and God must rule, so that every man, so that every home, so that every business, so that every town and city, so that every nation, except God rules therein, must perish.

There is no alternative.

It is impossible to conceive of Evil ever being permanently triumphant.

If it were possible for evil to exist eternally it would make evil an eternal thing. It must have had an eternal origin if it is incapable of destruction.

I HAVE FIRM BELIEF THAT THERE IS ONLY ONE BEING WHO HATH IN HIMSELF IMMORTALITY, AND THAT IS GOD.

I have firm confidence that every immortal being which God has created imperishable must be saved, for it is impossible to conceive of the annihilation of that which is by its Divine origin imperishable. It is not logical; it is not possible.

It is impossible to conceive of the final destruction of a spirit that is essentially imperishable; a spirit that is the offspring of God; for, if we are the offspring of God, we must share His nature; and if He is imperishable, we are; and if we can perish, He can.

That is the logic of the position.

It is impossible to evade it; for you must reason it thus:

God is eternal.
We are His offspring;
Therefore, we are eternal.

But if you take it and reverse it, and say,

We can perish.
We are God's offspring;
Therefore God can perish.

That would be the logic of it, reversing the position.

Now reason is given to us for the purpose of seeing that God's service is a reasonable service.

Faith is not inconsistent with reason, but faith is absolutely independent of reason in this that it goes into regions where reason cannot enter.

Reason with painful steps and slow, gropes its pilgrim way through the world. Divinely given as it is, it is limited by its nature. It can only deal with what it sees, and can only predicate the possibilities of the unseen by what it sees, until another element enters which is above reason; until into the natural world there is projected a spiritual and an eternal thing, and then reason can exercise its powers in a higher sphere.

It is perfectly clear that as long as we keep on the mere plane of the seen we shall always be dealing with the temporal. The law of nature has been violated, in which there reigns sin and in which there triumphs death.

But when we enter into the region of the Law of the Spirit of Life in Christ Jesus, into which sin cannot enter, into which disease cannot go, and in which death hath no place, then

WE ARE FREE BY THAT LAW OF THE SPIRIT OF LIFE IN CHRIST JESUS

from the powers of the broken natural law that involves, through sin, death.

This thought to-day is very strongly in my mind, that we must ask God increasingly for power not to look upon the seen which is temporal, but upon the unseen which is eternal. Not that we may live visionary lives, but that into this seen and temporal body, and into this seen and temporal world there may come an unseen and eternal power that will make this body the temple of God, and this world the dwelling place of God. (Amen.)

This thought has been very powerfully with me this morning, especially when talking in Zion Home I urged the friends in Zion to-day to take the five talents of their natural five senses which God had given them, and to

SO USE THESE FIVE NATURAL SENSES THAT THEY SHOULD GAIN THE FIVE SPIRITUAL SENSES

that lie behind them; (Amen) that they might be able to go from the eye of sense to the eye of faith; that they might be able from the sense of taste to taste and see that the Lord is good; (Amen) that they might be able to go from the sense of touch to the touch of faith; that they might be able in short to exercise each of the senses in their spiritual as well as in their physical senses, and it is this alone which will make Zion powerful in the world.

AN ILLUSTRATION.

Take for instance now these visible and outward manifestations of an inward and invisible faith. [Taking up a pair of crutches which lay upon the platform.] Stand up, please, [Dr. Dowie addressed in the audience the man to whom these crutches had belonged.] I happened to meet him this morning.

[A young man rose in the audience.]

What is your name?

"Lucius M. Lane."

Dr. Dowie:—Where do you live?

Mr. Lane:—"Elwood, Illinois."

Dr. Dowie:—When did you come to Zion?

Mr. Lane:—"I came here a week ago last Tuesday."

Dr. Dowie:—Did you ever see me before that day?

Mr. Lane:—"No, sir."

Dr. Dowie:—And you came here for healing?

Mr. Lane:—"I came here for the purpose of being converted and healed."

Dr. Dowie:—Have you been converted?

Mr. Lane:—"I was converted on New Year's eve."

Dr. Dowie:—Thank God. And are you healed?

Mr. Lane:—"I feel that I am healed according to my faith. Partly healed now, but I have got the faith that I shall be perfectly healed."

Dr. Dowie:—And you are healed to the extent that you can walk around without your crutches.

Mr. Lane:—"I can walk."

Dr. Dowie:—Let us see you walk.

[The gentleman briskly walked for some distance in front of the audience.]

Now, you see I am wanting to illustrate my rather abstruse beginning. I met this man walking down to the Tabernacle this morning. I recognized him as being in the healing room last week. I had never seen him before.

Now will you please to tell me what brought you to Zion?

Mr. Lane:—"I do not know, unless it was the power of God's Spirit."

Dr. Dowie:—Had you been reading?

Mr. Lane:—"I had read nothing."

Dr. Dowie:—Who told you about Zion?

Mr. Lane:—"A lady met me last Fourth of July."

Dr. Dowie:—And told you about Zion?

Mr. Lane:—"Told me about Zion. It went into my heart, and it remained there deep. Could not get it out."

Dr. Dowie:—Could not get it out?

Mr. Lane:—"Could not get it out. Did not try." [Laughter and applause.]

Dr. Dowie:—I am trying to illustrate that rather abstruse beginning of mine. You see, I want to bring it down to a practical thing, and I thought it would be a good illustration. I never conversed with this man as much as I am doing now. I have simply seen him in the Healing Room. I saw him walk-

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ing down to the Tabernacle as I came in at my private door. I saluted him, and was pleased to see he was walking pretty steadily and strongly. He had been upon these [crutches] for four years he told me. Four years?

Mr. Lane:—"Yes, sir."

Dr. Dowie:—What was the cause of your being on these?

Mr. Lane:—"Through an injury and bad habits."

Dr. Dowie:—Well, after what that lady told you on July 4th, that got into your heart?

Mr. Lane:—"It got into my heart."

Dr. Dowie:—And you could not get it out? How often did you think of it?

Mr. Lane:—"Oh, every day."

Dr. Dowie:—And then did you start praying?

Mr. Lane:—"Well, I do not know whether I prayed right. I prayed to the best of my ability."

Dr. Dowie:—What did you pray for? Now, I would like to know.

Mr. Lane:—"I prayed that God would bring me to repentance, and that He would heal me."

Dr. Dowie:—And that He would bring you to Zion?

Mr. Lane:—"Yes, sir."

Dr. Dowie:—And at last you managed to get here?

Mr. Lane:—"I did."

Dr. Dowie:—How did you get here?

Mr. Lane:—"I came here on the train. I prayed for money to come on."

Dr. Dowie:—You got the money?

Mr. Lane:—"I got the money for work."

Dr. Dowie:—And you worked for that money?

Mr. Lane:—"I did."

Dr. Dowie:—And you asked God to give you enough money to get here?

Mr. Lane:—Yes, sir."

Dr. Dowie:—And you got it?

Mr. Lane:—"I got it."

Dr. Dowie:—And you came here with the distinct desire to be converted?

Mr. Lane:—"I did."

Dr. Dowie:—And you were converted?

Mr. Lane:—"I was."

Dr. Dowie:—On New Year's Eve?

Mr. Lane:—"On New Year's Eve."

Dr. Dowie:—You were determined to be healed?

Mr. Lane:—"Yes, sir."

Dr. Dowie:—And you have the healing so far that you have been able to walk without these crutches?

Mr. Lane:—"Yes, sir."

Dr. Dowie:—Now what I wanted to illustrate is this: There came into this man's life a little touch of the Law of the Spirit of Life. I do not know the good Christian woman that spoke to him. Who was it?

Mr. Lane:—"Her name was Belle Bidgood."

Dr. Dowie:—Where does she live?

Mr. Lane:—"Wisconsin."

Dr. Dowie:—What part?

Mr. Lane:—"I cannot tell you."

Dr. Dowie:—Where did she meet you?

Mr. Lane:—"Met me at Elwood at the picnic grounds there."

Dr. Dowie:—In this state?

Mr. Lane:—"In this state."

Dr. Dowie:—And she talked to you about God?

Mr. Lane:—"Yes, sir."

Dr. Dowie:—About healing, did she not?

Mr. Lane:—"Yes, sir."

Dr. Dowie:—Never saw you before?

Mr. Lane:—"Never saw me before."

Dr. Dowie:—But she was sorry for you?

Mr. Lane:—"She was."

Dr. Dowie:—"The touch of Divine pity had come into her heart. She saw this poor man deformed and crippled. The Law of the Spirit of Life in Christ Jesus was working in her, and she spoke a little word that went down into that man's heart. He never got rid of it. He kept on thinking about it, and he prayed, and he worked as he says, even in his sickness, hard to get money enough to come here. He came with a definite purpose, with the belief that there was a power here that would change his whole heart and life. He found within these walls in the midnight hour, in the closing night of this year, that power;

THAT POWER WAS THE POWER OF THE SPIRIT OF GOD,

and as the new year came in, he passed into it a new creature.

Now what I was illustrating then is this: that there must have come down, in his case, into this mortal sphere that immortal and spiritual power, the Law of the Spirit of Life in Christ Jesus.

Now, if this is so, then we are clearly agents of that power, and the messengers of God and His own servants, and, therefore, I utter

A LITTLE WORD OF WARNING TO-DAY TO THOSE WHO MIGHT HAVE IT IN THEIR HEARTS TO PUT FORTH THEIR HAND TO TOUCH US FOR EVIL.

Friends, I have said very little about the punishment which is following the enemies of Zion. You know we would not prosecute them; we could have prosecuted them. We could have prosecuted the city when we won all our victories after our 100 battles, but we said we would leave vengeance to God. One of these poor, miserable men who last year were the devil's own agents in our persecution went into the Chicago Athletic Club to take a bath, and in some part there, after he had got his Turkish bath, I understand, he tripped, he struck his head upon a hot water coil upon which he fell, and the poor man lay there being roasted alive for nearly an hour. He got his wages, did he not?

Mr. M.:—"His interest, too."

Dr. Dowie:—The law of the spirit of death is the devil; the law of sin and death was in him, and he got his wages in part. He has not got them all yet. If he does not repent, he will get them all.

ANOTHER EXAMPLE.

Another stood there, at the head of the main stairway in this Tabernacle, one man in the midst of the persecution, and shook his hand in my face, and one day he sent for me. "Oh, come and see my boy." The boy had been crying for me night and day. I went to see the boy; I prayed for the boy. The boy said to me, "Doctor, Doctor, tell me more about Jesus," and I told him about Jesus, and he found rest in Jesus, and he was getting along nicely in the few minutes I was there, when three doctors entered, and the poor man gave in, and the boy, his only boy, was dead in their hands in ten minutes.

"The wages of sin is—"

Audience:—"Death."

It is a joy for me to know, however, that this man, for whose loss I am heartily sorry, is no longer our enemy. May he be God's friend.

Friends, I will not go on, because I should just horrify this meeting, but I see retribution going on, and future miseries are gathering to meet them when they are least prepared. Several of them are already financially ruined. Had they not heard it? Were they not warned?

"Touch not Mine anointed and do My prophets no harm."

Now, mind, I am not at all troubled with the devices of those who to-day are devising mischief against Zion. It does not make my pulse beat one bit faster to read what I read this morning, what Mr. Dresser handed to me here, an attack in the Cincinnati *Commercial-Tribune* of this day week, Sunday, Jan. 3.

I will not read it further than to say this, that the

ENDEAVOR IS NOW TO HAVE ME ARRESTED BY THE FEDERAL AUTHORITIES

Beca[illegible] people write to us for prayer, and we write back an

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answer saying that we are going to pray for them, and the statement is here made that to do that is to make a fraudulent use of the United States mails. (Laughter.)

Well, this is so exceedingly foolish that one could scarcely imagine anything so silly. But there is no folly too great for the devil and his children to commit.

HYPNOTISM.

In Paxton, Ill., an attack was made upon us the other week, and the first name appended to the mass of slanderous lies was that of Dr. Wylie, who of course must be held to be primarily responsible for the assertions of the other four doctors, as he first signs it. This declaration proclaims that I was not only a fraud and a liar and a cheat and everything else, but added to all my other crimes that I was only and simply a hypnotist.

Hypnotist?

They said that hypnotism, not religion or anything else, was the secret of my power. Wonderful power, is it not, that hypnotism? (Laughter.) It got into Belle Bidgood. How I do not know. I do not remember her.

Mr. Lane:—"She was at your Home."

Dr. Dowie:—Well the Lord bless Belle. There have been many people in our Homes; I think about six or seven thousand people have been guests there. Bless the Lord for Belle Bidgood, and she bid you be good too?

Mr. Lane:—"She did."

Dr. Dowie:—And she rang a bell in your heart that has kept on ringing ever since, and I hypnotized her, do you not see, (laughter) and she went away with that hypnotism, and she went to that picnic on July 4 the last, and it was such a delightful hypnotism that it got into this poor man, that it made him work hard to get to Zion, and when he got here it converted him, and very clearly afterwards it healed him, and bless the Lord he is with the hypnotist still. (Laughter.)

They can call it hypnotism if they like, but it looks to me to be very much like the old time religion. Now the fact of the matter is, all joking apart, it is a very serious matter for these people. I want to give them a little warning. If these doctors do not take care they will go to hell for what they have written. "All liars shall have their part in the Lake that burneth with fire and brimstone, which is the second death." Do you hear that ye five foolish doctors of Paxton?

Ah, you laugh loudly and long, do you?

Well, remember you can laugh yourselves and others into hell, but you cannot laugh yourselves out.

[A lady in the audience here rose.]

The lady said, "Dr. Dowie, may I tell you a little of what I know of this so-called hypnotism. I had a sister-in-law in Michigan and I had a little vexation with her.

"I came here last March, and I listened to you preaching and read the testimonies during the World's Fair. I would not let these people know where I was, because I did not want them to visit me. I did not like them, and while I sat here listening to you preach it all went out of me.

"I went home and I determined to write her and have her come here. She had been a Christian; she professed to be a Christian. But it took me four weeks to write that letter, because I had such a struggle with the enemy. I did not want to write, but I felt I must write it, because the Spirit was working with me.

"She came here and heard you and went home and talked Divine Healing to this brother, Ingles, who sits in the audience now and whose letter you have read to-day.

"Two days after she went home I had a telegram that my aunt was dead, and I went to attend her funeral. While I was there my daughter was working to send me the LEAVES OF HEALING.

"I went to a picnic held by the Anti-Horse Thief Association. I did not feel that it was the place for me to be, but I knew that I could meet many there that I would not meet in any other way.

"Well, I took dinner with this man, Mr. George Ingles, and he said to me, 'I believe if we live right we will not be sick.' I said, I knew we would not, but I knew he was a spiritualist.

"Although a great big-hearted man, he was a spiritualist, and he was a profane man, and I do not think he believed in the divinity of Jesus Christ. He took the paper [LEAVES OF HEALING] from my hand. I had stopped at the office that morning and got the paper, and this brother had seen it in my hands.

"He took it and began to read it and laid it down. After he had eaten dinner, I got the paper and handed it to him, and I said, 'Keep it.'

"I praise God he sits here saved and healed and about to be baptised; and the "hypnotism" of which these foolish Paxton doctors speak saved me and my sister, and got into LEAVES OF HEALING and saved him. Thank God for such hypnotism."

Dr. Dowie:—Did you know he was here?

The sister:—"I heard he was coming, but I did not know he was here until I saw him here."

Dr. Dowie:—Let us see you. [The gentleman stood up.] You know her? You recognize her?

The brother:—"Yes, sir."

"THERE IS THAT SCATTERETH, YET INCREASETH."

The sister:—"May I have one word now? If anybody has had the experience of giving their tenth as I have they will not let the million hinder them from giving their tithe, because they would have the blessing they get for that. My daughter works for $3 a week, and she and I live together. We pay our rent, we pay our carfare every Sunday, we buy all our food, and have all we want to eat, and give a tenth and are never without money."

Dr. Dowie:—Thank God.

Well, now, is it not sweet to hear of all this hypnotism. (Praise God.)

Now, what I wanted to say is this: I have a very great sorrow in my heart to-day for the people that write these things, and I want to give them a little warning through our paper. I want to warn Dr. Wylie and the other doctors in Paxton that they are meddling now with God's Zion, and that they are touching the very apple of God's eye.

A voice:—"I know all those doctors, and they are no good." (Applause.)

Dr. Dowie:—Well, I only want to say that I utter this warning to-day to those, and to all like them. You know Zion is reaching a place where we have a right not merely to preach that which will directly bless, but we have a right, and it is our bounden duty to warn the wicked man lest he shall perish in his sin.

I want you to notice that this expression that I used to-day for my text,

"HE THAT TOUCHETH YOU TOUCHETH THE APPLE OF HIS EYE,"

is spoken concerning God's Zion, which is now spread abroad throughout the earth by the distribution of Israel from the north, by the distribution of the Anglo-Saxon race, Isaac's sons, throughout the earth in accordance with His prophecy.

"Ho, ho, come forth, and flee from the land of the north, saith the Lord; for I have spread you abroad as the four winds of the heaven, saith the Lord.

"Deliver thyself, Oh Zion, that dwellest with the daughter of Babylon.

"For thus saith the Lord of Hosts; after the glory hath He sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of His eye.

"For behold, I will shake mine hand upon them, and they shall be a spoil to their servants; and ye shall know that the Lord of Hosts hath sent me."

Now, I want to utter my warning this morning from Zion.

God hath blessed Zion in the north and in the south and in the east and in the west. He has distributed His people and driven them from the north all through the world. The flag to-day of the United States and Great Britain combined, the two great Anglo-Saxon nations, is floating over lands and empires and nations to the number of nearly 500,000,000. To-day God's Zion, God's own people, is established throughout the whole earth. I am simply one of His ministers.

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Zion has long been established as a political power under these flags. But Zion is now being established as a spiritual power, (Amen) and it exercises a spiritual power and a Divine Authority far greater than the political power: for it is God's omnipotent power that is working in Zion.

I want to say this: Let the temporal power look out. (Amen.) Let those who wield authority and power, and those who can tell and manufacture, like this miserable writer in the *Commercial Tribune*, a thousand lies almost within a column, let them know that

HE THAT TOUCHETH ZION IS TOUCHING THE APPLE OF GOD'S EYE,

and will be thrust aside. (Amen.) They will simply be left to get their wages from their employer, the devil.

I simply set forth what I did in the first part of this text to let you know how I view the whole matter. It seems to me to-day that there has come right down unto us in these latter days the same old-time power that was with the Apostolic Church at Pentecost.

We have some similar results, and they are yet in their infancy, but I want to utter the warning wide as the printing press can carry it to the little towns in Illinois, and to the big towns like Cincinnati in Ohio, to the ministers and to the legislators, and the judges and all; keep your hands off God's work,

FOR HE THAT TOUCHETH ZION TOUCHETH THE APPLE OF GOD'S EYE.

(Amen.) That is all I say, at present.

Now let me, after having uttered this word of warning, give a very hearty and loving invitation to every one here to-day who wants by the grace of God to find their way to the Zion above and who desire to consecrate themselves to God. Let them stand. [Apparently the whole audience rose to their feet.]

Well, that is the whole audience excepting those that can not stand, who are holding up their hands.

Pray with me.

My God and Father, in Jesus' name I come to Thee, I consecrate myself to Thee, Spirit, Soul and Body. Take me as I am. Make me what I ought to be. for Jesus' sake. Help me so to live that my feet shall stand within the gates of the heavenly city in Jesus' name. Amen. [*All united in the prayer, repeating it clause by clause after Dr. Dowie.*]

After singing "All Hail the Power of Jesus' Name" Dr. Dowie pronounced the following

BENEDICTION.

Beloved, 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. The grace of our Lord Jesus, the love of God, and the fellowship of the Holy Spirit, abide in you, keep you and bless the word spoken here to-day to earth's remotest bounds for Jesus' sake. Amen.

AFTERNOON SERVICE, JAN. 10, 1897.

UNDERSTANDEST THOU?

A great congregation filled Zion Tabernacle to overflowing, and the most intense interest was manifested in every part of the proceedings.

The Meeting was opened by singing,

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go."

Dr. Dowie said, Let us read in the inspired Word of God in the Acts of the Apostles, in the 8th chapter at the 26th verse:

SCRIPTURE LESSON.

"And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem into Gaza, which is desert.

"And he rose and went: and, behold, a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship,

"Was returning, and sitting in his chariot read Esaias the prophet:

"Then the Spirit said unto Philip, Go near, and join thyself to this chariot.

"And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

"And he said, How can I, except some man should guide me? And he desired Philip that he would come up and sit with him.

"The place of the scripture which he read was this, He was led as a sheep to the slaughter: and like a lamb dumb before his shearer, so opened he not his mouth:

"In his humiliation his judgment was taken away: and who shall declare his generation? for his life is taken from the earth.

"And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

"Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

"And he commanded the chariot to stand still; and they went down both into the water, both Philip and the Eunuch; and he baptized him.

"And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing.

"But Philip was found at Azotus: and passing through he preached in all the cities, till he came to Cæsarea."

May God bless His Word.

After singing Dr. Dowie continued:

THANKSGIVING.

It is a custom—a good custom, as I think, from which we have never departed in Zion—that as we meet on the Lord's Day we should recall special reasons for thanksgiving, special reasons for prayer, and encourage each other by telling of what God is doing.

It has long become impossible to merely enumerate the many remarkable things that God is working from day to day and week to week in connection with this work.

Dr. Dowie then spoke of the wonderful opening of the New Year, when twelve hundred or more sat at the Lord's Table at midnight; of the encouraging progress on the New Tabernacle; of the promise of a large gift to Zion referred to in the LEAVES OF HEALING of Jan. 8, and continued:

A great many needs are before us, and we are taking one thing at a time, and we are not worrying, but we are working and we are waiting, we are praying.

Now this money—do not make any mistake—has not come to me yet. If it had, I should be glad to tell you, and one reason why I put this paragraph in was because there was a misunderstanding. This matter had oozed out quietly, and there were some who thought I was already in possession of this great promised gift. I am not in possession of it any more than Abraham was in possession of the promised land by a promise; but it was God's promise, and it was all right, and he believed God, and I have felt that this was really God's fulfillment of His promise. We know we have been saying for a long time that we must have some very large resources for this work, and we saw that the time was approaching when the work could be embarrassed and the onward flow of it dammed right up and much evil result because of the congested condition of the work.

Now, there will be some very considerable freedom, and we wil be able to go down into the city and do what we can for the Salvation and Healing of the perishing multitudes; do what we can in fighting the wrong; in doing what is possible to men and women inspired by the Spirit of God, to win men from paths of sin and shame, to establish happy homes and a good, Christian, noble citizenship; but we are determined at the same time to keep as a main point ever before us,

THAT SALVATION IS FIRST, AND THE HEALING NEXT,

the ingathering and upbuilding of the people until the day comes when we shall be ready to say, "Now let us rise and go up to Zion unto the Lord our God."

We sha l never abandon Chicago as a Mission field, but Zion will have a larger mission than Chicago. We will hope to do something in St. Louis and Indianapolis; we might even take New York and Washington under our wing, (laughter) and make our Zion the center of at least as aggressive a movement, and as conservative a movement, as this continent has ever seen; for I have no notion of a revival that begins to-

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day, and then you close it until the next time. In Zion there has been a continuous revival for more than three years. (Amen.)

THE REVIVAL IN ZION FOR THREE YEARS.

This work has gone on in such a way that it will be no exaggeration to say that in three years at least four thousand persons every week have stood up and confessed Christ, which makes 208,000 in a year, and 624,000 in three years, and presuming that nine-tenths of these were the same people over and over again, that would even then leave it that sixty odd thousand persons consecrated themselves to God in our meetings, and I believe this an under-estimate.

We are thankful, very, very thankful, for this work, but it is just the beginning.

Dr. Dowie then called especial attention to the autograph letter, and the testimonies of Mr. George Ingles and Lucius M. Lane, given in the morning, were repeated. He then continued:

A VETERAN ENGINEER HEALED.

Now then, I want you very earnestly to listen to another testimony. Many things have happened this week. Among others I received a letter from Brother Long, who on the last Sabbath of December had testified to his healing, and this letter said that he had fallen off his engine and hurt his back. I think he has been an engineer for forty-five years. He is a pretty heavy man, and he had fallen heavily, and was in great pain and trouble, and asked me to pray.

At the proper time I just looked at my watch, and I went to God for that brother who was so severely injured.

Well now, I wonder where you think he is. Do you think he is at home lying on his back?

Audience:—"No."

Dr. Dowie:—He is not; he is here. Come along brother Long and tell us all about it.

Mr. Long:—"Must I come up there, Doctor?"

Dr. Dowie:—Yes, come up and let them see the "pale wan-faced, hollow-eyed man ready to fall to the floor." (Laughter.) That is Dr. Hillis' description of the people whom God heals in Zion. Poor, ignorant, foolish, wicked and impenitent Dr. Hillis—he does not dare to answer my reply to his wilful lies in the Central Music Hall. Some of you go to church but you never hear and see anything of this kind. [Bro. Long, who is a strong, sturdy man, walked with elastic step to the platform, and Dr. Dowie continued:]

I am so glad to take your hand; tell what the Lord did for you Brother Long last week.

TESTIMONY OF MR. O. F. LONG, 2040 CARROLL AVE., CHICAGO. HEALED FROM THE EFFECTS OF A FALL FROM THE TOP OF HIS ENGINE ON THE C. AND N. W. R'Y.

Mr. Long said, "Last Tuesday I had a little repairing to do on my engine. I was on top of the engine, which is as high as I can reach from the ground, and a little higher. I was making some little repairs, and had a wrench straining at it hardly, when the wrench broke, and I fell down on to the ground, and struck my spine, and injured it very severely—so badly that I could not move. I had to be picked up, assisted, and for a long time I was under very intense pain.

"I say for a long time; I will change that a little. When I had recovered my breath, and realized the condition I was in, I asked the Lord to remove that pain, to take that terrible pain from me, which was done instantly. That was on last Tuesday afternoon.

"I arrived home as usual, and reached my home about eight o'clock. My wife said she had a little mite of concern —something had said to her that I had received an injury that day, and she was quite anxious for me to get home.

"However, I got home, and I was in intense trouble all night long. Wednesday morning I wrote a letter to Brother Dowie, stated the character of my injury, asking him to pray that evening at half-past seven for the healing of my body, and that we would engage in prayer at the same time.

"About twenty minutes after seven I began to experience some terrible pains. I knew the devil was making a great struggle in my body at that time. How he ever got there I do not know; that is a mystery. (Laughter.) But he was there.

[Dr. Dowie:—*It was by a defective wrench, a piece of bad workmanship, and, therefore, the work of the devil; for Satan is the Master of all bad workmen.*]

"At the very moment the minute hand reached the half hour my good wife came to me. 'Now,' she says, 'pa, you stand up.' I got up out of my chair, which before that was almost impossible for me to do, and she put her hands upon me, asking God to relieve me of the pain at the same time that Dr. Dowie was praying for me.

"After I had experienced that the pain had been taken from me, I said, Now let us go down on our knees and thank God. We got down on our knees; I got down very easily and I got up just as easily as I ever could in my life.

"Fifteen minutes before that I could hardly move, the time those pains were coming on so severely. I rose up from my knees easily, and I realized the pain had left me, and I was enabled to walk around with all ease.

"A young man was visiting at our house at that time. I think the Lord had directed him there. He said that was just what he was wanting to see—a demonstration of the power of God. The young man was surprised to see that I was in that condition, and he staid with us for quite awhile. He finally excused himself and went home, and from that moment I have been able to get up and down out of my chair, or off from my bed with a great deal of ease. The soreness has not entirely left my spine; neither has my strength entirely returned, for I had a very, very bad injury. A man of my weight, falling the distance I did, and under the circumstances I did, must realize what a terrible fall it was.

"The following day Dr. Speicher and his brother came to see me, and were surprised to see that I was at the door to admit them, and thought it was strange that a man who had received such an injury as I had received would be at the door to admit them into the house.

"I told the doctor what had taken place, and that at the moment it had taken place God's Spirit had never been more manifest to us, and we had never felt like praising God any more in our lives than under those circumstances; there was a spiritual demonstration of God's power at the time of Dr. Dowie's absent prayer.

"This young man that was there with us said it was one of the most remarkable things he ever saw. If he is in the audience I would like to have him stand—Brother Ayers. [Mr. Ayers was not present.] And with this experience in our house we certainly must say that God's power is as potent to-day as it was nineteen centuries ago.

"While a great many of our good Methodist friends, Congregational friends and Presbyterian friends say that the power of God and the time of miracles are past long ago, I do not believe it—I do not believe it.

"This young man that was at our house I believe was sent by God for the very purpose of witnessing that the power of God is still manifest to those who obey Him.

"In his way he had been accustomed to visiting at our house. For a few months he was blind, or nearly so. The doctors had been operating upon him until they almost completed making him blind. He saw in the LEAVES OF HEALING—Doctor, here is another case where LEAVES OF HEALING have been instrumental."

Dr. Dowie:—Thank God.

Mr. Long:—"He saw in the LEAVES OF HEALING the name of Mrs. Long. He lives about a mile from us, and he came there one day with his left eye in a very bad condition. The doctors had been operating upon it, and told him to be very careful or he would go entirely blind. He came to our house, and Mrs. Long told him he must throw his medicines away and abandon physicians and trust in the Lord, and he would get well, he would be healed.

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"It was a hard matter for him to do it—a very hard matter for him to do it—and it took him some time. He was a good, exemplary Christian man in his way. He had been brought up in the church; he was quite efficient in the church, and was well educated in church affairs. He was telling what a gentleman his rector was, and what nice prayers he made when he came out and took his service, what a nice choir they had, and about the reading of the prayers.

"Mrs. Long said, 'Throw away your prayer books, get down on your knees and ask for healing, and He will heal you.'

"These things were great stumbling blocks to him. He finally had to give up, and he is trusting in God for his healing, and he came to our house yesterday, I think, and he has taken every protection off his eye, and the sight is returning, and he believes that he is going to have his sight given back to him through prayer and faith in God."

Dr. Dowie:—Is he attending our meetings here?

Mr. Long:—"Yes, sir, and you have prayed for him repeatedly. He belongs to the Episcopalian Church, and he has had some pretty hard battles, too. He has heard a great many things in attending these meetings here that have opened his eyes, and he has taken it to his rector and other people in connection with his church, and he has met with some serious conflicts, but he has silenced a great many of them and the young man is very happy indeed. He believes that the power of God is just as potent to-day as it ever was, notwithstanding he had been instructed to believe differently."

Dr. Dowie:—Now, Brother Long, just let us get this thing fixed. Our prayer was at what time?

Mr. Long:—"Half-past seven."

Dr. Dowie:—On what night?

Mr. Long:—"On Wednesday evening."

Dr. Dowie:—At that moment you asked me to pray, Mrs. Long reminded you it was the time of prayer?

Mr. Long:—"Yes, sir."

Dr. Dowie:—What happened? Were you healed just at that moment?

Mr. Long:—"Just as quick as that." [Making a quick motion with his hand.]

Dr. Dowie:—Now that was all right. That was hypnotism! [Ironically alluding to the statement of five doctors in a Paxton, Ill., paper, regarding this work.]

Mr. Long:—"That was hypnotism! (Laughter.) I am like some other parties, I wish that same hypnotism had come sooner."

Dr. Dowie:—Bless the Lord. I think you have had enough, don't you? Well, we are going to prayer. Now, I did not intend to have all this testimony, but really when once you start things in Zion, one testimony leads to another, and there is no end to it; but we really must get to prayer, because we have got a number of requests to present to God just at this moment.

Wait a minute. There was something here. Oh! here's a whole menagerie. [Referring to a box of medicines that had been left on the platform.] I was asked to say a word about this. Will you just wait a minute? What is this, Doctor?

Dr. Speicher:—"A box of drugs."

Dr. Dowie:—A whole box full of stuff. Some one sends in a letter with it. I think it might as well be recorded.

"Kindly add your request for prayers to mine that I may be restored fully and completely and wholly, that I may be blessed spiritually, for I feel the necessity for a new heart. I have discarded the use of medicines, and intend henceforth to trust the Lord. Enclosed are a few of the medicines. I have used, on an average monthly, this amount for the past two years and two months."

Just fancy all this. What is that, Doctor?

Dr. Speicher:—"Looks like pills." (Laughter.)

Dr. Dowie:—And the brother goes on then to state his case, and he is getting blessing. He has come from England. I see he has come from Halifax. Did you come from Halifax?

A gentleman from the choir, "Yes, sir."

Dr. Dowie:—Oh! you have got up in the choir already! Well, I am very glad. The brother has got a measure of blessing, and has given up all this muck, a whole box-full here.

Well now, let us go to prayer.

"Come, let us worship and bow down; let us kneel before Jehovah, our Maker."

Prayer was then offered by Dr. Dowie, at the conclusion of which the choir sang a hymn while the offering was being taken. Dr. Dowie then continued with the afternoon address.

UNDERSTANDEST THOU?

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, be profitable unto this people, and let the charge that we deliver in Thy name come with power and blessing to these candidates for baptism, and that this ordinance may be a gracious and glorious means of grace for Jesus' sake.

In the 8th chapter of the Acts of the Apostles you will see these words:

"Understandest thou what thou readest?"

They were spoken by a man who was running along in the dust of the desert road towards Gaza, close to the chariot wheels of an Ethiopian prince, a proselyte to the Jewish faith, who was returning to Ethiopia, where he was the Treasurer of the Queen Candace, and the Treasurer apparently of the kingdom.

A remarkable fact is this, that in Ethiopia, away up amid the mountains of Abyssinia, Christianity has never been lost from that day until this. The Coptic church has not only preserved the Christian faith, but the Abyssinians have shown lately that they are not only Christians but they are patriots and warriors; they have driven back the Italian armies, and the Ethiopians of Abyssinia have compelled the Italians of Rome to beg for peace.

I tell you Christianity and patriotism are always linked together, and love of country has remained in the heart of the Ethiopian ever since that Eunuch was converted. The love of God has never left the mountaineer's breast in the mountains of Abyssinia; for the Coptic Church has its representatives in every village, and the Word of God is read every day, and has been read for these long centuries in the mountains of Abyssinia. And let me tell you just in passing, that I expect the future will give us

WONDERFUL MANUSCRIPTS OF THE SCRIPTURES FROM ABYSSINIA.

One of these already, the book of Enoch, was discovered by the traveler Bruce, and is that most remarkable and lost book to which the Apostle Jude refers when he says that "Enoch the 7th from Adam prophesied." I have a translation of that book by the way which is very interesting.

This Ethiopian Eunuch was a Jewish proselyte, the Treasurer of the Kingdom, an Ethiopian prince of dignity, of earnest spirituality, and of education, for he was able to read the Greek or Hebrew tongue, and in one of these tongues he was reading earnestly that prophet who might be called the prophet of the Gospel, Isaiah, who tells of the birth of Jesus, who gives us the wonderful song that we sing so often in Zion, "The wilderness and the solitary place shall be glad for them," and tells us that "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads."

Reading in that sublime and poetic prophet, the heart of the African prince was deeply moved. He was seeking God, but could not understand His Word. God sent Philip from a very important mission in Samaria right down there into the desert of Gaza, and made him run along by the chariot wheels of that Ethiopian.

Suddenly while the prince is reading in the place where it is written concerning Christ as a sheep led to the slaughter, and as a lamb dumb before the shearers—while he is pondering over this strange prophecy of the death of some one who

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should be slain for the sins and the sicknesses of God's people that he should bring them to God—while he is reading this and wondering how that could be, he hears a voice from the dusty road saying to him in thundering tones:

"UNDERSTANDEST THOU WHAT THOU READEST?"

He looks down, and sees this man with the perspiration doubtless running down his body, his face begrimed by the dust, looking up into his face with an earnest eye, saying as he still runs,

"*Understandest thou what thou readest?*"

The Ethiopian has his chariot horses at once pulled up, and looks down and says, "No, I do not understand. How can I except some man guide me; some one who does understand must teach me." "I will teach you," says this man. "Well, come right up into the chariot," and into the chariot the Ethiopian prince takes this man whose face he had never seen before, whom he had never known anything at all about. He might have answered him and said, "What an impudent question that is," and bidden his servants drive him away, but friends,

WHEN PEOPLE ARE VERY MUCH IN EARNEST IN SEEKING GOD, THEY ARE WILLING TO BE TAUGHT EVEN BY A MAN RUNNING IN THE DUST OF THEIR CHARIOT WHEEL.

When people are earnestly seeking God they are willing to be taught, even at an Anti-Horse Thief Show, as we were told to-day. (Laughter.)

They are willing to be taught anywhere, and, friends,

HEART AND FLESH ARE CRYING OUT FOR THE LIVING GOD.

I do not believe that the great masses of people want to be wicked, or that they want to go to hell, but they simply do not understand what they read, and, for the most part, there is nobody to help them. There is no guide.

They are asking bread and they get a philosophic stone; they are told all about Darwin, Huxley; they are told all about the last speculation of the philosophic, and the signs of the times, and they are crammed full with all kinds of miserable philosophizing, and they do not hear the gospel, and do not understand, for there are few to guide them in understanding the scriptures.

The great masses of the people are not unwilling to be blessed, but those who should guide them are not guiding in that way. Instead of doing what Christ Himself did, who "opened their understanding that they might understand the scriptures," they do as Dr. Hillis did, they go outside of the scriptures altogether and try to find in the Old Testament Apocrypha a text with which to explain away the Gospel of Healing through Faith in Jesus. And the people are so generally ignorant that they do not know the difference between Ecclesiastes and Ecclesiasticus.

The old time religion is not taught.

THE GOSPEL OF THE LORD JESUS CHRIST IS BEING PUT ASIDE

for philosophic speculation, or for the mere sing-song of a religion which is full of formality, and not of reality, but

WHENEVER EARNEST HEARTS ARE READY TO HEAR, THEY ARE ALWAYS WILLING TO LEARN.

So Philip was in the chariot, and little did the Ethiopian Eunuch know that he had taken up into the chariot one of the mightiest of the evangelists whom the Lord had sent forth.

His heart glowed within him, and he quickly found the wonderful power of that teacher who showed him that the prophet was speaking concerning Jesus of Nazareth; that

He had been born of a virgin, as the prophet said; that

He had lived the life that the prophet spoke of; that

He had been despised and rejected of men, and that

He had been crucified, and had gone silently to his tomb; that

He had risen from the dead, but was glorified, and that

The Holy Ghost had come down, and that he, Philip, had seen the risen Christ with his own eyes, had heard Him say, "Peace be unto you;" had received the Holy Ghost; had preached the Gospel, and had seen multitudes saved and healed in Samaria and elsewhere.

GLORIOUS RESULT OF FAITHFUL TESTIMONY.

While this was all told to the Ethiopian Eunuch his heart was burning within him, as he now understood the significance of the Day of Pentecost and the preaching of Peter, when he had said,

"Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;"

and as he heard of the multitudes that had been repenting, and been baptised, and had received the gift of the Holy Ghost, and were full of joy, and how multitudes were being healed and saved, his heart was full as he now saw that Isaiah had been talking of Jesus of Nazareth.

He had been waiting for the Messiah, had now found Him and perhaps he said to Philip,

"Oh, I wish I had seen Him, but He has gone into the heavens, and I now see what the prophet meant. Oh, I want to follow him; I want to belong to Him, that Christ of God, and see!" Suddenly they come to water. Now, you know that water they came to was not a little half pint of water in a baptistry, was it?

Audience:—"No."

Dr. Dowie:—They came to a river, or they came to a lake, and as the chariot rolled along he said, "See, here is water; what doth hinder me to be baptized?"

Well, I dare say that took away Philip's breath. I dare say that accustomed as he was to the Salvation of men the sudden conversion of this honest Ethiopian prince was a glad surprise.

Oh, God! Ethiopia shall not stretch forth her hands to Thee in vain. Raise up the princes of Ethiopia again. (Amen.)

And let us pray for the Ethiopians in millions among us, that they may be blessed to Africa. I fear that there is comparatively little of the missionary spirit amongst them as yet—and no wonder!

My heart goes out for Africa, and when they tell me that from Johannesburg, in the South African Republic, our papers are being read by the Boers, Kaffirs and Englishmen, I am so thankful we are having a little hold here and there in Africa.

And so this man, this prince, is converted at once.

HE WANTS TO BE BAPTIZED.

A true penitent for sin, he had gone down to seek his God in Jerusalem as best he knew how by the sacrifices prescribed by the Jewish law for sin, and now he finds that the Lamb of God that taketh away the sin of the world has come, has taken away sin, and that all who follow Him in penitence and in faith must follow Him in baptism.

The first act of the Lord Jesus Christ ere He entered upon His Ministry was to go down to the Jordan and stand amidst sinners and call upon John the Baptist to baptize Him, the Sinless One, amidst a sinful humanity.

When the great love of the Christ and His great condescension has been made known to this Ethiopian prince, oh, how little it is for him to step down from his chariot and follow Him who stepped down from the highest throne in heaven!

There amidst his servants that Ethiopian prince, doubtless followed by many of them, was baptized by Philip on the way to his home.

"UNDERSTANDEST THOU WHAT THOU READEST?"

I ask you to-day, Why do you not understand that Believers' Baptism is commanded by the Lord?

Why do you shuffle about it?

Why do you shut your eyes to it?

Why do you put it off?

Why do you quibble about it?

There is nothing clearer in the Scripture than that Baptism is commanded by the Lord.

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First, the baptism of John, which was the Baptism of Repentance for the remission of sins, was essential to the coming of the Lord; and when Christ Himself came, He continued to preach repentance and faith, saying,

"The kingdom of God is at hand: repent ye, and believe the Gospel."

and immediately His disciples in obedience to His command began to baptize the multitudes who sought and found Him the Saviour of their spirits, souls, and bodies.

You read that; for they came to John the Baptist, and said,

"Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth: and all men come to Him.
"John answered and said, A man can receive nothing except it be given him from heaven.
"Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before Him.
"He must increase, but I must decrease.
"He that cometh from above is above all."

You see by that quotation that He was baptizing through His disciples. If you want to read again in John 4, you will see that as He baptized through Samaria, the passage is written there

"That Jesus made and baptized more disciples than John,
(Though Jesus Himself baptized not, but His disciples.)

Then if you read the last words of the Lord in the great commission, you will read these words:

"All authority hath been given unto me in heaven and on earth.
"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost:
"Teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (R. V.)

THERE IS THE GREAT COMMISSION FOR ALL TIME, AND IT COMMANDS THE BAPTISM OF BELIEVERS, NOT THE BAPTISM OF BABIES.

If I were not to teach you to observe all things that the Lord has commanded I should not be a faithful servant, and I therefore say to you to-day what Peter said on the Day of Pentecost when they cried out, "What must we do?" and it was the first word in the great discourse which won three thousand to Christ—he said,

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

This was the very foundation of their faith. They manifested their faith in Christ, and the first act of faith was baptism. They immediately submitted themselves to baptism, and they immediately

CUT THEMSELVES LOOSE

from their Jewish affiliations by uniting themselves to Christ, and being buried with Him in baptism, and the same command is here to-day.

You must cut loose from your Pharisaic traditions, and from your miserable denominations, and

STEP OUT, AND CUT THAT BRAHMINICAL THREAD

that binds you to the Presbyterian, or Congregational, or Lutheran, or Roman Catholic caste; you must have that thread cut, and the act that cuts it is the act of Believers' Baptism, (Amen) and until you do it, you have not taken that step which Christ commands.

You are disobedient, and you will not be blessed as you would be blessed if you obeyed.

"Oh! but," say some, "I was baptized when I was a baby."

How dare you insult me, or yourself, or any one else with such an absurd falsehood, even although you utter it ignorantly.

It is an absurd statement; it is an unmitigated lie. Baptized when you were a baby!

Is there any baby baptism in that Bible? Did the Lord Jesus Christ command His church to sprinkle or even immerse babies? Where is it?

A voice:—"It is not there."

Dr. Dowie:—It is not in that Book; you have got to find it somewhere else. I do not care if you find it in your prayer-book, or your creed, or your church. I want to find my religion inside of the two boards of the Bible, (Amen) and if it is not there, I have not any use for it.

Mr. M.:—"It is no good."

Dr. Dowie:—Now, then, where do you get your baby baptism? You will not get it in the Bible. You will not read that the Lord Jesus Christ ever baptized any baby; that the Apostle Peter ever baptized any babies.

"Oh, He baptized a whole household."

Yes, and if the good Lord had converted me now, and all my own personal household were baptized, they would all be old enough to believe. There is no record that the Philippian Jailer's household contained anybody too young to believe, because the record is there that the Philippian Jailer gathered together his household, and that the Apostle Peter preached to them, and that he rejoiced, believing in God with all his house, and that he was baptized with all his house that night; but those that had rejoiced and believed were the entire household. There is no reason to suppose that there was a baby amongst them. By the time a man reaches the position of being the Chief Jailer of any large prison, his household is usually composed of grown up persons.

Now, will you insult me, or your own common sense, or anybody by telling me that when you were a baby that you repented, and that you believed?

AN ILLUSTRATION.

Did you ever see a baby repent of anything? Why, you get a baby, a dear, little, sweet baby, and it looks at you and thinks how bright your eyes are, and would like to get them out (laughter), and pokes its little fingers to get at the bright, shining eyes. It hurts you, and you say, "Baby, don't; repent, baby," and the baby only goes for your hair. (Laughter.)

Then you say, "Repent, baby." Well, the baby only laughs at you and goes for your watch and smashes your watch and you say. "Now, baby, you repent." Why the baby does not repent worth a ha'pence. Did you ever know a baby to repent? Did you repent when you were babies?

Audience:—"No."

Dr. Dowie:—Yet you say you were baptized, you sinners. Baptism must follow repentance. That is the word; it is not be baptized and then repent, but the word is,

"Repent, and be baptized."

Now, it is manifest that baptism is an ordinance for those that are able to repent and to believe.

THE FARCE OF BABY BAPTISM.

Do not insult God; do not insult the Holy Ghost; do not tell a lie about what the Bible says by saying for one moment that the baptism, so-called, that you had when you were a baby is worth anything.

Then look what an awful sham it was. Some of you had godfathers and godmothers, and they renounced the devil and all his works on your behalf, and yet they are full of the devil to this day, some of them (laughter), and some of them who renounced the devil on your behalf are saloon-keepers, or incarnate devils of that kind. What an awful lie that is! What a wicked lie! Men stand up, and when they can not get any sponsors they always get a sexton, or an undertaker, or the janitor, who stands up, and he takes all your sins, and answers all the questions, and swears before God Almighty that he will bring you up in the nurture and admonition of the Lord, and he never sees you any more. (Laughter.) What a liar he is, and what a fool you are to have sponsors of that kind!

Now the fact of the matter is, it is a screaming farce, and it is more than that; for the church of Rome, and the Lutheran church, and I am afraid the Episcopalian church has taught that when a baby is sprinkled with water on the nose, in the eyes, or somewhere, that that baby is regenerated, and becomes a child of God, and an heir of heaven.

Now, what an infernal lie that is, because you know it yourselves, that the sprinkling of water upon your nose never changed your heart, did it?

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Audience:—"No."

Dr. Dowie:—Well then, what a lie it is to talk about being baptized and regenerated in baptism! Just think to-day that the Cook County jail is crowded with baptized thieves and thugs, and murderers; that probably nineteen-twentieths of the saloon-keepers of this city have been sprinkled on their nose; not only were they baptized in that way but they were confirmed, (laughter) and that is what you have been, some of you, and you were confirmed in your sins. You naughty men, you were confirmed in your lying. You made profession of being changed in heart, and you were never changed in heart at all, and all that has been because of this wicked and abominable and lying pretense of so-called Baby Baptism.

Now friends, the scriptures say—and I want you to understand what you read—that there is

"One Lord, one faith, one"—what?

Audience:—"'Baptism.'"

Dr. Dowie:—"One baptism, one God and Father of all, who is above all and through all, and in you all."

Some of you will say, "Oh! it does not matter about what kind of baptism you have." But God tells you there is only one Baptism, and it does matter that you obey Him, and obey Him gladly, and obey Him fully, and obey Him quickly.

"UNDERSTANDEST THOU WHAT THOU READEST?"

Read your Bibles, and do what God tells you. You will see there whether I am not right, and when you have seen this, you must follow Christ, and you have no right to expect blessing unless you do.

I wish I had brought with me this afternoon, but I shall hand to my stenographers, and it will be a part of the record of this meeting, a little letter written by a sweet young lady from New York,

MISS EMMA WHITTEMORE.

She came here a few weeks ago with her mother, Mrs. Whittemore, a distinguished New York lady, who has founded "The Door of Hope" in New York, and in many other places—a door that has been opened for poor, fallen women.

She founded that "Door of Hope" in the very best part of New York, near to her own elegant home, and opened it for fallen women who had belonged to good society, and then she went away down into the deepest paths and slums in New York, and in Mulberry Bend, and in Hell Kitchen and in various other parts of New York, she brought them to Christ.

But, alas! in her own home she had much sorrow for her eldest daughter, a beautiful girl, was dying with consumption.

She called upon me while in Chicago some months ago, and weeping, she said, "Oh, Doctor, my daughter is dying. She is, I fear, beyond all hope." "Well," I said, "when did God give her up?"

"Well," she said, "we pray and she is praying and exercises faith and the Lord does not answer." It may not be His will to heal her."

I said, "I do not believe any such nonsense. I believe that if she had fulfilled the Divine conditions she would be healed, and," I said, "you have failed yourself in faith in this matter."

She was impressed and began to study our literature.

She took some of our writings back to New York, and this beautiful girl read "If It Be Thy Will." She also read my tract on "The Ordinance of Believers' Baptism."

She read that tract, and she felt it all in her heart, and she saw God's way of healing, and she said to her mother, "Mama, I must be taken to Chicago."

The poor child was only breathing from the top of her lungs, and scarcely that, heart's action very weak and often they thought that she was about to die.

Her father, who is a level-headed business man, in New York, read, and he said, "Why, that is sensible, and she can go." And the delight of his eye went from his sight.

He put her in the train with her mother, and she came here and listened, and on the second occasion that I prayed with her the congestion was entirely removed from both lungs, and she was able to breathe away down to the very bottom of her lungs.

Then she began to eat and grow fatter and fleshier, and Miss Anderson, Matron of the "Door of Hope," New York, who is now a guest in our Home, told me she weighs ten pounds more than when she got home.

She was baptized here on the last baptismal occasion. That was the second Lord's Day in December last.

A few days after her healing she said to her mama, "Now, it is baptism in the Tabernacle to-morrow, mama, and I want to be baptized," and her mama said, "Very well," and she was brought here, and she sat all through the service, amid the large number of candidates that day and I baptized her.

She writes me a little letter, which I will record, telling how well she is, how strong she is, and the sweet little girl sent me her thank offering of $25, which I believe was the present of a very dear relative to her on Christmas Day.

[The letter referred to is as follows:]

"723 PARK AVE., NEW YORK, Jan. 3, 1897.

"MY DEAR DR. DOWIE:

"Enclosed please find a little token of my love and gratitude which I bear for you and your noble work for the sick and dying such as I was but now am well and quite strong.

"EVER SINCE YOU BAPTIZED ME

I have not once suffered from the exhaustion which I had constantly, before, and I have never felt better in all my life.

"I can almost feel myself growing fat: it is so noticeable and my appetite has grown to an almost alarming extent.

"It is very amusing to see the startled expressions of my different friends when I meet them. They look as if they were seeing a ghost only the ghost looks so very substantial and too healthy looking to be a real one.

"I can never thank you enough for opening my eyes to see God's willingness to heal me and for your great faith which encouraged me to expect a full blessing if I was truly obedient.

"I FEEL SURE IF I HAD NOT BEEN BAPTIZED

I would never have been fully healed.

"I can never thank God enough for His great goodness to me but I shall try to show by my life my gratitude to Him.

"I feel as never before that I am not my own but God's and God's alone.

"God bless you and dear Mrs. Dowie and your family abundantly more than we are able to ask or even think, strengthening you and giving you success in all your undertakings,

"May God's richest blessings be upon you and yours is the prayer of

"Yours Gratefully,

EMMA B. WHITTEMORE."

Now, here is another case upon this platform. On the day Miss Whittemore was baptised

MISS ANNIE ROBERTSON,

who sits in the front row of the candidates to-night came into this place with a spinal brace, having suffered for how many years?

Miss Robertson:—"Five years."

Dr. Dowie:—And having been hoisted up to a hook, and pulled up as if she were on a rack with her legs from the floor, to straighten her spine. She came here on the baptismal Sabbath last month; she sat right down there; she listened to the discourse: she saw the baptism; she saw her own sins as she had not seen them before. She sought that night her Saviour, and made a vow to be baptized, didn't you?

Miss Robertson:—"Yes, sir."

Dr. Dowie:—And the following night went on her knees in Mrs. White's house and was healed. Her mother is here now, because I am going to immerse her mother too. She made a vow to the Lord that she would give herself wholly to Him. She was overwhelmed with a sense of her own guilt, and His great love, and she knelt at ten o'clock that night and she prayed to God to heal her there and then, and felt the touch upon her back, and the power of God go right down through that spine, rose up, and was healed, and her spine is hanging—(Laughter and applause.)

Now, wasn't that a tremendous slip. Her spine is on her back. (Loud laughter.)

But her brace is hanging on the walls of Zion. Where is it Fred?

"Down at the Home."

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Oh! yes. Annie had her picture taken the other day, and I am going to send her around the world, as I send so many of you around the world, with her testimony. But her brace will be brought back to Zion Tabernacle, and hang amidst the many trophies "Captured from the enemy."

Now friends, just what I am saying, some of you are here to-night who are haggling and boggling about this question of baptism—you mean sinners!

Do you hear?

You mean sinners, you are too proud to cut your Presbyterian cord!

Let me tell you a story.

AN ILLUSTRATION.

A man of very high intelligence, a missionary, had spent many years in one of the great cities of India without many converts, and he said to himself, "I will go to that sacred city of the Hindoos where my life will be in danger every minute. I will stand upon the steps leading down to the Ganges, and I will tell the story of Jesus just as it is written in the Gospels. He was a very able Hindoo scholar.

He presented himself in that sacred city of the Hindoos, where a man's life is not worth that [snapping his finger] if he protested against Hindooism, and there he stood day after day.

He told the story of Jesus, His Incarnation, His life, His beautiful life, His entrance upon His Ministry, His baptism, all His beautiful works, His commands to His Apostles and Disciples to go into all the world and baptize; His death, His resurrection, His reascension and the descent of the Holy Ghost.

They gathered around him in great numbers, the Brahmin pundits and fakirs of high degree. with the holy Brahminical threads around their necks indicating their high rank, the highest caste of Brahminism.

One man especially listened earnestly. He was a Brahmin in middle life, with the Brahminical thread in the robe, indicating the highest rank in the Brahminical caste, a priest, pundit, fakir, holy man. He stood there, listening day by with his hands tightly folded on his breast.

Day after day the tears would be in his eyes as he listened to the Missionary, and at last the Missionary closed, telling the story of the Acts of the Apostles, and said, "Will you not receive my Lord?"

He waited and looked earnestly upon this Brahmin whose eyes were full of tears. At last he could not keep back the great sobs, and he cried, "Missionary, I love Him; I believe in Him; I believe He is my Lord and my God."

"Then," said the Missionary, "break your Brahminical thread and go down with me into the water, and I will baptize you in His name."

The Brahmin looked around; he knew that the knife of the assassin might be plunged into his breast the next minute; that his own father would spit in his face; that his own wife would not eat bread with him; that if he broke that Brahminical thread he reduced himself to the lowest caste, below the pariah, an outcast.

He said, "I love Him and believe He is my Lord and God." "Then follow me," said the Missionary. "I command you to be baptized."

"I will follow, Lead!" he said, and in the midst of a breathless silence they looked at this high Brahminical priest going down with stately step, and as he went he broke his Brahminical thread, and walked into the water and was baptized, and twenty-three Brahmins followed his example (Amen) and a great revival was the result.

THE APPLICATION.

I say to you miserable Denominationalists break your Brahminical thread.

You cowards!

You Presbyterians hide behind your Catechism and your Westminster Confession of Faith, and you refuse to obey the plain Command of God in your Bible.

Some of you are afraid of your Lutheran mother, or your Lutheran father, or your Lutheran brother, or your Lutheran sister, or your Roman Catholic Friends, or your Methodist minister, or your Congregational Pastor, or your Episcopalian Bishop, etc., etc.

You cowards!

Break your Brahminical threads, no matter what becomes of your social or ecclesiastical *caste*.

I command you to be baptized in the name of the Lord Jesus. (Amen.)

Baptism is not a matter of choice; it is a matter which an honest Christian will realize as a divine obligation. What did the Lord command?

"Go ye therefore, and make disciples of all the nations, baptizing them [into the three names] into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you, *and, lo. I am with you alway, even to the end of the world.*"

When Peter spoke this Gospel in the house of Cornelius, and the Holy Ghost came on them that heard the word what followed? He commanded them to be baptized. He did not think that the baptism of the Holy Ghost did away with water baptism; for he said this:

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

And if you have received the Holy Ghost in converting power, I say to you what Peter said to them:

"And he commanded them to be baptized in the name of the Lord Jesus."

As His messenger I say it again, you denominationalists, break your denominational, your Brahminical, thread, and follow Christ in baptism. God grant it. (Amen.)

"UNDERSTANDEST THOU WHAT THOU READEST?"

If you understand it, you will understand that baptism is a very important thing. How important it has been to some here. They were born Roman Catholics; they were sprinkled in the Roman Catholic Church; some were born Jews, and some were born Lutherans, and they were sprinkled and circumcised, and I know not what; but when they were saved they saw that there was one Lord, and that He was better than all the Virgins, and the Saints, and that He was the one Mediator. They saw there was one faith, and they saw there was one baptism; and to-day there are those here on this platform that have been sprinkled as Roman Catholics who are now going to be baptized as Christian Catholics. (Amen.)

The Christian Catholic Church demands that you shall obey Christ. We will not refuse communion with those who have not yet seen this blessed truth, but we will refuse to recognize that you are faithful and true while you are quibbling about this matter of baptism.

Face it, and settle it, and follow Christ in baptism.

CHARGE TO CANDIDATES FOR BAPTISM.

Brothers and sisters, will you stand? [The candidates stand.]

You are now about to follow in baptism our Lord Jesus Christ, and His disciples in every age who have understood His word.

I stand here to-night as the General Overseer of the Christian Catholic Church, thankful that it hes been my privlege to see so many of those blessed under my ministry, follow in Christ's footsteps.

I charge you before God, our Father, and Christ our Intercessor, in the conscious presence of the Holy Ghost, and of those elect angels who witness such scenes as these, and in the presence of this great company that you will tell me the truth in answer to the questions which I now address to you.

My brothers and sisters, so far as you know your own hearts, have you truly repented of sin? Can you say I have?

All answer, "I have."

So far as you know your own hearts, have you already made restitution for wrongs, and confession, or have you made vows that you will do so in cases where you have not yet been able to do it? In short, is your repentance one that

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bears fruit, have you practically repented? Can you say I have?

All answer, "I have."

Do you rest in Jesus Christ, the Son of God, and in Him alone as the Lamb of God who taketh away the sin of the world, for your Salvation? Can you say I do?

All answer, "I do."

Are you seeking the guidance of the Holy Spirit, that He may lead you into the way of all truth? Can you say I am?

All answer, "I am."

Are you determined to trust by His Grace, by the Father's Grace in the Spirit's Power, and through faith in Jesus are you determined to trust in Christ as your Saviour and Healer, and your Cleanser, and your Keeper, and are you determined to obey Him in all things, so far as you understand? Can you say by the grace of God I am?

All answer, "By the Grace of God I am."

Is it your wish that I shall baptize you by Triune Baptism into the Name of the Father, and of the Son, and of the Holy Ghost? Can you say it is?

All answer, "It is."

Will you promise before God that you will ask Him for grace to walk every hour and every day in newness of life, and that your baptism shall be a true baptism into Christ Himself? Can you say by the grace of God I will?

All answer, "By the grace of God I will."

Then thank God for this witness.

I know it is a witness you have made truly before many witnesses.

I thank God for these occasions.

This will be the last baptism in this Tabernacle, and I rejoice that so many, many hundreds and thousands have thus followed Christ.

Take your seats.

[Turning to the audience:] Friends, before I close I want to make an appeal to you, before this baptismal ordinance is celebrated.

AN APPEAL.

I ask you, Do you not believe that I have preached God's truth to-day in this matter? What do you say?

Audience:—"Yes, sir."

Dr. Dowie:—Every one of you who have been baptized by immersion, please to stand. [Several hundreds rose.]

Then I see hundreds that have not. All of you who have not yet stood, and who now vow to God that you will follow Him in baptism, stand. [About two hundred rose.]

Bless the Lord! All that see that this is God's way of baptism, stand and do it, determined that you will do it. Are you going to sit still, any of you? How can you say I am willing to obey God in all things, and not be willing to obey Him in baptism. Come. I will give you another opportunity. Those that are sitting still, are you not determined to follow Christ in baptism? [Nearly another hundred rose.]

Now, then, I will ask it in another way. Are you not determined to give your heart to God, and do what He tells you? If so, stand to your feet! Are you not determined to give your heart to God, and do what He tells you? What! Are you going to sit still and belong to the devil?

All that want to be God's stand on their feet. All that want to be wholly God's, stand to their feet. [Nearly all rose.]

What! Can there be any that do not want to be God's?

Now then, come, all that want to be wholly God's on this platform, stand to their feet. [All arose.]

Now then, pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I give myself 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 obey Thee in all things; to follow my Lord in all things. Cleanse my spirit, my soul, my body. Take me as I am. Make me what I ought to be, in Jesus' name. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Now, we mean that, do we not? Did you all mean it?

All answer, "Yes."

God means what he says then; that you are forgiven, but you must keep your vows.

Now, there are hundreds of you here that have vowed to-day to be baptized. I want to baptize you in the New Zion Tabernacle. I want you to make your vows and keep on praying to God to prepare you, and on the second Sabbath in March I will baptize in the New Tabernacle. The New Tabernacle will be opened on the 21st day of February, and there will be a great Reunion of friends on the 22d, which is a Public Holiday.

Now, we will sing our Consecration Hymn, "I Will."

[After singing this hymn the ordinance of believers' baptism was administered to twenty-six candidates, and the services were closed by Dr. Dowie pronouncing the benediction.]

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung ist eine Person, und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben," und zu allen Zeiten wurde Er stets seinem Volke geoffenbart durch den Vertrags-Namen, Jehovah-rophi, oder „Ich bin der Herr, dein Arzt." (Joh. 14: 6, und 2 Mos. 15:26.)

Der Herr Jesus ist stets der Heiler.

Er kann sich nicht ändern „Er ist stets derselbe, gestern und in alle Ewigkeit" und Er ist stets bei uns, denn Er sagt: „Siehe, Ich bin bei euch alle Tage bis an der Welt Ende" (Hebr. 13: 8 und Math. 28, 20.) Weil Er unveränderlich ist, und weil Er gegenwärtig ist im Geiste, gerade so wie damals im Fleisch, deshalb ist Er der, der sein Volk heilt.

Göttliche Heilung beruht auf Christi Versöhnung.

Es wurde von Ihm prophezeit: „Fürwahr Er trug unsere Krankheit und lud auf Sich unsere Schmerzen, und durch seine Wunden sind wir geheilt;" und es wird ausdrücklich erklärt, daß sich dies in Seinem Dienst der Heilung, welcher immer noch fortdauert, erfüllt hat. (Jes. 53 4 u. 5, und Math. 8: 17.)

Krankheit kann Niemals Gottes Wille sein.

Sie ist des Teufels Werk, folgend auf Sünde, und es ist unmöglich daß sie, des Teufels Werk, Gottes Wille ist. Christus kam um „die Werke des Teufels zu zerstören, und, als Er hier auf Erden war, heilte Er allerlei Seuche und Krankheit, und alle diese Krankheiten sind ausdrücklich für die „Überwältigung des Teufels" erklärt worden. (1 Joh. 3: 8, Math. 4: 23, und Apost. 10: 38.)

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt daß „Gottes Gaben und Berufung Ihn nicht gereuen mögen," und die Gaben der Heilung sind unter den neun Gaben des Geistes an die Kirche zu finden. (Röm. 11: 29, und 1 Cor. 12: 8-11.)

Es giebt vier Arten Göttlicher Heilung.

Die erste Art ist das direckte Gebet des Glaubens, die zweite ist dir Fürbitte von zwei oder mehr Personen; die dritte ist das Salben der Ältesten mit dem Gebet des Glaubens, und die vierte ist das Handauflegen derjenigen, welche glauben, und welche Gott vorbereitet und zu jenem Dienst berufen hat. (Math. 8: 13, 18, 19; Jac. 5: 14-15, Marc. 16: 18.)

Göttliche Heilung wird von Teuflischen Betrügern bekämpft.

Unter diesen befindet sich die Christliche Wissenschaft (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzückungs-Evangelismus, u. s. w. (1 Tim. 6: 20-21; 4: 12; Jes. 51: 22-23.)

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind tausende von Fällen bekannt und er hat persönlich vielen Tausenden Hand aufgelegt. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel No. 2, Ecke 61ste Straße und Stoney Island Avenue, nahe dem Jackson Park, Chicago, abgehalten werden, sowie aus vielen Schriften, welche die Erfahrung von vielen in den eignen Worten enthalten, die in diesen und fndern Ländern geheilt worden sind. Diese Schriften werden von dem Zion Publisching House, No. 1207 Michigan Ave., Chicago, herausgeben.

„Der Glaube kommt durch die Predigt und die Predigt durch das Wort Gottes."

Sie sind herzlich eingeladen zu kommen und sich selbst davon zu überzeugen.

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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.

SUBSCRIPTION RATES:

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Make all Bank Drafts, Express Money Orders or Post Office Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, U. S. A.

All communications upon business must be addressed to

Long Distance Telephone South 602. THE MANAGER ZION PUB. HOUSE,

Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, JANUARY 22, 1897.

EDITORIAL NOTES.

LET THE CHILDREN OF ZION BE JOYFUL IN THEIR KING."

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

We are going Joyfully Forward with the Extension of the Kingdom of God, knowing that every other form of organized Government will utterly perish.

THE Gospel of the Kingdom is a Glorious Gospel, and all who obey it have no confidence in any other Way than that which it provides for the Restoration of Man and the Final Triumph of God on Earth."

"HE is King of Kings and Lord of Lords."

HOW WONDERFUL that the King Himself came to establish His Kingdom "by the sacrifice of Himself!"

HOW WONDERFUL that "Himself took our infirmities and bare our sicknesses!"

HOW WONDERFUL that the King should come to "His own," and that "His own people" should not receive Him as their Healer!

HOW WONDERFUL that Salvation, and Healing, and Holiness, and Life and Heaven should all be seeking the sinful, the sick, the unclean who are on their way to Hell, and yet that they should reject or neglect the King Himself who stands entreating still!

TRULY it is only Infinite Love and Mercy which could bear with rebels and foolish hearts like these.

AND still the King Himself is waiting.

AND still the King Himself is wooing.

AND still they spit on His face and smite Him and crown Him with cruel thorns and betray Him in the House of His friends!

HOW WONDERFUL the Infinite Patience of Jesus!

"Kind hearts are here;
Yet would the tenderest one have limits to his mercy;
But thy God has none.
And man's forgiveness may be true and sweet;
But yet man stoops to give it.
More complete is Love, that lays forgiveness at thy feet,
And pleads with thee to raise it.
Only God means crowned, not vanquished,
When He says,
'Forgiven!'"

WHAT a Glorious Kingdom where all enemies are crowned with loving kindness and tender mercy, when they yield and seek the Palace of the King in sorrow for their sin!

BUT there is no place for Mercy until there is Repentance toward God and man, and Faith in our Lord Jesus Christ.

OBEDIENCE follows and every Command of God is gladly and instantly responded to.

"HE is King of Kings, and Lord of Lords."

"AND they that are with Him are
CALLED, and
CHOSEN, and
FAITHFUL."

ARE you one of them?

JESUS our King, when on earth in the flesh, only used the word "Church," so far as is recorded, three times.

BUT He used the word "Kingdom" constantly and the Gospels contain it more than a hundred times.

HE never preached the Gospel of the Church; but He always proclaimed the Gospel of the Kingdom of God and of Heaven.

"NOW IS come Salvation, and Strength, and the Kingdom of our God, and the Power of His Christ."

LET us crown Him as King of our Hearts, and our Homes; as King of our Business and our Politics; as King in the Church and in the State, as the King of all our Lives forever.

HAIL to the King of America and all the Earth!

Let us proclaim the Theocracy of America.

"Let the Saints be joyful in Glory;
Let them sing aloud upon their beds.
Let the high praises of God be in their mouth,
And a two-edged Sword in their hand;
To execute Vengeance upon the nations:
And punishments upon the peoples:
To bind their kings with chains,
And their nobles with fetters of iron;
To execute upon them the judgement written:
This Honour have all His saints.
Praise ye the Lord.

"LET the Children of Zion be Joyful in their King."

He is leading them to Victory over all the Power of the enemy.

ALL goes well in Zion, and we shall hope to publish much interesting matter in our next issue concerning the Opening of the New Zion Tabernacle, on Lord's Day, February 21st.

MORE than sixty men are working day and night upon the building, and, God willing, there is no doubt that we shall be ready on the day named.

MANY are being saved and healed and blessed in spirit, soul and body in Zion Home and Zion Tabernacle, and also through LEAVES OF HEALING, which our "little white dove" is bearing to every land.

"BRETHREN, PRAY FOR US."

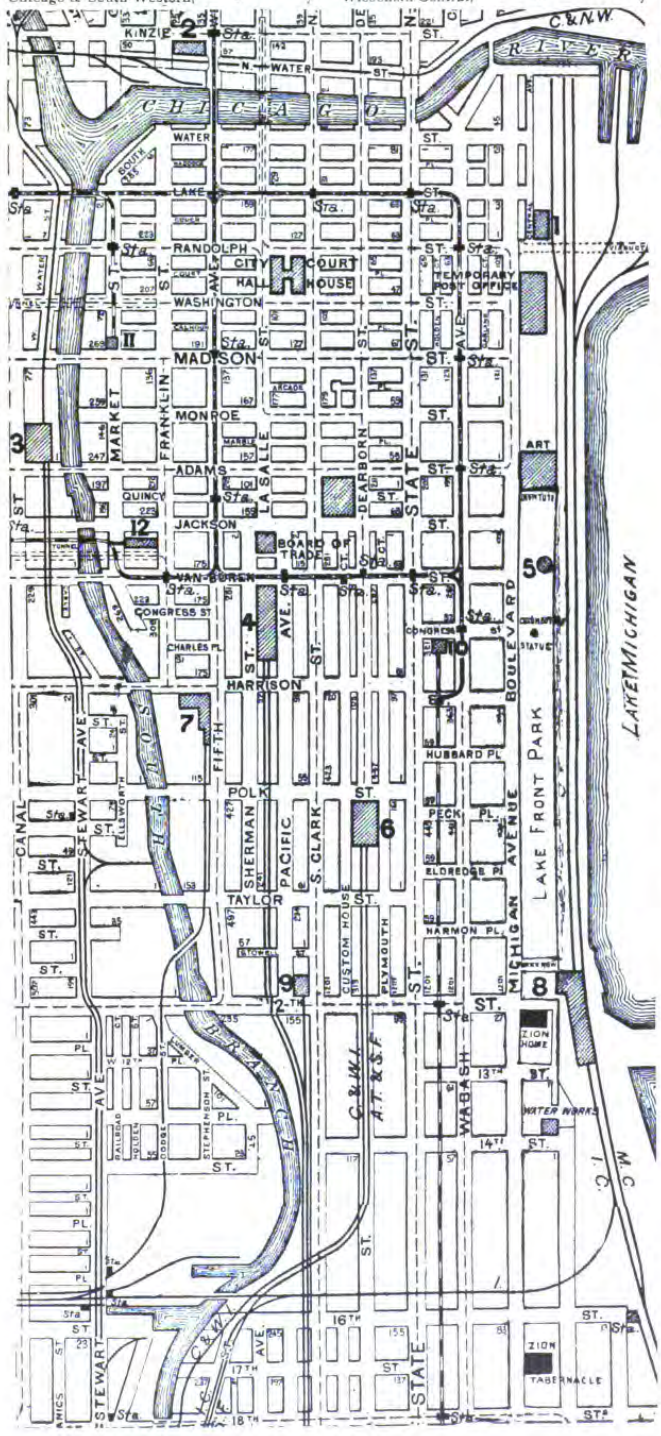
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DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.
Atchison, Topeka & Santa Fe,	6
Baltimore & Ohio,	7
Chicago, Burlington & Quincy,	3
Chicago Central,	7
Chicago Great Western,	7
Chicago, Milwaukee & St. Paul,	3
Chicago, Rock Island & Pacific,	4
Chicago & Alton,	3
Chicago & Eastern Illinois,	6
Chicago & Erie,	6
Chicago & Grand Trunk,	6
Chicago & Northern Pacific,	7
Chicago & North-Western,	2
Chicago & South Side Rapid Transit, (L)	10
Chicago & South-Western,	7
Chicago & Western Indiana,	6
Chicago & West Michigan,	8
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Illinois Central, Central Station	8
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Lake Street, (Elevated)	11
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Metropolitan, (Elevated)	12
Michigan Central,	8
New York, Chicago & St. Louis,	9
Pittsburg, Ft. Wayne & Chicago,	3
Wabash,	6
Wisconsin Central,	7





ZION

CONDUCTED BY THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE

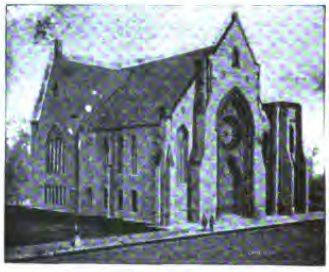
IS A

CHRISTIAN, TEMPERANCE and DIVINE HEALING HOME

WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL.

CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

ZION TABERNACLE.



1621-1633 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a. m. 2:30 & 7:30 p. m. Mondays: 7:30 p. m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p. m. Special Lectures. Thursdays: 2:30 p. m. Children's Meetings. Fridays: 2:30 p. m., and 7:30 p. m. Saturdays: 7:30 p. m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR. DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms,* for Membership, Baptism, or Consecration of Children, must be addressed to the

The Christian Catholic Church

and Divine Healing Mission.

GENERAL OVERSEER.

THE REV. JOHN ALEX. DOWIE.

Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited,* will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 3. NO. 15. CHICAGO, JANUARY 29, 1897. PRICE FIVE CENTS

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD" — JEREMIAH 31:6.

ZION'S INVITATION.

WE ARE SENDING OUT from Zion Publishing House the first edition of 100,000 cards with an announcement of the opening exercises of the New Zion Tabernacle on one side, and on the other an autograph invitation to those who desire to promote the extension of the Kingdom of God.

A fac-simile of this card is printed herewith.



Zion, Chicago, January 20th 1897

All who desire to promote the Extension of the Kingdom of God in Chicago are heartily invited to attend the Opening Services of the New Zion Tabernacle announced on the other side of this card.

"We are His Witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

Your friends in Jesus

John Alex. Dowie

Jeanie Dowie.



New Zion Tabernacle, 1621-1633 Michigan Av.

THIS SPLENDID AUDITORIUM

(Seated for over 3000 persons)

WILL BE OPENED ON

Lord's Day, February 21st, 1897,

WHEN THE

REV. JOHN ALEX. DOWIE

WILL DELIVER

THREE SERMONS,

At 10:30 A. M. 2:30 and 7:30 P. M.

Zion's Choir of 150 Voices leads the singing

GRAND REUNION

OF ALL FRIENDS OF ZION

on Washington's Birthday, Feb. 22, at 2:30.

Reception at Zion Home at 7:30.

"CHRIST IS ALL AND IN ALL."

The friends of Zion are distributing these cards, and any who cannot obtain them directly from Zion Tabernacle No. 2, or from Zion Home, corner of Michigan avenue and Twelfth street, are invited to tell us how many they will carefully and judiciously distribute and we will gladly supply them without delay.

In the gracious providence of God, Zion's Continuous Mission in the centre of Chicago is about to begin.

As we enter upon it, in the name of the Lord Jesus, in the power of the Holy Ghost, in accordance with the will of God our Heavenly Father, we repeat the old time message:

"*The Kingdom of God is at hand: repent ye and believe the gospel.*"

"The Kingdom of God is righteousness, and peace, and joy in the Holy Ghost."

We desire to see this Kingdom established in every heart and home, and nation.

Repentance is first required toward God and men, and fruits meet for repentance in restitution for past wrongs, so far as God gives power and opportunity.

Only the truly penitent can believe the gospel, and receive Salvation, Healing and Cleansing through Faith in Jesus Christ.

"Prepare ye the way of the Lord, make His paths straight."

"Arise ye, and let us go up to Zion, unto the Lord our God."

"And the Glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it."

"The grass withereth, the flower fadeth: but the word of our God shall stand forever"

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

Report of Meeting Held in Zion Tabernacle No. 2, on Lord's Day Afternoon, January 17, 1897.

Afternoon Sermon: "THIS DAY!"

The Lord Graciously Confirms His Word With "Signs following." Christian Hartman rises from his cot and walks before them all.

REPORTED BY A. D. JR. AND S. & E. W.

AFTERNOON SERVICE, JAN. 17, 1897.

"THIS DAY."

The meeting was opened by singing "I Will Tell the Wond'rous Story." In reading the last stanza Dr. Dowie said,

"He will keep me." Now, that is the best of all. It is good for God to save you; it is still better for God to heal you, and better still to cleanse you; but the best of all is that God shall keep us. (Amen.) Keep you saved; keep you healed; keep you clean.

The Lord is thy Saviour, and thy Healer, and Thy Cleanser, but the Lord is also thy Keeper. It is good to be kept by the Power of God.

"He will keep me till the river
Rolls its waters at my feet;
Then He'll bear me safely over,
Where the loved ones I shall meet."

SCRIPTURE LESSON.

Let us read in the 4th chapter of the Gospel according to St. Luke, beginning at the 16th verse:

"And He came to Nazareth, where He had been brought up; and, as His custom was, He went into the synagogue on the Sabbath Day, and stood up for to read.

"And there was delivered unto Him the book of the prophet Esaias. And when He had opened the book [that is, when He had unrolled the scroll] He found the place where it was written.

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor: He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord.

"And He closed the book, and He gave it again to the minister [to the attendant] and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

"And He began to say unto them, This day is this scripture fulfilled in your ears.

"And all bear Him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

"And He said unto them, Ye will surely say unto me thfs proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum, do also here in thy country.

"And He said, Verily I say unto you, No prophet is accepted in his own country.

"But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout the land;

"But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

"And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

"And all they in the synagogue, when they heard these things, were filled with wrath,

"And rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

"But he passing through the midst of them went his way,

"And came down to Capernaum, a city of Galilee, and taught them on the Sabbath days.

"And they were astonished at his doctrine; for his word was with power."

May God bless His Word.

"Crown Him" was sung, at the conclusion of which Dr. Dowie said:

THANKSGIVING.

It has long been our custom on the Sabbath Day, when we gather together, to take a little time before we pray in which to praise God for the special mercies of the week, and to mention many things that we think ought to be spoken of in connection with the Onward Movement in Zion.

Dr Dowie then spoke of the applications for fellowship, daily received from all parts of America, as well as from Europe, Asia, Africa and the islands of the sea; of the progress of the work upon the New Tabernacle, and the need of renewed resources, although every obligation thus far entered into has been promptly met, and continued:

Pray for us in this matter.

Now, in connection with the work generally, I scarcely know where to begin. This week has been prolific in testimony. I have a sheaf of testimony here that has come in to-day with many petitions for prayer; but I want to place on record a case that I read last night in the prayer-room in Zion Home. It is one of the cases that illustrate the way in which God is working in distant parts, and

ANSWERING PRAYER FOR THOSE WHOSE FACES I HAVE NEVER SEEN.

"CAVENDISH, Vt., Jan. 13, 1897.

"DEAR DR. AND MRS. DOWIE:

"I now write to you the testimony of my aunt who was healed at the time you prayed for her. At that time my husband and myself were in Newbury, Vt. We were interested in Divine Healing, and had some of your LEAVES OF HEALING with us. We called on brother Rodgers, of Newbury, Vt., whom God so wonderfully healed of cancer through your prayer and faith in Jesus.

"At the time we received word of aunt's illness I immediately wrote her sending a copy of your paper of March 27, 1896; and let me say that God is using your paper in Vermont, and I know that there are several who have been healed around this neighborhood since we got the light through reading them, and you have many earnest prayers here that God may use you and yours for the healing of many bodies, and the saving of many immortal spirits in Zion this year.

"I send you my aunt's testimony, as she requested me to do when she was here a few weeks ago. I write it just as she told me to do it, and you are at liberty to publish it and condense it, if you please, and if you want to know more about it please write to Mrs. Orville Dickenson, Reber, Essex Co., New York.

"May God prosper you in all things, is the prayer of your sister in Christ.

"MRS. W. D. MOURE."

Tnat is the letter that accompanies this testimony.

"REBER, ESSEX COUNTY, New York.

"In the first part of last year (1896) I was sick for three weeks and attended by Dr. B——. I got a little better but not so as to do any hard work, and I continued about that way until the 1st of March, 1896. I was then taken very sick. The doctor said that the outlet from the stomach was so inflamed that if any food passed through it would be certain death. All I had from the 1st of March until I was healed was a little broth and milk. During my sickness I had about 160 fly blisters on my stomach and liver, three or four at a time; about two inches square."

"My urine was thick and looked like liver passing away. My mouth was full of fresh matter every time I woke up. My tongue and mouth were all cracked with inflammation. I was kept continually under the influence of morphine all the time.

"I bless God that in the midst of all this sorrow and sickness, when I was in hopeless despair, I received the light of Divine Healing through the LEAVES OF HEALING that were sent to me at the time I was so weak by my niece. I could not read the paper, so my husband read it to me, and as he read I grew to believe that I was to be healed through faith in Jesus. (Amen.) I felt thrills of strength go all through me as my husband read the wonderful words of God. Then I had my daughter write to you, and the time was appointed by you for June 16 between nine and half-past in the morning when you would pray for me.

"On June 13 I left all medicine, and determined to trust Christ faithfully without the use of means. On the night of the 15th, which was the night previous to the morning on which you had promised to pray, I asked the Lord that He would give me a token of my healing, and praise His dear name my mouth was just as sweet as it ever was in the morning.

"At the appointed hour of prayer, though, instead of getting well, I became very sick, and many times my husband called the family in to see me die; yet through it all I knew that the Lord was healing me, and the next day I was a little better, and I knew that your prayers were being answered; and the second day I wanted my clothes, but they would not let me have them; so, as I knew I was healed, I got right up, and went upstairs and got my clothes [laughter], dressed myself and went out, and then I ate potatoes and codfish gravy for dinner. [Amen and laughter.]

"Since that time my stomach has been perfectly healed. I have eaten anything I cared for, and I could not do that for ten years until now.

"I have faith that I shall never be troubled with my stomach again, so long as I obey the Lord.

"I give all praise to our blessed Father, and I praise Him for you and Mrs. Dowie, and that God is so mightily using you for the upbuilding of His cause and kingdom.

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"Thanking you for your interest, your prayers and kindness to me, I remain your sister in Christ,

"MRS. ORVILLE DICKENSON."

Now I put that on record because I love to show the providential connections leading to these works of God. This is connected with my visit to Massachusetts two years ago, when I spent a few days in Boston.

Among those that heard me, there was one who was deeply interested—a man who was lying about that time in the Massachusetts General Hospital in the most horrible condition. He had cancer in such a form and manner that I could not properly describe it here, but the dear, old, Christian man used between sixty and seventy towels every day to take away the matter.

He went to his home in Vermont, but our friend sent him a copy of the LEAVES OF HEALING. He read them earnestly; he read other copies; he came to the conclusion that the Lord was his healer. I prayed for him—the cancer was destroyed—began to dry up—withered away, and he was perfectly restored. He wrote me a letter to that effect, sending with it $100 as a thank-offering, and within a few months afterwards came over here with his wife and daughter, anxious to visit Zion, and see the wonderful meetings in the Auditorium, as he said; and as he was in the Auditorium one day amidst that vast assembly, some of you will remember I asked him to stand up and tell his story. All who remember that put up your hands. [A number of hands were raised.] I see quite a number of you were there.

Now through this Mr. Rodger's healing, the details of which are given in the current volume of LEAVES OF HEALING, No. 1, pages 1 and 2, and his picture, too, a very large number of persons have been healed.

They are quite sturdy Vermonters, and they keep at it. He is a very well-known man in his own state, I think born there; a man of seventy years of age.

His healing has created a very great interest, because he was in a hopeless condition with cancer, and there was no possibility apparently of a man of his years ever recovering. He is a healthy, strong, vigorous man to-day without a sign of cancer.

Now this case grows out of that; it is through his influence and the work of his family, especially his daughter, in that part of Vermont that, as this lady says, so many have been healed; and this is an illustration of an answer to prayer for one at a distance, whose face we have never seen.

When people talk nonsense, and say that this healing is simply a wonderful hypnotic power which Dr. Dowie, that "sleek giant" possesses (laughter)—that is what Dr. Hillis calls me, a great "sleek giant" five feet, four and one-half inches high (laughter)—I say when that kind of nonsense is talked, it is always good to be able to give the positive, simple, direct facts which continually rise in this mission. They prove that the work is of God, and they who deny it are doing the devil's work.

I have several other testimonies here to-day, one from a man who was healed last night, but these, as you know, are constantly in our hands.

Now I am thankful always when God uses me by the laying on of hands: but I am also grateful when He does without that, and answers my prayers for those at a great distance; for that proves two things: first, God hears my cry, and answers it; second, that He is willing to heal all who truly rest in Him for healing.

SECRET SOCIETIES.

I want to say a few words regarding that which is much on my heart, and draw out some testimony here concerning the matter. You know I am carrying on a war against Secret Societies.

Did you hear that?

Audience:—"Yes, sir." (Laughter.)

Dr. Dowie:—That is not quite news to you, is it? I am always glad to capture from the enemy these little things. Now here is a costly Masonic emblem. Here is another, and I want these brothers to make public their renunciation of Freemasonry as being inconsistent with a close walk with God.

Will these brothers who gave up their emblems stand? One in our Home from Alma, Iowa.

A gentleman from the audience, "He is not able to be here this afternoon. He is at Zion Home now."

Dr. Dowie:—Well, I am sorry he is not here. What is his name? Do you remember his name?

"C. W. Rowley."

Dr. Dowie:—How long has he been a Freemason?

"He has been a Freemason ever since I have known him, and that is over twenty years."

Dr. Dowie:—Were you in that same boat? (Laughter.)

"No, sir."

Dr. Dowie:—I know the Lord has been blessing you, and I want you out of that. You heard him say that he gave this up, believing Freemasonry to be inconsistent with his Christian principles, and a close walk with God?

"Yes, sir."

Dr. Dowie:—He says it is nothing but a curse to humanity?

"Yes, sir; that is right."

Dr. Dowie:—Now, Mr. Dewoody, where are you? Are you up here? [Mr. Dewoody rose in the audience.]

Now, Mr. Dewoody, do you renounce Freemasonry as being inconsistent with a close walk with God?

Mr. Dewoody:—I do not know anything about Freemasonry, Dr. Dowie, but that is a Knight of Pythias button you have there."

Dr. Dowie:—That shows how little I know about these various emblems. (Laughter.) But you feel that you ought to give this up.

Mr. Dewoody:—"I feel instead of only taking our own members of Pythianism into our hearts as our brothers, we are told by God we should take them all, every one, without price of admission or initiation. I have only gone to God in the last two weeks, but I tell you I am being blessed every day, [Amen] and strengthened. May the prayers of all of you be going up this day and this night for me, and a mother with cancer in her breast—the mother that prayed fifteen years for a drunken son; to have that son restored only to have the devil seize her. Brothers pray for me."

Dr. Dowie:—Amen. We will pray. Were you converted in this Tabernacle?

Mr. Dewoody:—"I was. I learned my teaching here. I was converted from everything, Doctor. Everywhere I found my deficiencies, and I saw them in others."

Dr. Dowie:—The Lord blessed you here?

Mr. Dewoody:—"Yes; I have not made full restoration yet. Pray that I may be able to; in some things I do not know how to restore to others."

Dr. Dowie:—You are setting about it as far as you can?

Mr. Dewoody:—"Yes. Help me to do all I can."

Dr. Dowie:—Well now I am very glad to hear that. So I just want the Masons, and the Knights of Pythias, and the Red Indians, (laughter) and the Elks, and the Buffalos, and all the rest of them to know that we are keeping at them, and that we do not believe that their 4,500 lodges in this city are anything else but a curse to humanity. (Amen.) 4,500 Secret Societies, and only 450 churches.

It is a lodge-ridden and lodge-cursed city. (Amen.) In the Courts of Law, and amongst the Police, Justice is sacrificed on the altar of the Secret Society. (Amen.) It is an enemy to good government, and absolutely inconsistent with good citizenship that men shall be banded together, and that pains and penalties shall be decreed, and executed by secret powers which are entirely unknown to the Constitution and laws of the United States.

I earnestly urge you to entirely put aside these things. We have no time for them in Zion, and all who get blessing in

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this place feel that they have to get out of these things. Jesus said,

"In secret have I said nothing."

There was the power of Christianity. He fought in the light, and said:

"He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

"For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

Friends, we have no affinity with darkness. We are going to fight straight out in the light, and that is the place the devil never likes to come.

Now, may God grant us great blessing along this line. Many happy homes have resulted through the giving up of these emblems, and we are glad to-day to nail two more upon the walls of Zion. (Amen.) I am so thankful for this, because I am going to keep this fight right up all the time, and I am sure it is going to be a great blessing.

PRAYER.

Now, we will go to God in earnest prayer. Dr. Speicher will first lead us in general supplication, and I will then present the numerous petitions.

[Prayer was then offered by Dr. Speicher and Dr. Dowie, after which "Over the Line" was sung. Dr. Dowie then continued.]

ATTITUDE OF THE DENOMINATIONS TOWARD ZION.

There are two letters that have reached me since I spoke to you a few minutes ago, and both of them are very deeply interesting. One is from a Bohemian brother who sends in his application for church fellowship, and I am delighted to receive it, and delighted to receive it with the words that are attached to it.

Our brother represents a portion of this community for whom we want to be able to do more. We have a number of Bohemians among us. I see his wife has come with him, which is a great joy to me. Our brother has been the Superintendent of the Sunday School in the First Baptist Bohemian Church, and he has come to seek fellowship with us, and we are delighted to receive him. He says that the Holy Spirit has led him, and that he has been enabled to cut himself loose in order that he may serve the Lord with his whole heart, and bring a perfect Salvation, Spirit, Soul and Body to others. He writes very nicely regarding the difficulty he experienced in cutting himself loose, and of the fact that his friends who had wanted him to remain now say that the devil is leading him, because he comes here. (Laughter.)

Now I am sorry that our brethren in the churches are taking it in that way; for I may just as well let them know that there are quite a few that are traveling along that road to Zion, (Amen) and that they will have to speak and act in another way, if they are going to escape the Divine displeasure.

How dare these men say such words as these?

How dare scores of ministers in this city speak of this work as if it were the work of the devil?

Does the devil open the eyes of the blind?

Does the devil give hearing to the deaf?

Does the devil lead men to a salvation from sin and disease, and the powers of death and hell?

Does the devil create happy homes?

Does the devil make men give up their liquor and their stinkpot business?

Audience—"No, sir."

Is it the devil that makes men love God and serve Him? What do these men, who say they are Christ's ministers, mean by telling such lies?

Is it the devil that has saved and healed hundreds of Roman Catholics in this Tabernacle, many of whom I have baptised?

All that have been Roman Catholics who are present to-day, stand. [Forty-two rose and were counted by Dr. Dowie.]

Now I want to know how many of these ministers have had forty-two Roman Catholics converted; we have had hundreds.

During this last week conferences have been called to which it has been said "all the ministers of the city" were invited. Now, I was not invited; but I am God's Messenger in Chicago, and they will find they cannot reckon without me.

Let me give the brethren a little warning.

From all parts of the world around Christians are coming to Zion, and it is no use to try to shut your eyes to the fact, brethren, you will only get yourselves into serious trouble with God, if you continue to fight His work.

[The choir then sang "Rock of Ages" during which the offering was taken. Dr. Dowie then continued with the afternoon address.]

'THIS DAY!"

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 every land and time, for Jesus' sake. Amen.

Jesus said,

"This day is this scripture fulfilled in your ears. . . . And they were astonished at His doctrine; for His word was with power." Luke 4: 21 and 32.

THE STORY

is one of remarkably dramatic character.

A man rises in the little synagogue away up in the mountains of Galilee, in the little town of Nazareth.

There has always been something about the man which has impressed the people of the little village.

First, the strange rumors that hung around His birth. He had been born away from Nazareth, in Bethlehem, and had suddenly disappeared from there. He had and been in Egypt for a number of years with His reputed father, Joseph, and His mother Mary, and probably some other children: for we know that there were seven brothers aud sisters born to Mary. James, and Joses, and Simon, and Judas are the names of four of them, and the three sisters are not named.

But the little company came back from Egypt to Nazareth. At what time it is not clear. Probably about the time when Christ Himself first appears in the temple when He was twelve years old, a little Egyptian boy in appearance.

"Out of Egypt have I called my son."

Never forget that Egypt was the dwelling place of the Christ. Strange, Mysterious Egypt, with its ever-flowing River; with its abundance, in a land where no rain ever falls; where the Great River overflows the land at the right season. and where they sow their bread upon the waters; where they come out in little boats, and throw out the rice, scattering seed upon the waters, sinking down there in the waters of the flooded Nile—wonderful—wonderful country which was promised to God's Israel.

"I gave Egypt for thy ransom, Ethiopia and Seba for thee."

And God's Israel has it now. The flag of Great Britain is floating over the mosquesof Cairo, and to-morrow—a short time hence—the Flag of the Cross will float over Jerusalem! (Amen.)

Out of that strange country Christ came. He grew up, and after a while Joseph died.

CHRIST FULFILLED ALL THE DUTIES OF A GOOD SON.

He took the place of the father.

You can imagine Him in the home of Joseph. As every baby was born, how He loved the new baby, how He blessed the new baby; and two of them afterwards became His apostles: James, the brother of the Lord, and Jude, the brother of James. You have two beautiful epistles which they wrote. They were the brothers of our Lord, the sons of Mary.

Did you ever think of Christ's earthly life? How simple it was! How He cared for the children, as the oldest one of the family, and how He helped Joseph and Mary, and how often

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she would look at Him, that strange mysterious Son of God, the procreation, by the Holy Ghost, of the Eternal Father.

How often Joseph would look at Him; but He went on humbly doing His work.

THE THIRTY YEARS OF CHRIST'S PREPARATION.

Friends, do you know, to me the thirty years of the self-repression of Jesus, during which He just did His daily duty from day to day, in some things are more wonderful than the three years of His ministry!

That He, the Eternal Son of God, who had taken upon Him humanity, could condescend to do the little things about a humble carpenter shop; to help make the tables and the couches, and the rough agricultural tools, for they mostly used wood in those days.

Ah! friends, there is a divine power in being able to be silent until the time comes to speak!

There is a wonderful power in being willing to wait and to work and grow. (Amen.)

If there is anything that America needs most it is that—the patience of waiting for growth.

Friends, do not be in a hurry.

God is not.

GOD IS NEVER IN A HURRY.

The mightiest things are wrought by the men, and the mightiest results are brought about by the men, who know how to wait as well as to labor.

To me these thirty years grow as I look at them. I get into the cottage of Joseph, and the workshop, and I think of the long years when Christ assumed the duties of father, and trained these children for God.

How He would pray with them; how He would tell them of the law; how He would recite to them the Great Covenants of Salvation and of Healing, and of Divine Providence and of Divine Protection, and He Himself all the time God—wonderful, wonderful!

They used to watch Him, as He went about Nazareth.

Such a character as His would make a deep impression upon any community.

When He suddenly disappeared at thirty years of age, that was

THE MOST REMARKABLE THING OF ALL

that He should be found at the Jordan in companionship with one of the mightiest prophets that had ever appeared upon God's earth, John the Baptist; for Christ Himself said:

"Among those that are born of women there is not a greater prophet than John the Baptist,"

ranking and equalling over the greatest of the prophets. Suddenly they heard in Nazareth that John the Baptist, before whom Herod trembled; "For all men counted John," it is written, "that He was a prophet;" that John the Baptist, the fearless preacher of Repentance, who had brought the whole nation weeping to the feet of Jehovah, multitudes crying out for Divine mercy and being baptized in the Jordan; that John the Baptist should suddenly bow his head and say,

"I have need to be baptized of Thee, and comest Thou to me?

Oh, Lord! comest Thou to me?

"Suffer it to be so now,"

and amidst a crowd of sinners, poor, wretched creatures from the slums of Jerusalem, poor ignorant peasants from the plain of Ashkelon, and all around, goatherds from the mountains, shepherds from the plains, fallen women weeping in their sorrow, crying out for their God, being baptized in the Jordan.

He went and He said, Let Me go down with them! John, let Me go down with them!

Oh, what a depth of humility, that the Christ of God should go down into the baptismal waters amid a crowd of sinners, and are you ashamed to follow Him there?

Do you not know that this is the beginning of His ministry? The beginning of all confessson of Him, is to be willing to be buried with Him amid the sinners? And then when He came up out of the water, what a wonderful thing! heaven is opened, and the Eternal Father's voice,

"THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED,"

And then the ringing voice of John the Baptist,

"Behold the Lamb of God who taketh away the sin of the world."

Behold Him; there He is! I baptized Him!

"He that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost."

"I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and fire."

"There He is, the Baptizer with Fire, the Christ of God, follow Him! I must decrease; He must increase." They heard up in Nazareth that the people flocked after Christ, and He came out there to Nazareth with His face pale from the conflict of the desert, with a strange new light in His eye, for the Holy Ghost had entered into Him at baptism in overwhelming power. He received the Spirit without measure.

"Why, this is not the young man that used to plane, and adz, and play with the babies, and carry them around. Why, there is a strange new light in His eye!"

He has come with the inward majesty of God. There is a transformation.

I tell you, friends, you would not see any outward change perhaps in the form, but when you see a man who has been changed by God, and into whom has come the Eternal Spirit's power, you know it. (Amen.) You know Him! He does not need to tell you that some council has owned Him archbishop. He comes in the power of the Holy Ghost.

The Christ came in the power of the Spirit into Galilee. Everything He did was in the power of the Spirit. He appeared quietly in the synagogue one day.

They were all hushed; even the old Rabbi looked at this strange young man, and felt the power of the Divine presence. He suddenly rose and said, "Give me the book of the prophet Isaiah!"

HOW HE HONORED THE WORD OF GOD!

Friends, if ever you hear a man dishonor that Word of God, be sure that he has never known God.

He honored it; He loved it. He unrolled it, and He came to the place. He said:

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.

"To preach the acceptable year of the Lord."

He closed the roll and sat down. Is that all? They all wondered. There was an emphasis upon that "Me" that they felt that day. That was not all. Then He began to say,

"This day is this scripture fulfilled in your ears."

I want to say to you to-day, this day, Jan. 17, 1897,

"THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS."

(AMEN.)

The Spirit of Jehovah is here. (Amen.)

He hath sent us to preach the same Gospel that the Christ preached: (Amen) to heal the same broken-hearts that He came to heal; to give deliverance to the same captives bound in fetters of brass as well as of affliction; to give recovery of sight to the blind; to set at liberty them that are bruised, and set men free, spirit, soul and body; to set them free from the powers of Satan, and sin, and disease, and death, and hell; to set them free from despair, and fear, and poverty, and misery.

"He became poor that ye through His poverty might be—"

Audience:—"'Rich.'"

He who knew no Sin, came for us that we might be made the Righteousness of God in Him, and

NEITHER POVERTY, NOR SICKNESS, NOR SIN HAVE ANY LEGITIMATE PLACE IN CONNECTION WITH CHRISTIANITY. (AMEN.)

A truly Christian people will be rich in everything.

A truly Christian nation will be rich in everything.

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"He became poor that ye through His poverty might be rich."

Into His Zion all the glory of the nations must enter on earth and in Heaven.

While He was talking they were wondering at the words that proceeded out of His mouth.

Then there was a miserable fellow there that started this question, "Why, who is this that is talking like that?"

THAT IS THE WAY PEOPLE TALK TO-DAY.

They say, "Who is Dr. Dowie? Who is he? Is he a Presbyterian?" No. "Is he a Baptist?" The Lord forbid. (Laughter.)

You miserable Baptists! You have frozen up the water about sixty feet thick around the communion table.

"Is he an Episcopalian?" No. The Lord forbid. You miserables that have been grinding out prayers and saying:

"Lord, have mercy upon us; we have left undone all the things we ought to have done, and we have done all the things we ought not to have done, and there is no health in us."

And you keep grinding it out. (Laughter.) You miserables!

I oftentimes say that if Mrs. Dowie had a cook [turning to the chief cook in Zion, who sat in the choir] and if he came to Mrs. Dowie and said, "Oh, Mrs. Dowie, I have left undone all the things I ought to have done, and I have done all the things I ought not to have done; I have smashed every dish in the kitchen, and there is no health in me."

Well, what on earth would she do? Well, she would want another cook quick!

And what kind of servants of God are you who tell the Lord you have left undone all the things you ought to have done, and have done all the things you ought not to have done, and there is no health in you?

Is it not a shame to make such a prayer?

Is it not a disgrace to make such a prayer?

HOW TO PRAY.

When I rise in the morning I thank the Lord for the morning light He has given me, and for the Spirit of wisdom and understanding, the Spirit of knowledge and of the fear of the Lord, that shall make me quick of understanding in the fear of the Lord, and that I shall not judge after the seeing of the eyes or the hearing of the ears. I ask Him to give me a tender Spirit of sympathy and love that makes me not to faint or grow weary, or to be discouraged; to help me to help these sick and sorrowing ones that are coming to me to-day. Oh, make me pure and strong for Thy service!

And while I speak and think, Oh, the light comes in! I say, "Lord, I will do my best to-day; in Thy strength I will do my best to-day. Help me."

And when the evening comes I kneel down and say, "Lord, I did my best. It was not all I would like to have done—very imperfect at the best, but Lord, I did my best. Help me to do better to-morrow."

But I would be ashamed to kneel down and say I had done all the things I ought not to have done, and I have left undone all the things I ought to have done, and that I was a mass of physical and spiritual corruption, with "no health" in me.

You wretched Episcopalians. Get rid of that miserable grinding out of prayers. I want all your Episcopalian prayer-books to nail upon the walls of Zion (Laughter and Amen), with the Secret Society Rituals and the Presbyterian catechisms. Some good things in that, but there are some horrible things in it.

"What have we got to do with Dr. Dowie?" they cry.

They are getting in a panic about him, and they may well be. We are coming down upon them, and intend to resue God's sick children from the hands of shepherds who lead them to Rivers of Poison and the surgeon's shambles of death.

And who is Dr. Dowie? Is he not this, that and the other thing? Well, suppose I had been the meanest of men, I am Christ's messenger now, and you must listen or perish in your sinful rejection of His truth.

They said about Jesus,

"IS NOT THIS JOSEPH'S SON?"

and here is that man actually saying He is the Christ?

Oh! friends, they did not want to examine into His royal character.

If they had examined a little, they might have had Mary's testimony, and Elizabeth's testimony, and the testimony of Zacharias as to the angel who talked to Him when he was a a priest in the temple.

They might have heard what Elizabeth had said, what the angel said to Elizabeth before the birth of John.

They might have heard the beautiful prophecy which both Zacharias and Elizabeth gave concerning Jesus.

If they had talked to Mary, they might have heard what the angel Gabriel said, and they might have heard how the wise men worshipped at His feet, and they might have seen the box she still had; for I believe she still had the the frankincense and the myrrh, and gold. I do not believe she touched a dollar of that gold. I believe she kept all that gold; for it was a gift to her Son and that she kept it until He entered upon His ministry, and then she gave it to Him. That is what I believe about that.

I BELIEVE THAT THERE WERE GREAT RICHES POURED AT CHRIST'S FEET WHEN THESE GREAT MEN FROM THE EAST CAME, LED BY GOD, AND LAID THEIR TREASURES BEFORE HIM IN THE MANGER AT BETHLEHEM.

Well now, there He is, and they begin to quibble in the synagogue, "He is not the son of the Messiah; he is Joseph the carpenter's son; but if he is the Christ now let us have some first-class miracles."

You see that is the way they talk. There are some people who come into Zion's Tabernacle, and they want to see miracles.

I have not seen any yet.

Do you not know you never see them when they are being done?

Perhaps there is a miracle going on here now.

Perhaps there is a a mighty miracle going on here now.

I know there is.

Perhaps some heart that came in here untouched is being touched, and is feeling for this Christ and wondering how they can find Him, and that miracle is going on; that regenerating power is going on, and some one here perhaps is reaching out their hand to find the Christ and touch Him and be healed. [*This was actually the case in one very remarkable instance, as will be seen later in this report.*]

The miracle is going on, and you never know anything at all about it until it is done. Cannot see it. You can only see the seen and the temporal. You cannot see the unseen, the Eternal. You cannot see me. You can see the clothes I wear; you can see the house I live in of this body, but you cannot see me. You can see me looking out of the windows of my two eyes. You can hear my spirit breathing through my voice; but you cannot see me; I cannot see you. I am living amid the unseen whispering to the unseen. It is the unseen speaking to the unseen. That which is seen is temporal; that which is unseen is Eternal, spirit is now speaking to spirit, deep is now answering to deep.

They were looking for Him to show some outward sign. Friends, they looked on the outside, but they could not see anything. You look on the outside now and you can not see anything, but get inside, Oh, get inside with God and you will see.

So they began to cavil, and then He began to preach. Now, I want you to look at His sermon. It is a remarkable sermon:

"You will surely say unto me . . . whatsoever we have heard done in Capernaum, do also here in thy country."

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He said "No prophet is accepted in his own country, and I will prove it to you."

THE WIDOW'S MEAL.

You know the prophet Elijah. There were many widows in Israel in the day of the famine. Elijah had prayed to God, and God had shut up, at his prayer, the Heavens, and there was no rain for three years and six months, and he was hunted for his life by Ahab. Hunted! *Hunted!* HUNTED!

He was hungry and an outcast, and one day he came to the outskirts of Zarephath, and he saw a Canaanitish woman. He could not get a bite to eat in all Israel. There was not a widow in Israel that had faith to help him—many widows in Israel. He saw a Canaanitish woman, a widow of a Canaanite, a heathen, gathering sticks outside the city gate, and he was very hungry, and he stepped up and said:

"Fetch me, I pray thee, a little water in a vessel, that I may drink.

"But as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

"And she said, As the Jehovah God liveth, I have not a cake, but an handful of meal in a barrel. and a little oil in a cruse; and, behold, I am gathering two sticks that I may go in and dress it for me and for my son, that we may eat it and die.

"And Elijah said unto her, Fear not; go and do as thou hast said; but make me thereof a little cake first and bring it unto me, and after make for thee and for thy son.

"For thus saith Jehovah, God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail until Jehovah sendeth rain upon the earth."

"Come in, thou blessed of Jehovah!" cries the Canaanite; and Elijah steps into the poor woman's house with the famishing child there, as she takes her last drop of oil and the last drop of meal, and she lights the few sticks and so makes the cake, and the hungry prophet eats it up. But when this is done and again she comes to her barrel what does she find? Is there any meal there?

Audience:—"Yes, sir."

Dr. Dowie:—Did it ever fail her?

Audience:—"No, sir."

Dr. Dowie:—No, but there was not an Israelitish widow that had faith to do as much for Elijah; for they feared the cruel king, who wanted to kill him, more than they trusted God.

Now, that struck them pretty hard, because he was hitting now at the widows. Why, that actually took in his own mother. What! Look you! He is talking about widows, and He was applying this to Nazareth, and there were their old mothers, widows. Were not they faithful? And a hot-headed fellow perhaps said, "Wait until I get that Jesus outside; I will punch His head for that talk about widows"—something like that, you know.

THE SYRIAN LEPER.

Then He went on. Now, in the time of Elisha the prophet there were a great many lepers in Israel, but there was not a single leper healed who was an Israelite. No. Elisha, the prophet, was the great healing prophet of the ancient dispensation. He had a double portion of the Spirit which rested upon Elijah, and he was a mightier man. A great work was wrought by Elisha. Well, was there a single leper in Israel that would go to Mount Carmel and seek healing? No. But Naaman, the Syrian, came, and he came because a little captive Jewish maiden told his wife that there was a prophet in Israel who could pray to God, and his leprosy would be healed and Naaman came, and though first he was angry, he did what the prophet said. He went down into the Jordan and dipped seven times, and was healed. Now, he said, that is like the lepers in Israel, and the sick generally, to-day. here are many widows in Nazareth, and there are many lepers and sick, for you have not got any faith in me to make it possible for me to heal you.

APPLICATION.

You know they got so angry! There is no way to make some people more angry than to tell them the exact truth about themselves; that is the way they get angry. That is the reason Mayor Swift gets angry because I told him what a mean, dirty, little stinkpot he was, and that he was going to hell for wickedly sending me to prison, because I would not obey his illegal ordinance, and because I would insist in preaching to and praying for the sinful and the sick in this Tabernacle and in the Divine Healing Homes. (Laughter.)

That is the way he gets angry, because that is just what he is. A mean, nasty little fellow—little viper of a fellow. We had a hundred fights with him, and we won them all too. And now the *Times-Herald*, of which we had such high hopes, goes to the devil with the majority of the press. Mr. Kohlsaat informs me that he will not publish my exposure of Dr. Hillis' lies; but he publishes that vile fellow's falsehoods because I told the truth in the Auditorium about Mayor Swift and the hell hounds of the City Hall. Ah! you just tell them what is the matter; tell them exactly what they are; tell them they are a generation of vipers, and they will not love you for it, but they are that all the same.

"What sort of a way is that to preach. Now that preaching rubs a fellow up on the wrong side." It is the only way I can get sinners to give up their sins. I rub you up the wrong way. There is brother Hamilton there, if I had not rubbed him up the wrong side, he would not be a Christian to-day. I called him a stinkpot, and he gave up tobacco. Isn't that true, Mr. Hamilton?

Mr. Hamilton:—"Yes, sir." (Laughter.)

There is a whole lot of you here. That is the only way to get you right—knock the devil out of you.

"Oh! that is not the way to preach, you must please people." The Lord Jesus Christ told them their sins, and He said,

"Except ye repent, ye shall all likewise perish."

POPULAR EVANGELIZATION.

Let me see. Was not there a meeting in the Auditorium last week, in which there were 6,000 people, and a lot of "ministers" got up and preached? Did you hear of anybody being converted in that meeting? No, I have not heard of any conversions yet. Some of our people went there, and they said when they came out they never heard the word "Repent" once all the time.

That is the trouble, because that "one-eyed joker," as Dr. Henson calls himself, was a fellow that had to repent of telling lies about us, and about God's work in Healing the sick. Oh! he is an awful liar that. (Laughter.) He makes fun of lies too, but he is a liar. He has lied about me.

There was that Dr. Hillis to talk upon the New Chevalier, but somehow he did not. He is a fine specimen of a liar.

The ministers of this town are very largely cowards or liars. They compass sea and land to make one proselyte, and when they get him

THEY MAKE HIM TWO-FOLD MORE THE CHILD OF HELL THAN THEMSELVES.

[A voice, "That is so."]

The way for a man to go down to hell sure, is to become a member of the Episcopalian church, (laughter) nine cases out of ten. He will never be asked to do anything, excepting to grind out his prayer. And it is not very much better in the Presbyterian church. Just say your catechism, and pay your money, and you can drink your whiskey and smoke, you stinkpot. Oh! yes, that is all right and the minister will help you too.

THE BEGINNING OF THE GOSPEL.

Friends, I want to point out to you that the way Jesus preached was this: that Jesus made these fellows jump, every last one of them!

Why, they all jumped! they were in a towering rage before He got through, and they said, "Now, Mr. Jesus, we are going to settle you," and they rushed upon Him, and they got hold of Him, and they said, "Come along here, you villain. We will smash you up in short order." They went away to the great precipice there on which the city was built, intending to cast Him down, and dash His brains out.

The first divine healing sermon very nearly lost the Christ

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His life—but somehow, while they were all at it, He suddenly disappeared, and He went through the midst of them, went His way and they could not find Him.

Friends I am always so thankful for that. Some persons have said, "You will be killed some day, Doctor." I said, "Yes, shall I be honored by that? Shall I have the honor to die for my Lord." Thank God if I shall. But listen, you cannot take my life until my work is done.

"Through seas of blood, through fields of death
We press with dauntless vigor on,
Immortal till God takes our breath,
Immortal till our work is done."

And until His hour was come, and He laid down His life they could not kill Him; and I will tell you what it is, they cannot kill us until our work is done. Then when it is done I want to go home to heaven quick, and if I go home with an assassin's bullet in my brain, all right. I will get quick into heaven. That is all right, and I will tell you that I have never feared God's enemies, never! There are not enough devils in Chicago to make me afraid of them. (Amen.) Neither the printer's devil in the *Tribune* or in the *Dispatch*, *Times-Herald*, or anywhere else. I tell you I relish a fight with the devil, because I know we will conquer him. We will drive him out of the earth at last.

Some day, some time, we will sing the song of triumph over every wrong.

Some day, some time, we will plant the flag of Christ over all the earth.

Some day, we shall sing with the Victorious Army of Christ, "Hallelujah, for the Lord God Omnipotent reigneth!"

It is all right; it is coming, friends. Meanwhile do not let us feel lonely.

One day, during our year's fight with the Chicago City Council and its Board of Disease Breeders, a friend said,

"But you are alone, Doctor."

I said, "Alone. Oh! that God might open your eyes to see how the angels troop out from all the skies, and stand around us." (Amen.)

Alone! *Alone!* Never alone. There are more for us than all that are against us. All heaven is on the side of a man that stands with God. He does not need to fear either.

"Oh! won't you be a little mild?" No, I won't be mild. The kingdom of heaven suffereth violence, and the violent taketh it by force. I tell you it is taken possession of by men who thrust men, as the original says.

The Lord Jesus Christ did His work, and He never failed to tell them the truth, and they wanted to kill Him for it at the very beginning. That was the first sermon He ever preached, or rather the first sermon that is recorded, and the first recorded sermon nearly lost Him His life.

Now, friends, having disposed of the story so far, let us make its application still more practical for to-day.

"THIS DAY IS THIS SCRIPTURE FULFILLED IN YOUR EARS."

What a glorious scripture! *What a glorious scripture!*

How it was felt nineteen centuries ago.

But Christ has fulfilled it in me. If He has not, then I have no right to preach. If the same mind that was in Christ Jesus is not in me, let there be silence. Then we would have nothing to say.

If the word of Christ regarding the Holy Ghost who "dwelleth with you, and shall be in you," is not fulfilled in us, let us be silent; let us lift up no hands in prayer; let us ask nothing from God; for we have no right, we have no place.

But is not the Spirit here? Is not the Spirit in us?

"HE DWELLETH WITH YOU;" "HE SHALL BE IN YOU,"

said Christ.

I tell you I knew the Lord from a child; I knew Him at seven, and the Holy Ghost was with me, and I would say to my friends, "I say, can you tell me about how the Holy Ghost gets inside of you? Can you tell me whether the Holy Ghost is in anybody to-day?" I used to ask these questions as a child. As I grew up older I asked the same question. I found very few people able to talk about it at all, and I used to say, "Lord, I am not content with the Holy Ghost with me; I want Him to be in me," and the Holy Spirit entered my spirit, my soul, but my poor body was dying, and one day He showed me when dying how my body was His temple, and I just said, "Then flow through me," and my stomach was made all over again. (Praise the Lord.)

I rose up, and I was well. Why, something had gone out of me, and something had come into me. Why, I never felt like that in my life; but something had come in, something had gone out, for I had a reconstructed body. Friends, it has been thirty-three years since that happened, and once or twice the old enemy managed to get a crack in through a joint in my armor; but, with the exception of these three attacks, I have been kept, and from these I have been delivered, and healed. I have had this scripture fulfilled for thirty-three years (Amen) in the healing of my body. And, oh! you can not tell what a joy it has been to feel that this body belonged to God; that it has been just as easy for Him to use these fingers as to use these lips, this tongue, and that He could use them. And, oh, friends, if there were no other witnesses in all the earth to the fact that God had used these hands,

ARE YOU NOT WITNESSES?

Audience:—"Yes, sir."

Dr. Dowie:—All that have been spiritually blessed through these lips, and also healed through these hands, stand. [Several hundred rose.] Well, isn't that good! Thank you, friends. I asked that for a reason.

I believe the Holy Ghost is not merely with us, but when we are prepared, in us.

I want to say to-day with all humility, but without fear of sinning thereby, that the Spirit of Jehovah is upon me.

He hath saved me. The same Christ that preached this gospel sent me to preach glad tidings for the poor.

I am so glad that is to the poor.

I am so glad that the rich man, and the rich woman must become poor in spirit before they can enter the kingdom of heaven.

Oh! I am so glad that without money, without price, this gospel has come to the poor, who have come with nothing but their sickness, and their sorrow, and their sin.

I am so glad we are going to take it down into Chicago to the poor; (Amen) and I want you all to carry it, and to tell them that you know it is true; that there is one place where there are no reserved seats for which people pay money; where there are no pews that people buy, but in Zion Tabernacle on Michigan Avenue that every seat from the pulpit to the door, from the highest seat in the gallery, to the seat nearest the pulpit on the floor, every chair is alike and every chair is free for all who choose to enter. (Amen.)

That is what it has always been, always will be, God helping us.

I want you to remember that He has given me this message—to preach glad tidings to the poor, recovering of sight to the blind. We have them among us who were blind and now see, the deaf hear, the lame walk, the cancers worse almost than leprosy are healed; yea, the very dying raised, and to the poor the Gospel is preached, and

THIS IS THE ACCEPTABLE YEAR OF THE LORD.

Tell them that.

Tell them that the day of vengeance of our God has not yet come, but this is the Time of Mercy.

Friends, who are we going to preach this gospel to? Every one of us can preach it; every one of us must preach it.

To-day I see in Zion nearly all children of God. There are very few outside to-day in this inclement weather. You come down here because we love each other, and we love to pray together, and love to hear the Word of God. But, Oh, friends, now as I have you alone, you know we talked all this matter over in the all night with God, when about a thousand

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of us continued all night; when 1,200 of us met around the Communion table. Friends, we made a solemn vow, and that vow remains, does it not?

Audience:—"Yes, sir."

Dr. Dowie:—And shall we not keep it?

Audience:—"Yes, sir."

Dr. Dowie:—Are we going to keep anything back from God?

Audience:—"No, sir."

Dr. Dowie:—Is God going to keep anything back from us?

Audience:—"No, sir."

Dr. Dowie:—He that gave His own Son, will He not also freely give us all things? What do you say?

Audience:—"Yes, sir."

Dr. Dowie:—All we need for Spirit?

Audience:—"Yes, sir."

Dr. Dowie:—For Soul?

Audience:—"Yes, sir."

Dr. Dowie:—For Body?

Audience:—"Yes, sir."

Dr. Dowie:—For Time?

Audience:—"Yes, sir."

Dr. Dowie:—For Eternity?

Audience:—"Yes, sir."

Dr. Dowie:—"*This day is this Scripture fulfilled.*"

CALL.

Now, every man and every woman in this place who is determined to follow the Christ, to follow Him everywhere, and faithfully with all their powers; every one, no matter if they have not followed Him hitherto—every one that desires to be wholly His stand, and give yourselves afresh to Him. [Apparently the whole audience stood.]

What, are there any of you that do not want to be His? Do you want to belong to the devil?

A STRIKING SCENE.

Here is a sick man who has just leaped to his feet. [Speaking to one who had lain throughout the entire service on a cot in front of the platform, and who in response to the call had arisen.] Come along; walk along. Are you well? Why, I believe you got the healing while you were lying there. Come up on the platform. [To the audience.] Look at that man. I believe that man is healed. I believe that miracle has been going on. [To the man who now stood by Dr. Dowie's side.] How are you?

"I feel well; I am trusting God; I am satisfied." [Praise His name.]

Dr. Dowie—Hallelujah! Got any pain?

"Not now."

Dr. Dowie—Stamp your feet. [He obeys.] How long have you been sick?

"Since last June."

Dr. Dowie—Bless the Lord for his healing. (Applause and Amen.)

["All Hail the Power" was then sung, and Dr. Dowie continued.]

Now, let us all consecrate ourselves to God; then I will ask this man to give his testimony.

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, in body.
Give me power to right; if I have wronged any, to repent, to confess, to restore, to do right.
God help me.
Give me Thy Spirit; cleanse me in my spirit, in my soul, in my body.
Give me power to serve Thee for Jesus sake. Amen. [*All repeat the prayer, clause after clause, after Dr. Dowie.*]

Now, did you mean that?

Audience—"Yes, sir."

Dr. Dowie—Well, then, God means what He says. You are forgiven.

Now, wait a moment.

Sit down and hear this man's testimony. I have never seen him until this afternoon. What is your name?

THE HEALED MAN'S TESTIMONY.

"Christian Hartman."

Dr. Dowie:—Where do you live?

Mr. Hartman:—"284 Fifth Ave."

Dr. Dowie—:How long have you been sick?

Mr. Hartman:—"It is since last June I took sick."

Dr. Dowie:—And what was the cause of your sickness?

Mr. Hartman:—"Starting in general sickness and derangement. As it went on I got worse. I had one doctor."

Dr. Dowie:—Who was he?

Mr. Hartman:—"Dr. Butler, corner Clark and Adams."

Dr. Dowie:—Who else?

Mr. Hartman:—"I lost faith in him. I went to Dr. Hilderbrand. I got treatment while I was sick one Monday morning. He seemed to do me a little good. I went to work again. This time I had an abscess with the general complaint, and I seemed to get well. After about three weeks I was again taken sick with the same complaint, and I went to the Chicago Branch of the Sanitarium at Battle Creek. I went under Dr. Matthews' care, and took electric baths. They could not give me any medicine, because my system, the doctor told me, was all poisoned, and overrun from medicine. So this abscess went on, and got worse, and they told me they would have to cut it. When they cut it, they found it was not an abscess at all, but a little water there, and gas escaped; they did not know exactly what it was. After a few days they told me I would have to undergo an operation. I could not make any arrangements with them; that is, if I could have made arrangements, I was to be operated on this morning."

Dr. Dowie:—What were the arrangements?

Mr. Hartman:—"Twenty-five dollars to pay down, and probably would not exceed fifty dollars all together."

Dr. Dowie:—I see. Now the Lord has healed you. How much has he charged you?

Mr. Hartman:—"Nothing." (Laughter.)

Dr. Dowie:—Well, now, go on.

Mr. Hartman:—"So I could not make arrangements, and a friend of mine got me admittance to the Alexian Brothers' Hospital. I went there Tuesday afternoon. My wife went along. When I went there everything looked horrid to me. I have been getting the LEAVES OF HEALING from Mrs. James Calverly. I said that night, it was near eleven o'clock, I said, 'Lord God bless me.'"

Dr. Dowie:—Thank the Lord.

Mr. Hartman:—"My mind had been troubled a long time, because I knew the devil and sickness was what brought me there. The devil brought me there."

Dr. Dowie:—You have been a bad boy, too?

Mr. Hartman:—"Yes, sir."

Dr. Dowie:—You were your own enemy?

Mr. Hartman:—"I was my own enemy. I drank. I took all at once terribly to drink; I couldn't drink enough of anything."

Dr. Dowie:—Well, now, the Lord saved you. You were in the Alexian Brothers' Hospital. What did you pray that night?

Mr. Hartman:—"I prayed to God. 'I said, 'Now, Lord God, I am all mixed up. I think I am in a bad place; but show me to-night in a dream or some way.' I am not superstitious. I was in a terrible fix. I thought I ought to get well for my family's sake and for my own sake; so I asked God—I had seen birds around there, and the Sunday before I had seen flowers down at the Sanitarium—if I am to undergo this operation, if it is for my family's good, why, I said, let me dream of birds and flowers. I did not dream of these. I dreamed of a terrible big black dog, and the window was opened, and he wanted to get in. I had not power enough to push the window down. I thought a man stood behind him, and he said, 'Just let him come in.' 'No,' I said, 'he can not,' and he commenced to act like a dog will, but he went away when he saw he could not get in there."

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Dr. Dowie:—What did you do then?

Mr. Hartman:—"I dreamed again."

Dr. Dowie:—What did you dream the next time?

Mr. Hartman:—"I dreamed of two terrible black fellows, and they wanted me to do something wrong. I said, 'No.'"

Dr. Dowie:—Well, what did you do? You got out, did you?

Mr. Hartman:—"I made haste to get out of the place—the Alexian Brothers' Hospital."

Dr. Dowie:—How did you come here?

Mr. Hartman:—"I knew God wanted me to be healed by Him. I knew it was God's way. I knew God could heal my soul."

Dr. Dowie:—These good friends, Mr. and Mrs. Calverly, brought you?

Mr. Hartman:—"They brought me."

Dr. Dowie:—Are not you the man Mrs. Dowie prayed for on Friday?

Mr. Hartman:—"Yes, sir; and I got much blessing then, and the rest just now."

Dr. Dowie:—How are you now?

Mr. Hartman:—"I feel well."

Dr. Dowie:—Have you given your heart to God?

Mr. Hartman:—"Yes sir."

Dr. Dowie:—When did you do it?

Mr. Hartman:—"When I came home that night, I had Mr. and Mrs. Calverly come in and pray with me."

Mrs. Calverly (from the audience):—"Friday night."

Dr. Dowie:—Now these are both members of our church, Mr. and Mrs. Jas. Calverly, and they prayed with you. It is the old-time religion. (Amen.) It tells us that Jesus saves and heals us; and now you believe you are saved and healed?

Mr. Hartman:—"I am."

Dr. Dowie:—Didn't I tell you there was a miracle going on here. Walk up and down there, and let us all see how God has healed you. [Mr. Hartman walks freely across the platform.]

Good. Now the Lord Jesus Christ has driven out that black dog. (Laughter.)

Let us all rise up now and Praise Him, and close our meeting.

[The Doxology was then sung.]

Now, friends, just a word, look at this man, and think of the sea of sin and sorrow through which he has passed, and how he went around these various places, and even to that so-called Christian Sanitarium, where at last it resolved itself into seventy-five dollars for a severe surgical operation upon a man that was so poor he could not get bread for his wife and children. I want to know how much Christianity there is in the Sanitarium?

A voice:—"None."

I do not see anything in the New Testament of cutting men's bodies and charging ruinous fees, and calling that the work of God. It is not the work of the Lord Jesus Christ. There has never been a single person who ever came into this place, or any place where we have preached, taught and prayed that has been asked to pay one single penny for our services in praying for their healing! Have you been?

Audience:—"No, sir."

Dr. Dowie:—Did you ever know of any one who has?

Audience:—"No."

Dr. Dowie:—Thank God Salvation is free. (Amen.) Thank God Divine Healing is free. (Amen.) Thank God every gift of His is free. (Amen.) And we give to Him afterwards because we love Him, and want to extend his service. Now this is going to be a strong man among us.

Mr. Hartman:—"Yes I intend to be; the devil has had me long enough on his side."

Dr. Dowie:—What church did you belong to?

Mr. Hartman:—"The Methodist Church."

Dr. Dowie:—Well the Lord bless you. We shall receive you in due time, I trust, into the Christian Catholic Church.

Now, receive the benediction.

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HAN ER LIGE DEN SAMME I DAG.

AF PASTOR JOHN ALEX. DOWIE.

"Har Du aldrig hørt fortælle
Hvordan Jesus for han døde
Lagde sine lægende Hænder
Paa alle dem som Ham adlode.

"Hvordan Syge og Overvældede
Han tog i sit Favnetag
Jeg er glad, jeg kan fortælle Dig;
Han er lige den samme i Dag."

Kjære Læser af disse Blade; lad mig i simple ærlige Ord tale til Dig om Jesus, med Omhu og Kjærlighed. Jeg vil fortælle Dig glade gode Nyheder. Christus forandres aldrig og ligesom Han var paa Jorden midt iblandt os i ældre Tider. saa er Han endnu tilstede paa alle Steder og til alle Tider. Ordet som aldrig dør er sandt: "Jesus Christus er den samme i Gaar, i Dag og forevigt."

Hele Hans Liv og Præstegjærning vare smukt beskrevne af Apostelen Peter i disse faa Ord:

"Angaaende Jesum of Nazareth, hvorledes Gud salvede Ham med den Hellig-Aand og Kraft, Han som drog omkring og gjorde vel og helbredede alle som vare overvældede af Djævelen; thi Gud var med Ham."—Ap. Gj. 10:38.

Med stadig udholdende Sympathi Han gik omkring og underviste taalmodigt, prædikede dristigt og "helbredede al Sygdom og al Skrøbelighed iblandt Folket."—Matth. 4:23; 9:35.

Han er lige den samme i Dag, som da Han betraadte det hellige Land og velsigner Guds svage besværede og adspredte Faar med Livets Ord. Stadig Han vandrer over hele Jorden, og trættes aldrig i sin hengivne Omhu.

Endnu Han forbinder de sønderbrudte blødende Hjærter, endnu Han udfrier fra Tyrannens Lænker, og ud fra Hamselv, Kilden, den helbredende Kraft endnu flyder. Med udstrakte Hæder Han staar, færdig til at besvare Dit Anraab og til at banlyse al Din Kummer.

Usynlig, meu som Han sagde "altid hos os," Han staar ved Dit Sygeleje; Elskede Venner bøje over Dit Sygeleje, og betjene Dig med medfølende Omhu, men endnu nærmere end dem alle staaer Jesus, Din Frelser og Helbreder. Haanden som rensede den Spedalskes Kjød, og gjorde det sødt og rent; Haanden som bevirkede at de Døve hørte, de Blinde saae, de Halte sprang og de Stumme talte, Haanden som opvakte den Døde er her tilstede, vi have ingen fraværende, men en altid tilstedeværende Christus. O! hvorfor tvivle, hvorfor søge fra andre Hænder, fra Lægers Knive og Giftblandinger den Helbredelse som Han døde for at give til os, til hele Menneskeslægten til ethvert Land. til ethvert Jordstrøg og til enhver Tid Christus forandres aldrig.

En Dag ved Middagstid for 16 Aar siden, jeg sad i mit Studereværelse i Præsteboligen som tilhørte den "uafhængige Kirke" (Congregational) i Newton, en Forstad i den smukke By Sidney i Australien. Mit Hjærte var meget tungt, begrundet paa at jeg havde besøgt Syge-og Dødssengne af mere end 30 Medlemmer of min Menighed, og jeg havde begravet over 40 of min Folk i nogle faa Uger. Hvor, O! hvor var Han som plejede at helbrede sine lidende Børn.

Ingon Bøn for Heldredelse syntes at naa Hans Øre, og alligevel vidste jeg at Hans Haand endnu var i Stand til at række saa langt som før, dog forløste den ikke fra Døden selv de som havde saa meget at leve for. Stærke Mænd, Fædre, gode Borgere og mere end alt andet sande trofaste Kristne bleve syge af en smitsom Forraadnelses-Feber, lede unævnelige Kvaler, gik over i en fantaserende Tilstand undertiden med Krampe og derpaa døde. Ak, hvilke smertende Tomheder der vare efterladte i mangen en Enkes eller forældrelost Hjærte. Ligeledes var der mange Hjem, hvori en efter en anden af de smaa Børn, unge Mænd og unge Piger vare nedslaaede, og efter en haard Kamp med den afsskyelige Sygdom, bukkede under, laa kolde og døde. Det forekom mig undertiden, som om jeg næsten kunde høre, den triumferen-

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de spottende Later of Dæmoner ringe i mit Øre, medens jeg talte til de efterladte om kristelig Haab og Trøst. Sygdom, det nederdægtige Afspring af dets Fader, Satan, og dets Moder Synd, besmittede og ødelagde Guds Børn, den Hellig-Aands Templer, og der var ingen Befrier.

Der sad jeg med bøjet Hoved i Sorg for mine betrængte Folk, indtil de bittre Taarer kom som en Lindring til mit brændende Hjærte. Derefter bad jeg om et eller andet Budskab, O, hvor jeg længtes efter at høre nogle faa Ord fra Ham, som for længe siden græd og sørgede for Lidende, fra Manden som var fuld af Omsorg og Sympathi.

Pludselig stode Ordene inspirerede af den Hellig-Aand i Ap Gj. 10:38, for mig som i straalende Belysning aabenbarende Satan som Besmitteren og Christus som Helbrederen. Mine Taarer borttørredes og mit Hjærte blev stærkt, jeg saa Helbredelsens Vej og Døren dertil aaben paa vid Gab, jeg sagde: "Gud hjælp mig nu til at prædike Ordet til alle de Døende rundt om, og til at fortælle dem hvorledes det er endnu Satan som besmitter og Jesus som udfrier; thi Han er lige den samme i Dag som for 19 Aarh. siden."

En skarp Ringning paa Dørklokken, hurtige Fodtrin og en stærk Banken paa min indre Dør bragte til mig, to mæsten aandeløse Bude som sagde:

"Kom strax, Maria er lige ved Døden, kom og bed." Med en Følelse som den en Faarehyrde maa have, naar han hører at en grum Ulv er i Færd med at angribe hans Faar, jeg styrtede ned ad Gaden uden Hat, og ind i Huset hvor den Syge Pige laa stønnende i Smerter og skar Tænder i Dødskampen mod Ødelæggeren. Den hvide Fraad blandet med Blod stod hende ud af Munden, som var fordrejet i Smerte. Jeg betragtede hende i Taushed, og medens min Vrede brnædte i lys Lue, jeg tænkte: "O! hvis jeg blot havde et Vaaben et skarpt Sværd af himmelsk Styrke hvormed jeg kunde slaa denne grusomme Fjende, der nu kvæler denne yndige Pige, som en usynlig Slange, der strammer sit dødelege Greb for en afgjørende Sejer."

Paa en forunderlig Maade traf det sig, at jeg fandt, at jeg allerede havde det forønskede Sværd i min Haand; der jeg holder det endnu, og jeg skal aldrig nedlægge det. Lægen, en god kristelig Mand gik op og ned ad Gulvet deltagende i Moderens Sorg, da jeg kom ind. Han standsede nu ved min Side og sagde: "Ere ikke Guds Veje forunderlige?" Øjeblikkelig følte jeg Sværdet i min Haand—Aandens Sværd—Guds Ord brændte mig paa Hjæetet, og jeg udbrød, idet jeg pegede paa den Døende "Guds Veje?" "Hvorledes tør De Dr. K—kalde dette Guds Veje? Dette er ikke Guds Maade at kalde sine Børn hjem til Himlen paa. Nej! min kjære Doktor, dette er Djævelens Værk, og det er paa Tide at vi henvende os til Ham, som kom for at tilentetgjøre Djævelens Værk, og bede Ham om at uddrive den afskyelige Ødelægger og at frelse Barnet. Kan De bede Doktor, kan De bede den Børn, som frelser den Syge?"

En hurtig Forandring foregik i min Ven Doktoren, han blev strax fornærmet ved mine Ord, og idet han forlod Værelset, han sagde: "De er altfor ophidset Pastor, det er bedst at sige Guds Villie ske."—Ophidset—han havde sagt.

Ordet var gandske utilstrakkelegt til at udtrykke min Følelse; jeg var næsten ude af mig selv med guddommelig indskudt Vrede og Had imod den afskyelige Ødelægger Sygdom, som gjorde Satans Villie. "Det er ikke Tilfældet," jeg udbrød, Guds Villie kan aldrig sende saadan Grusomhed, og jeg skal aldrig sige Guds Villie ske til Djœvelens Værk Hvilket Værk Guds egen Son kom til Verden for at tilintetgjøre, og dette er et af dem. O! hvor Guds Ord brændte mig i Hjærtet: "Jesum af Nazareth gik omkring og gjorde vel og helbredede Alle som vare overvældede af Djævelen, thi Gud var med Ham."

Var ikke Gud med mig nu? Var ikke Jesus tilstede og alle Hans Løfter sande? Jeg havde en Følelse af at Han var, og spurgte Moderen hvorfor hun haude sendt Bud efter mig, hvortil hun svarede: "Bed! Bed for hende, at Gud maa rejse hende op." Vi bade. Hvad jeg sagde. Maaske jeg ikke nu kan gjenkalde Ordene vi brugte, men Ord i dem selv ere af ringe Betydning, Troens Bøn, kan være en taus ordløs Bøn, et simpelt tillidsfuldt Blik. I et saadant Øjeblik Ord ere faa, men de have en rig Mening, og Gud ser paa Hjærtet. Dog kan jeg til denne Dag erindre meget af hin Bøn, og jeg vil, idet jeg beder Gud om at hjælpe mig dertil, søge at gjengive den her.

"Vor Fader, Hjælp! Hellig-Aand lær mig at bede. Tal for os, Herre Jesus, Frelser, Helbreder, og Ven, vor Fortaler hos Gud Fader. Hør og helbred evige Gud. Befri dette Dit Barn fra al Sygdom og Død. Jeg stoler paa Dit Ord. Vi gjøre Fordring paa Dit Løftes Opfyldelse. Ordet er sandt: 'Jeg er Herren, som læger dig.' Saa læg hende nu. Ordet er sandt: 'Jeg er Herren, jeg forandres ikke.' Uforanderlige Gud, bevis Dig selv Helbrederen nu. Ordet er sandt: 'Disse Tegu skulle følge dem som tro, i mit Navn skulle de lægge Hænder paa de Syge, og de skulle læges.' Jeg troer og lægger Hænder paa hende nu i Jesu Navn og gjør Fordring paa dette Løftes Opfyldelse. Dit Ord er sandt: 'Troens Bøn skal frelse den Syge.' Idet jeg stoler paa Dig alene, jeg raaber frels hende nu for Jesus' Skyld. Amen."

Og strax faldt Pigen i en saa dyb og rolig Søvn, at Moderen spurgte ængstelig i en sagte Tone: "Er hun død? Med en Hvisken endnu sagtere jeg svarede: "Nej? Maria vil leve, Feberen er gaaet og hun sover som et nyfødt Barn." Da jeg strøg det lange mørke Haar tilbage fra hendes nu fredelige Pande og følte den regelmæssige Puls og de kjølege fugtige Hænder, jeg saa strax, at Jesus havde hørt os, og at endnu en Gang som for længe siden i Peters Hus, "Han rørte ved hende, og Feberen forlod hende."

Jeg henvendte mig nu til Sygeplejersken og bad hende om at bringe noget Cocoa og nogle Stykker Smør og Brød. Roligt, næsten lydløst sadde vi ved Siden af den sovende Pige indtil Sygeplejersken kom tilbage med de ønskede Gjenstande, hvorefter jeg bøjede mig over Sengen og kaldte Pigen ved Navn. Hun slog Øjnene op, gjenkjendte mig og sagde med et Smil: "Hovrnaar kom De Pastor? Jeg har sovet saa længe." Hun derpaa udstrakte sine Arme for at møde sin Moders Kjærtegn og sagde til hende: "Moder jeg er saa vel!" "Og sulten," jeg tilføjede, medens jeg rakte hende en Koppe Cocoa og et Stykke Smør og Brød. Hun samtykkede med en lille Latter og spiste og drak indtil det hele var fortæret. Nogle faa Minutter efter hun faldt i Søvn igjen og trak Vejret sagte og let. Sagte vi takkede Gud og forlode hendes Seng. I det tilstødende Værelse laa hendes Søster og Broder syge af den samme Feber. For dem vi ogsaa bade, og de vare helbredede. Den næste Dag alle tre vare raske og en Ugestid senere de bragte mig et lille Brev og en Gave af et Par Guld Manschetknapper med mit Navnetræk i, som jeg brugte i mange Aar. Da jeg gik fra dette Hjem, hvor Jesus havde vist sig sejerrig som Helbrederen, jeg kunde ikke andet end føle i Hjærtet noget af den triumferende Sang som lød igjennem Himlen, og samtidig var jeg ikke lidet forbauset over mine Foretagender, men endnu mere over min Opdagelse, at i Sandhed:

"HAN ER LIGE DEN SAMME I DAG."

Saaledes blev jeg bragt til at prædike Evangeliet om Helbredelse igjennem Troen pra Jesus Christus.

Den samme Dag gik jeg til Kirkegaarden og begravede Ligene af tre Menneoker som vare døde to Dage i Forvejen, Men det er mig en stor Glede at tilføje, at jeg i de næste 12 Aar som jeg tilbragte i Australien, ikke havde mere end ialt fem Døde, endskjøndt jeg i den Tid havde Omsorg for mange Tusender. Alligevel tog det mig lang Tid at udfinde hvorledes jeg skulde lære Andre, den Lektie som jeg lærte hin Dag. Ikke indtil 6 Aar senere optog jeg Evangeliet om Helbredelse som en Del af Vor Herre Jesus Christi Evangelium, endskjøndt jeg var ordineret som Prædikant heraf for 20 Aar siden. I de sidste ti Aar jeg har bedet for og i Jesu Navn lagt Hænder paa mere end 18,000 Syge og saa vidt et Menneske kan dømme, den største Del af dem vare helbredede fuldstændigt. Disse Mennesker have vidnet i Tusindvis og deres Vidnesbyrd

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er gaaet frem til mange Lande Vi have forladt vore Venner og vort Hjem for at bringe Blade af Lægedom fra Livets Træ til enhver Skabning i ethvert Land vi kunne naae. Vi have aldrig bekjendtgjordt dette Evangelium i By elbr Land, hvor Gud ikke ogsaa har bestyrket Ordet ved paafølgende Tegn, endskjøndt det paa visse Steder endnu er sandt som for 19 Aarh siden at:

"Han kunde ikke gjøre mange mægtige Gjerninger der paa Grund af deres Vantro."

Vi bringe dette Budskab til denne By og til Dig kjære Læser. Det er os en stor Glæde at fortælle det til Alle som ville komme. Frelse og Lægedom ere fri, for Gud sælger aldrig sine Gaver. "Kom, kjøb Vin og Mælk uden Penge og uden Belønning."

Missionen aabner sine Døre til Alle. Det er den gamle Tids Religion, og ingen ny Evangelium vi prædike. Det er Evangeliet om Jesu Forløsning af vor Aand, Sjæl og Legeme, som bringer Frelse fra Synd, Lægedom fra Sygdom og Renselse fra enhver Besmittelse of Kjødet og Aanden.

Lad disse Ord bo i dit Hjærte:

"HAN ER LIGE DEN SAMME I DAG."

Og hvis Du vil tro Ham, først for Frelse og næst for Lægedom, Du vil gaa fremad paa Kongens "Helligdommens Vej" og synge de velbekjendte Ord med en ny Mening, som Du gaaer henad Vejen gjennen Jorden til Himlen.

"Du, O Christ, er alt jeg ønsker,
I Dig jeg alt kan finde.
Rejs den faldne, styrk den Svage,
Læg den Syge, led den Blinde."

The Christian Catholic Church

COME FROM THE FOUR WINDS O BREATH AND BREATHE UPON THESE SLAIN THAT THEY MAY LIVE
SALVATION MEANS CHRIST IS ALL TEMPERANCE HOLINESS

—AND—

Divine Healing Mission,

GENERAL OVERSEER,

THE REV. JOHN ALEX. DOWIE.

....Meetings are held in....

Zion Tabernacle No. 2,

6104 Stony Island Ave., opposite Jackson Park.

LORD'S DAY: 10:45 A. M., 2:45 and 7:45 P. M.	Church Meetings
ORDINANCE OF THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.	Church Meetings
ORDINANCE OF BELIEVERS' BAPTISM at the close of the afternoon service, on the second Lord's Day of each month.	Church Meetings
PRESENTATION AND CONSECRATION of Young Children to God at the close of the morning service, on the third Lord's Day of each month.	Church Meetings
ALL-DAY PRAISE AND TESTIMONY MEETING on the last Lord's Day of each month.	Church Meetings
TUESDAY: 2:45 P. M.	Divine Healing Meetings
THURSDAY: (CHILDREN'S DAY) 10:30 A. M.	Divine Healing Meetings
FRIDAY: 2:45 P. M.	Divine Healing Meetings

There are no charges of any kind made. Free will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

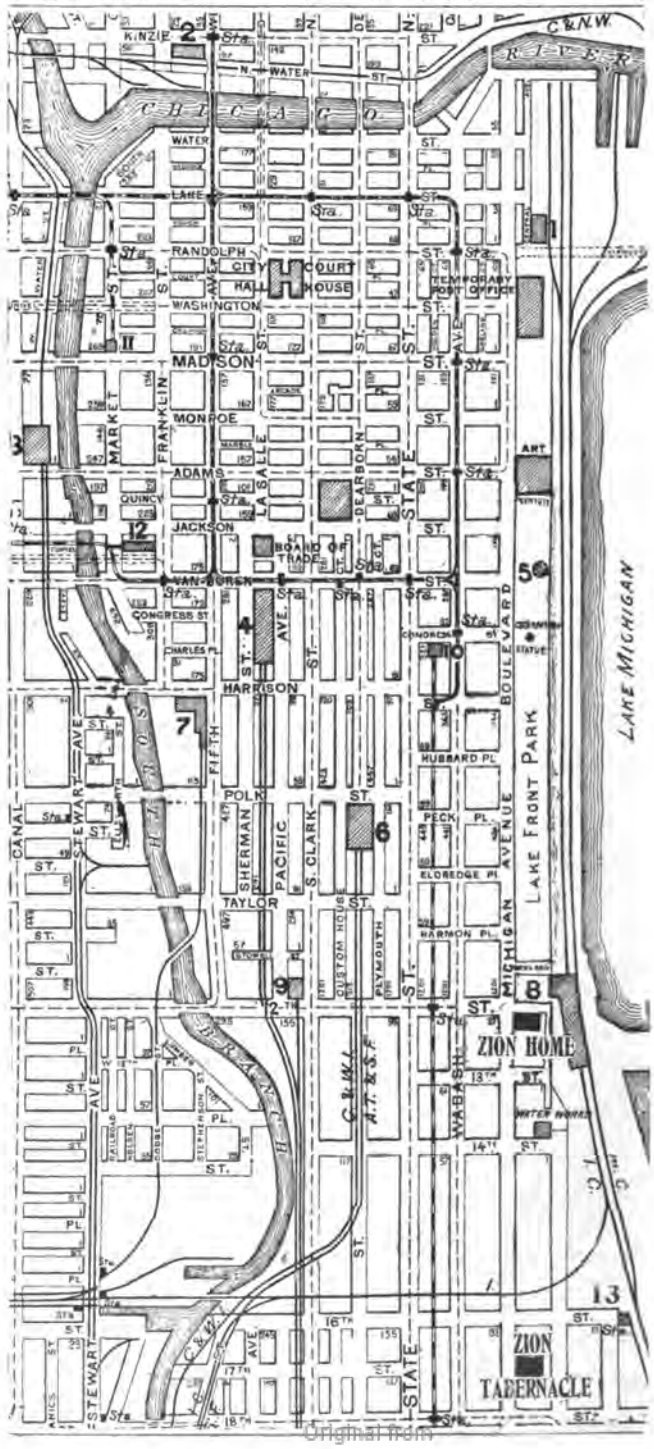
The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

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DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.
Atchison, Topeka & Santa Fe,	6
Baltimore & Ohio,	7
Chicago, Burlington & Quincy,	3
Chicago Central,	7
Chicago Great Western,	7
Chicago, Milwaukee & St. Paul,	3
Chicago, Rock Island & Pacific,	4
Chicago & Alton,	3
Chicago & Eastern Illinois,	6
Chicago & Erie,	6
Chicago & Grand Trunk,	6
Chicago & Northern Pacific,	7
Chicago & North-West rn,	2
Chicago & South Side Rapid Transit, (L)	10
Chicago & South-Western,	7
Chicago & Western Indiana,	6
Chicago & West Michigan,	8
Cleveland, Columbus, Chicago & St. Louis,	8
Illinois Central, Central Station	8
Illinois Central, Suburban,	1, 5, 13
Kankakee Line, (C. C. C. & St. L.)	8
Lake Shore & Michigan Southern,	4
Lake Street, (Elevated)	11
Louisville, New Albany & Chicago,	6
Metropolitan, (Elevated)	12
Michigan Central,	8
New York, Chicago & St. Louis,	9
Pittsburg, Ft. Wayne & Chicago,	3
Wabash,	6
Wisconsin Central,	7



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ZION

CONDUCTED BY THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE,

IS A

CHRISTIAN, TEMPERANCE & DIVINE HEALING HOME

WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL

SITUATED ON THE FINEST BOULEVARD IN CHICAGO.

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ELEVATORS, Etc.



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SPECIAL ASSEMBLIES FOR TEACHING AND HEALING THREE TIMES IN WEEK.

NO ALCOHOL, TOBACCO OR MEDICAL POISONS OF ANY KIND USED OR PERMITTED.

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Guests coming from the South will find the Illinois Central Railway to be the most convenient route to ZION, and their baggage will be removed, without charge, immediately on their arrival.

Guests coming from the North and East can check their baggage on train to ZION, and then transfer to Illinois Central at Grand Crossing or Blue Island.

Guests coming from the West and Northwest are advised to take a Parmelee Transfer Coach to ZION at any of the depots where they arrive.

TERMS TO GUESTS will be forwarded on application.

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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.

SUBSCRIPTION RATES:

One Year,	$2.00	100 Copies of One Issue,	$3.00
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Following the subscriber's name in our mailing list, is the Vol. and No. to which the subscription is paid, so that a glance at the printed label on the wrapper will show how the account stands.

Make all Bank Drafts, Express Money Orders or Post Office Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, U. S. A.

All communications upon business must be addressed to

Long Distance Telephone South 662. THE MANAGER ZION PUB. HOUSE,
Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, JANUARY 29, 1897.

EDITORIAL NOTES.

COME TO ZION WITH SONGS."

THIS is the first of our invitation Numbers.

WE shall be happy to provide our friends with as many copies of the Invitation Card on the first page as they can use.

OUR first order to Zion Publishing House has been for 100,000 copies, and within a week, nearly all of these will have been distributed in Chicago.

LAID one upon the other they make a pile eighty feet high.

WE shall probably print about 250,000.

WE have a city of two millions, and we want as many as possible to know where to find Zion Tabernacle in its new location.

FRIENDS who desire accomodation in Zion Home during Opening Week, will please to come early. We cannot undertake to reserve rooms, and shall receive guests in the order of their arrival. It is likely that Zion will be filled to overflowing: for many of our friends are coming from distant places.

INTENSE interest is being manifested on all sides in Zion's Onward Movement, and especially in the approaching Opening of the New Zion Tabernacle.

WE are preparing a beautiful little Story of Zion and Programme of Opening Services combined, with Information as to Future Work, etc., which will be issued as a Souvenir to all who enter the New Zion Tabernacle on Lord's Day, February 21st.

"COME to Zion with Songs."

THE Songs of Zion which will be sung at the Opening, will all be printed in full for the Opening Services in the Story of Zion and Programme.

ZION'S CHOIR of one hundred and fifty voices will be ready to lead the people in praise to God, and they are preparing with great earnestness and care, under the leadership of Mr. Frederick W. Phillips.

OUR good friend Mr. Herbert Calverly, who led the Choir for so long, has just returned from a visit to England, in good health, and declares that there is no place like Zion.

OUR Choir gallery in the New Zion Tabernacle can hold over four hundred, and Mr. A. J. Gladstone Dowie, the Secretary of Zion's Choir, will be glad to receive the names of new members at the close of any of the services, or at the Choir practice in the Assembly Room of Zion Home, Michigan Ave. and 12th Street on Saturday evenings at 7:45 p. m.

"COME to Zion with songs."

THE diagram on page 236 shows clearly the position of Zion Home and Zion Tabernacle, and all the railway depots and street car lines are plainly marked.

THE Danish translation of our tract "He Is Just the Same To-Day," which appears on pages 234 and 235, will be interesting to our Scandinavian friends in America, and in Denmark and Norway, where we have so many friends.

A MOST interesting letter has just reached us from a Danish nobleman, in which he tells us that our LEAVES OF HEALING have led him to see "that Christ heals to-day as nineteen centuries ago."

HE also says, "Your literature has been a blessing to me, and made me a firm believer in the Lord Christ's presence and mighty work of healing."

HE gives us very interesting facts, showing that translations of our writings led to specific cases of blessing, which he gives in detail. It is evident that many in Denmark are becoming deeply interested in Divine Healing.

HE further says, "I never neglect any occasion to speak to ministers and other Christian people of your wonderful and blessed work in America."

HE tells a touching story of how he told of God's work and gave our teaching to a devoted Christian woman, who has thereby received a large measure of healing, and has been quite useful in teaching and helping others.

A LARGE box of literature which he recently ordered is now being used amongst high and low, and our exalted friend is doing a splendid work in the grand old Danish land, where some of the children of Dan are receiving with joy the Covenant which God gave to their fathers; for the Danites are Israelites who "took to the sea in ships."

WORK on the New Zion Tabernacle is progressing splendidly, and, God helping, we shall open in good order on the day announced.

GENEROUS help has come, and more is needed.

"BRETHREN, PRAY FOR US."

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ZION.

Conducted by the Rev. John Alex. Dowie and Mrs. Dowie.
Terms to guests will be forwarded on application.

This is the new Home for the Headquarters of Zion in Chicago, S. E. Cor. Michigan Ave. and 12th St., close to the Park Row Central Station of the Illinois Central Railway.

The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c. 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie. Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1885, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

„Er iſt noch Heute Derſelbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

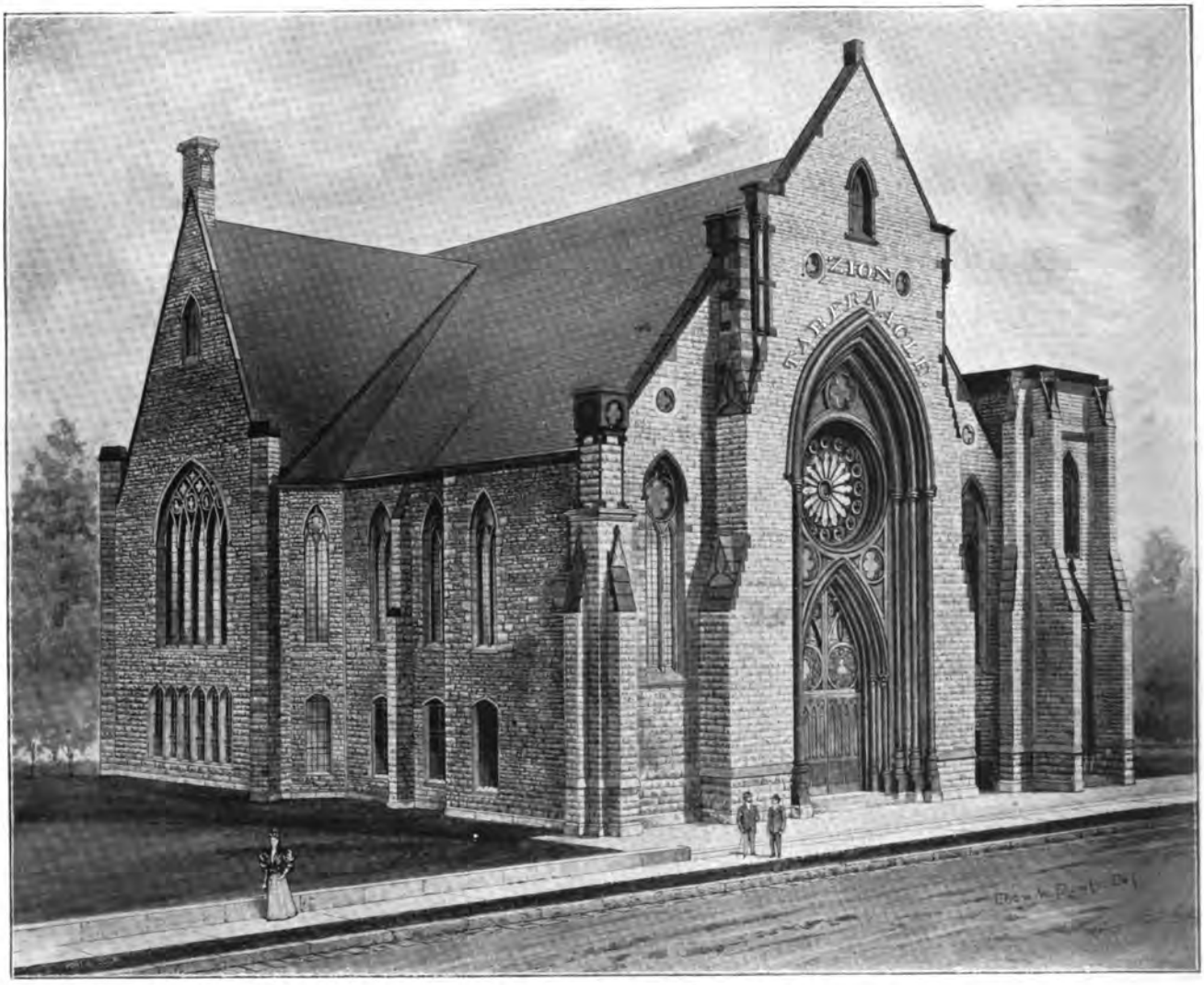
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"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD" — JEREMIAH 31:6.

OPENING ON LORD'S DAY, FEB, 21, 1897

OF THE



NEW ZION TABERNACLE, 1621-1633 Michigan Av., Chicago.

3 Sermons at 10:30 a. m., 2:30 and 7:30 p. m., by the REV. JOHN ALEX. DOWIE.

GRAND REUNION OF ALL FRIENDS OF ZION, Feb. 22, 2:30 p. m.

RECEPTION AT ZION HOME, from 7:30 to 10 p. m.

"CHRIST IS ALL AND IN ALL."

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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.

VOL. 3. NO. 16. CHICAGO, FEBRUARY 5, 1897. PRICE FIVE CENTS

GOD'S WITNESSES TO DIVINE HEALING.

MRS. LULU DAYTON, Griffith, Indiana.

CONSUMPTION WITH TERRIBLE COMPLICATIONS, had marked this young wife as a certain victim for Satan the Destroyer.

But Jesus is once more Conqueror and Healer.

She lives, and her Diseases are dead.

When she entered Divine Healing Home No 1, her case had been abandoned by physicians.

She was utterly prostrated nervously, she was bleeding from her lungs, she had cancerous ulcerations of the throat and tuberculosis of the bowels.

Dr. Vincent of Valparaiso, Indiana, who had treated her case for some time, said that there was "not any chance for her to recover," and told her friends that her death was "only a matter of a short time."

But one year and four months have passed since her deliverance, and as will be seen from the following letter, she writes of her "perfect healing," and says that she has done all her house work for more than a year past.

Her husband in a brief letter accompanying her testimony, declares that every word of her letter is true.



MRS. LULU DAYTON, Griffith, Indiana.

We rejoice that God has thus again gloriously justified His own Word, that He "healeth all our diseases."

He has no need for the filthy lymph of a Koch, made out of diseased animals and deadly mineral poisons, as a cure for this horrible destroyer Consumption, even if it did cure, which it does not.

Simple Faith in God has made this woman whole, who came to Him in the Name of Jesus, His Eternal Son, "a Name which is above every Name."

The Power of the Holy Spirit flowed through us, in accordance with our Lord's promise, and as we prayed and laid hands upon this sufferer, all her miseries passed away.

Divine Healing is a Present Day Reality, beyond all question.

Here is another Witness who tells of God's Grace, and sings of His Love, as the Healer of all her diseases.

May the Story bring blessing to multitudes in every land, and lead hopeless sufferers everywhere to find a Perfect Deliverance from Sin and Disease through Faith in Jesus Christ alone.

"GRIFFITH, IND., January 20, 1897.

"DEAR DR. AND MRS. DOWIE:

"I feel it a pleasure as well as my duty to add my Testimony to the many hundreds of others—of my perfect healing—of many diseases, through our Lord Jesus Christ.

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"Never realizing good health and, after to me an exhaustive trip to the Atlantic Coast, October, 1894, and on my return immediately resuming my office duties I overworked, and was stricken Nov. 3d with Hemorrhage of the Lungs.

"We first employed Dr. Pettibone, of Crown Point, Ind.

"He treated me, I think, for about two months, but failed to give me any relief. I even grew worse.

"Not only did the Hemorrhage continue, but other diseases set it. He did all he could for me.

"My husband January 1st, 1895, then employed Dr. Vincent, one of the old and most able physicians of Valparaiso, Ind.

"He pronounced my case a very serious one.

"However, I was not benefited by the change in physicians. I still continued to grow worse.

"I was then suffering with nervous prostration, hemorrhage of the lungs' water around the heart, tuberculosis, cancerous ulcers of the throat, congested liver, and what is known as Consumption of the Bowels. The appearance was that of the wasting away of the intestines.

"The sinking spells, though at first of short duration, now lasted for hours, and the Doctor thought I could not live through the month of March.

"He, however, still continued treating me until I think about the month of June.

"He then told my husband that he did not think there was any chance for me to recover, and that it was useless for him to continue his visfts any longer.

"He also told my friends at Valparaiso that it was only a matter of a short time with me.

"For the next two weeks I took but very little medicine, and strange to me I grew a little stronger. We were greatly encouraged, and felt we should not give up, but try some other good physician.

"A friend of ours recommended Dr. Hildebrand, of Chicago.

"After a thorough examination he pronounced it Consumption, complicated with the other diseases I have horetofore mentioned.

"In speaking about my throat (some of the soft tissues were eaten away) that what was gone could not be replaced. The ulcers were discharging all the time, and the roof of the mouth was yellow.

"After applying the medicine he prescribed for the throat; more ulcers opened up, and under his treatment I failed very rapidly.

"I then determined not to take any more medicine, and I realized my life was worth more without than with it.

"A friend of ours, Mr. Wood, claims agent on C. & G. T. R. R., told me about some wonderful man in Chicago that could heal all kinds of diseases without taking any medicine.

"I could scarcely credit it, but he kept constantly urging me to go, and said he thought there was yet a chance for me to recover.

"I consented, providing I could possibly get there.

"We sent in a request to you for prayers, and I gained a little strength so that in about a week's time (though given up by friends and pronounced hopeless by pysician) my husband, on August 18th, took me to Divine Healing Home No. 1, 6020 Edgerton avenue.

"I was so badly bloated (caused by water around the heart) that I was unable to wear any of my dresses; they were almost three inches too small around; had to wear loose gowns.

"After laying on hands and praying for me on Monday, the following day after my arrival, the water around the heart seemed to drop down and the bloat all left me.

"I wrote my folks (who live but a short distance out of the city) to bring me my dresses. They did so, and I had no trouble in wearing any of them.

"The second time you laid hands on and prayed with me I was healed of nervous prostration, water around the heart, hemorrhages of the lungs, kidney trouble, muscular rheumatism, piles; bowels perfectly natural.

"But the terrible throat difficulty remained.

"I asked you on the following Tuesday—about a week after I was there—at one of the Home Assemblies to put your fingers down my throat.

"You did so—in the name of Jesus—and those terrible diseases that for many months had been eating my very life away were all destroyed by the hand of the Great Physician through your agency, whom God hath blessed with the Gifts of Healing.

"I was at the Home just two weeks, and the Sabbath we started for home could not make connections on street cars, and my husband said I walked nearly two miles, and I did not feel the least fatigued.

"Two months after I came home I learned to do housework, and have done my own work ever since.

"It has been one year and four months since I was healed.

"With the exception of two colds I have been in perfect health, and can not praise God enough for all of the many blessings He has showered on me.

"The ulcers have all disappeared, and the soft parts that were eaten and separated by the disease have drawn together and healed.

"My voice has been very strong. I was just making arragements to take lessons in 'voice culture' when I contracted quite a severe cold.

"I went to Zion Home for a short time.

"You prayed with me, and I was healed.

"I am now in good health.

"I dearly love to visit Zion Home and listen to the wonderful instructions we receive from you and dear Mrs. Dowie about God's beautiful way of healing his 'sick children,' if they will only put their trust in Him alone.

"I truly hope that this Testimony may reach many suffering ones, and that they may be led to seek the Great Physician for their healing of Spirit, Soul and Body.

"I find the closer I keep at Jesus' feet the more bountiful are His gifts to me.

"Dear Dr. and Mrs. Dowie, I daily pray that you may be successful in your 'Onward Movement to Zion,' and that you both may be spared many, many years until this beautiful gospel is spread worldwide.

"Faithfully yours in Jesus,
"MRS. LULU DAYTON."

Mr. Dayton is Station Agent at Griffith, Indiana, of the Chicago & Grand Trunk Railway, and confirms his wife's testimony in the brief letter which follows:

"GRAND TRUNK RAILWAY SYSTEM."

"GRIFFITH, JAN. 22, 1897.

"REV. JOHN ALEX. DOWIE, Chicago, Ill.—*My Dear Sir:*

"Confirming the statement of my wife, Mrs. Dayton, I wish to say that every word of same is true, and too much cannot be said in thankfulness.

"Yours truly,
"WILLIAM H. DAYTON."

ZION'S INVITATION.

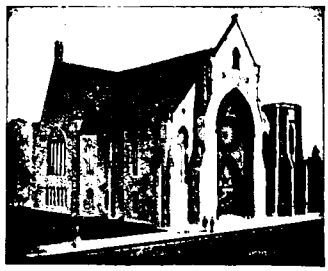


Zion, Chicago, Jany 20th 1894

All who desire to promote the Extension of the Kingdom of God in Chicago are heartily invited to attend the Opening Services of the New Zion Tabernacle announced on the other side of this card.

"We are His Witnesses of these Things; and so is also the Holy Ghost, whom God hath given to them that obey Him."

Yours Friends in Jesus
John Alex. Dowie
Jeanie Dowie.



New Zion Tabernacle, 1621-1633 Michigan Av.

THIS SPLENDID AUDITORIUM

(Seated for over 3000 persons)

WILL BE OPENED ON

Lord's Day, February 21st, 1897.

WHEN THE

REV. JOHN ALEX. DOWIE

WILL DELIVER

THREE SERMONS.

At 10:30 A. M. 2:30 and 7:30 P. M.

Zion's Choir of 150 Voices leads the singing

GRAND REUNION

OF ALL FRIENDS OF ZION

on Washington's Birthday, Feb. 22, at 2:30.

Reception at Zion Home at 7:30.

"CHRIST IS ALL AND IN ALL."

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

Report of Meetings held in Zion Tabernacle No. 2, on Lord's Day Jan. 17 & 24, 1897.

Morning Sermon: "WHAT SHALL I DO?"

The difference between True and False Sanctification is Clearly Shown. God Never Does for us What He Commands us to do for Ourselves.

Afternoon Sermon: "REPENTANCE!"

"REPENT YE!" is still "The Beginning of the Gospel of Jesus Christ, The Son of God."

REPORTED BY S & E. W. AND A. D. JR.

MORNING SERVICE, JANUARY 17, 1897.

"WHAT SHALL I DO?"

The service was opened by singing:

"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."

SCRIPTURE LESSON.

The Scripture Lesson was then read by Dr. Dowie from the twelfth chapter of the Gospel according to St. Luke.

"In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another,

HE BEGAN TO SAY UNTO HIS DISCIPLES FIRST OF ALL,"

You see the Lord again and again left the great multitude of sinful, sick and weary men and women who were not His disciples and began, even in public, to address His disciples.

It seems to me as if it is very probable that the disciples of the Lord gathered around Him and formed the inner circle in these great open air assemblies, or at least they were on one side or the other, if not all around, and that He was in the habit of addressing Himself first of all to His own disciples, and then to the multitudes beyond them who were listeners to the words that He was saying first of all to His disciples.

The object of our Lord in thus addressing His disciples specifically is very evident. It was essential that He should teach them first, and it is always essential that the Church of God shall be first taught.

Our Lord Jesus Christ, in the great sermon on the mount spoke all the nine beatitudes to His disciples, and then He went on teaching the multitudes.

"And it came to pass, when Jesus had ended these sayings the people were astonished at His doctrine; for He taught them as having authority and not as the scribes."

Friends, our Lord has to continue the same work to-day. He must speak to His people, first of all, if the multitudes are to be reached.

He knew that He Himself was going to pass away in the flesh, and that the future work of the Church must be wrought out by those whom He taught, and so it is in every age. I know that I shall pass on my way; and, unless there is a great body of believers who are taught and fitted to carry forward this work in Zion, it would pass away, to a great extent, with my departure from this life.

The necessity for such teaching is even greater than that of direct evangelization.

WHEN PERSONS ARE WON TO GOD, IT IS JUST AS WHEN BABIES ARE BORN.

That is only the beginning of it. The baby has to be carefully nurtured, carefully tended. It is utterly helpless, and as new babes desire the sincere milk, so do true Christians desire the word of God at all times, and when anybody does not desire the word of God, when babies of one, two or three years say, "I know all about it, nothing can be added to my knowledge," then you have got poor, miserable little impudent dwarfs to deal with who never grow. Never! They never grow! They are stunted and miserable in their Spirit and Soul, and sometimes their body. In their ignorance, they strut about with the air of giants when they are most ludicrous spiritual pigmies.

There is no time, beloved friends, when we should cease to be disciples.

The word disciple in the original [μαθητής] means simply learner; those who studied at the feet of the Teacher, or, as he was formerly called, Master, learned from His lips, and there is no time when we should imagine that we can cease to learn.

When any one has become so perfectly proficient in his business that he can not learn any more, it is about time to discharge that workman, because he will be unprogressive, and he will be an obstacle in the way of the extension of the business.

So in the Church of God, when any disciple imagines that there has come a time when he ceases to be a disciple, then it is a great curse to the church.

I have been a disciple all my life. I am a learner still; and, if in any degree I am a teacher, it is because I am myself a disciple, for no master, or teacher, can afford to do without continuous study at the feet of the still greater Master.

If he does not take this place, he will be of no effect whatever as a great teacher, for a teacher must always be a constant learner. Let us understand that, and whenever you see any one or hear any one who says, "Now I have got all that Dr. Dowie can tell me; I know it all," then be sure of this, that they will make a shipwreck of faith and of a good conscience very soon, for the things I am telling you I do not know perfectly myself.

There are heights and depths, and lengths, and breadths in the teaching that I am giving you that I myself am only beginning to see. I can understand and see daily that many of the simple things which I thought I had entirely compassed have still enfolded within them deeper truths and more glorious applications than anything I had ever dreamed of, and when anybody says that they have come even to the end of my teaching, I know that they do not know anything at all about it, for I have not got to the end of it myself.

Since the teaching that I am giving you is the Teaching of the Word of God, it is quite impossible for me, or for any finite mind, to exhaust that teaching.

THE TEACHING OF ANYTHING IN CONNECTION WITH THE WORD OF GOD, ALWAYS REMINDS ME OF THE OCEAN.

It has shallows in which the little children can wade and play, and it has depths that have never been fathomed; and while I am glad to see children playing on the margin of the great sea, I cannot help smiling when I see some little children trying to empty out the sea with their little buckets. I cannot help smiling when I hear the little ones say they "know all about the sea" who are playing upon its margin. I know that the day will come when they will be filled with surprise, when they understand what multitudes of things are hidden in these ocean depths of which they had never dreamed.

And so it is with all Divine truths.

I am thankful that there are shoals in which we children

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can wade, but I know in connection with all Divine teaching there are great depths that have never yet been fathomed; so when we read these simple and beautiful words of Jesus, do not imagine that you have come to the end of them. When you have understood just their first obvious meaning, there are deeper depths to that, and more profound mysteries of love than anything that you have ever imagined.

I find daily that Christ's words have a beautiful adaptation to the humblest capacity, and have within them depths of infinite glory that the profoundest mind, with the fullest exercise of all the capacity for research which it may possess, never began to fathom.

The great thing in fact in being a disciple, is to be humble, and to be constantly humble, for it is only the humble that ever learn anything. The proud never learn. May God give us then, as we read these words, to realize that we are at His feet as learners.

THE SIN AGAINST THE HOLY GHOST.

"He began to say unto His disciples first of all, Beware of the leaven of the Pharisees, which is hypocrisy.

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

"Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

There is no darkness that can hide from God, and there is no whispering in secret that God has not heard.

"And I say unto you my friends, be not afraid of them that kill the body, and after that have no more that they can do.

"But I will forewarn you whom ye shall fear: Fear Him, which after He has killed hath power to cast into hell, yea, I say unto you, fear Him."

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

"But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

"Also I say unto you, Whosoever shall confess Me before men, him shall the Son of man also confess before the angels of God:

"But he that denieth Me before men shall be denied before the angels of God.

"And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven."

THE SIN AGAINST THE HOLY GHOST.

That must be read in connection with Mark 3 in which you have the fuller statement there as to what this means.

The sin against the Holy Ghost is set forth in Mark 3. Mark has it a little fuller than Luke, and you can better understand that particular passage by reading the account in Mark. It says there in the 28th verse:

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

"*Because they said, He hath an unclean spirit.*"

And that is the sin against the Holy Ghost.

If you say that the Lord Jesus Christ did not have the Holy Ghost in him, and go further and say that He had a devil in Him, then you blaspheme against the Holy Ghost.

And I will tell you another thing, you come perilously near that when you say of a man of God who is doing work in God's name, in Christ's name, and in God's power, that he has got the devil in him.

You come dangerously near blaspheming the Holy Ghost.

That is a sin that is being very widely committed just now.

There are many men wicked enough to say, "Well, we can not deny these miracles. People are healed, but Dr. Dowie is full of the devil."

If that were so, then it would be the devil that is doing these works in the name of the Lord Jesus Christ. It would be the devil that would be saving evil men from whiskey, tobacco and rum; it would be the devil that would be healing multitudes in the name of Jesus.

That is, of course, impossible, therefore, it is God, and these other men are liars and blasphemers. They blaspheme the Holy Ghost in a measure, and I think in a very large measure. It is a very serious matter.

"And when they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what ye shall say:

"For the Holy Ghost shall teach you in the same hour what ye ought to say."

"And one of the company said unto Him, Master, speak to my brother, that he divide the inheritance with me.

"And He said unto him, Man who made me a judge or a divider over you?

He did not go into these petty little land questions of the day, and He held up this greedy man before them.

"And he said unto them, Take heed and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth.

"And He spake a parable unto them, saying. The ground of a certain rich man brought forth plentifully:

"And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

"And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods,

"And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

"But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall these things be, which thou hast provided?

"So is he that layeth up treasure for himself, and is not rich toward God."

Friends, let us get rich toward God.

Let us pray.

[Dr. Dowie offered prayer presenting the many requests of the sick and dying to the Lord for healing and blessing. Following this the collections were received while the choir sang the hymn: "Jesus I Come:"]

Dr. Dowie then continued:

WHAT SHALL I DO?

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, oh Jehovah, my Strength and my Redeemer, and profitable to all in every land to whom these words shall come.

I will just take a few minutes for a discourse upon the 17th verse of the 12th chapter of St. Luke:

"And he thought within himself, saying, What shall I do?"

Just these four words: "*What shall I do?*"

Friends, whether you are saint or sinner, when you awake in the morning from your sleep, the first thought is,

"WHAT SHALL I DO?"

and even if you are going to lie still in bed, you have got to decide that question. If you are going to be lazy enough to lie there, you will ask yourself: "What shall I do?" Shall I sleep, or try to?

Shall I work? And if so, "What shall I do?" Shall I go here? Shall I go there? "What shall I do?" That interrogation is a natural one at every point; "What shall I do?"

This man was a rich fool.

I do not know anything that fools excel any more in than in making money.

It takes a very big fool to make a great deal of money.

It takes a very big fool to keep money.

It takes a very big fool to spend it often times.

There is no credit due for the most part to men for making money, and no honor, for to a large extent the making of large sums of money is a dishonorable occupation and the more dishonorable a man is, the more easily he can make it under some circumstances.

THE TRAFFICS IN WHICH MONEY IS VERY LARGELY MADE ARE MANY OF THEM INFERNAL.

That is all that can be said about them.

The man that makes money by transferring food, into

LIQUID FIRE AND DISTILLED DAMNATION

in the form of whiskey, brandy, rum, wine, beer, or any other alcoholic devil, he is an unmitigated curse to humanity! (Amen.)

He is worse than a thief and a murderer!

He manufactures barrels of whiskey which contain hundreds of murders; thousands of oaths; scores of adulteries, crimes that impoverish children, deprive them of food and education and clothing, that break up the family and populate hell.

The man that sells these accursed liquors is a child of the devil, and citizen of hell, a first-class follower of Beelzebub.

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No Christian can touch that infernal traffic.

No Christian can kneel and pray in the morning: "Help me to manufacture the beer that makes men mad, the whiskey that robs them of their reason and their health and their life."

The highwayman puts his pistol in your face and says, "Your money or your life," but the saloon-keeper holds up his whiskey bottle, and he says, "Give me your money and your life," and he gets both.

HE GETS THE MONEY AND HE GETS THE LIFE.

There is nothing meaner than the making of money by the sale of that beverage of hell, alcoholic liquor in any form; whether it is by retail or by wholesale.

And the man that drinks it is a partaker with the man that makes it; for, if there were no drinkers, there would be no drink makers, just as if there were no receivers, there would be no thieves, and you must not think you can escape in the day of judgment who drink that infernal liquor.

"Whosoever loveth and maketh a lie" will go to hell. The Bible says it.

ALCOHOL IS A LIQUID LIE.

It promises happiness, and gives sorrow!

It promises health, and it gives foulest disease!

It promises heaven, and it gives hell!

And every one that loves and makes liquor will go to hell, except they repent, for no drunkard can inherit the kingdom of heaven; and no drunkard maker can go there.

And the man that helps his fellow man to make the liquor, and by his use of it, even in moderation so-called, encourages that infernal traffic, is

PARTAKER WITH A THIEF AND MURDERER, AND THE DEVIL.

Men that make money in the traffics, that are evil, and there are many of them, make it easily by refusing to obey God, and by obeying the devil.

With cool, clear intellects the men who do not drink any liquor, but make it, or who do not make it or drink it, but make use of those who do, let their property to them, lease it, sell it, knowing that it is going to be used for such purposes, they are just as bad as the men on that property who sell it.

The man, or the woman, that owns a property that is occupied by immoral people is just as much a whoremonger or a harlot, as the people that use that property for the basest of purposes, and in the day of judgment he or she will go to hell, and to a deeper portion of perdition first.

Such a man or woman may sit in the church to-day and hold a pew, but when God makes inquisition for blood, He will make inquisition for the blood that has been shed in these homes of vice, for the lives that have been lost to put money into the pockets of these church-going children of the devil.

[At this point in the service a severe storm arose, the high wind bursting forth in all its fury, and the rain drops pelting against the window panes, when Dr. Dowie prayed as follows:

Father in heaven, in this great tornado that is bursting upon this city: give us deliverance for Christ's sake.

The prayer was answered.]

There is evidently "The Prince of the power of the air." He is always kicking up a dust of some kind.

Now one might go on illustrating this, but I have not the time.

I am going to to take up these matters in pretty close detail some of these days.

I have many things to say about them.

I am not going to spare any sin in my own heart, in my own home, in my own church, my own people, or in the city.

I BELIEVE IT IS ONLY POSSIBLE TO EXTEND THE KINGDOM OF GOD BY DESTROYING THE WORKS OF THE DEVIL.

I have come to that conclusion; that the only way to put down a rebellion is to attack the forts of the enemy, and destroy them, and lead them captive, and put them at the feet of Jesus, and I propose to march upon the works of the enemy.

I am proposing to have as big a fight as I can get, and I guess it is waiting for me; but, if there is to be a fight on this particular line, which there must be, let us understand that it centers around this work of our Lord Jesus Christ.

It is only the Church of God which can destroy the works of the devil; and the Temperance Societies, whether they are the watery imitations of Free Masonry called Rechabitum or Good Templars, or the political parties, called Prohibition or National, can never do the work of destroying the liquor traffic.

SATAN WILL NEVER CAST OUT SATAN;

and there will be no permanent gain to the cause of God by a temporary alliance of God's people with the Apostate Church of Rome, the Secret Society Fiend who is the destroyer of the home, or with the designing politician who wants a debased currency, or a condition of practical anarchy, and who makes the Christian abstainer his pack horse to obtain his bad end.

LET US BE THEOCRATS,

first, last and all the time; voting for the best man, no matter what his party name, until we can vote successfully for the Theocracy—the Rule of God alone.

Zion will get there one day.

But, let us return to the Parable of the Rich Fool.

"THOU FOOL"

was the epitaph He wrote upon the tomb of the man with His own finger; who being rich never thought of using his riches for his God, or for a poor sin-stricken and disease-smitten humanity, but only thought of pulling down barns and building greater, of spending everything upon himself, living for himself, not thinking of the poor.

"I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods,"

And then all his conception of life was his belly!

"And I will say to my soul," [to my life] "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

That man's life consisted simply in the things he possessed, and the use he could make of them in connection with his belly.

His God was his belly.

"Then I suppose he was a very wicked man?"

He was probably the ancient equivalent for the modern church member, deacon, and elder. There is nothing said abont this man being a wicked man according to the manner of men.

The Apostle Paul said:

"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ:

"Whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things."

These are the kind of church members who are the enemies of the cross of Christ.

THE MOST POWERFUL ENEMIES OF THE CROSS OF CHRIST ARE TO BE FOUND MOST LARGELY WITHIN THE CHURCH;

and that is their description, and this was probably the story of one of this class.

He looked out upon his fields, and he thought of no one but himself.

If you or I, or any one else is simply viewing life from a mere selfish standpoint: "What shall I do?" that I may tear down my barns and build greater, that I may get for myself, then I will tell you the withering curse of God will come upon you.

GET, SAVE, GIVE.

Now that does not mean that there is not a place for saving. It does not mean that there is not a place for getting, but it does mean that there is a glorious place for giving, and it means this that in order to get you must give; in order to give you must get.

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SPURIOUS SANCTIFICATION.

There is a man writes me here this morning [taking up a letter] wanting advice. It is quite amusing. He thinks himself a sanctified,—he is a sanctified,—fool. (Laughter.) He says he needs some counsel, and he is very kind in his appreciation of myself.

He says he does not know of any one who has as clear an experience in the line of faith as I have, and he thinks that by writing a letter, which was handed to me, he may be able to know the solution of a question that very much troubles him.

"What part has faith to do with our every day lives?"

Well now just imagine a man who thinks he is sanctified asking that, just as if the Faith of God had not to do with every part of our daily life.

"What part has faith to do with our every day lives? Are we to trust our affairs to God, believing that He is able, and that it is His will that we do this, or are we when in need to ask God for specific blessing.

"I have been led to this place by experience; for instance, I sought and obtained God's promise of a second blessing of sanctification."

Now this man is talking folly.

Sanctification is the making holy of the Spirit, and of the Soul, and of the Body.

This man is not sanctified, because he is a fool in what he writes. You can see it as he goes on. He is ignorant of the very first thing.

A sanctified man would certainly be clear about trusting God in his "affairs."

Faith touches everything in the Christian's life.

He says:

"When the experience of this sanctifying power came, I could feel different about the affairs of life. I could see myself in God's hands, and it little mattered to me what became of me so long as God was glorified."

Now look you here. That is a stupid business.

"It little mattered what became of me, so long as God was glorified."

Why, God can only be glorified in our becoming good and pure and holy, and a very great deal does matter what becomes of us!

"And what God's will was concerning the matter. I came to the conclusion that *if it was God's will, that I should have faith for deliverance from debt*, but whenever I made this a subject of prayer, I invariably lost my sanctified experience."

May the great God help him to lose that forever! (Laughter.)

That is something he wants to lose always!

That a man shall lose all his experience when he asks God to deliver him from debt! It cannot be an experience worth much if he loses it when he asks God to deliver him from debt, which is a very proper thing, presuming he also goes about it in the right way, and sees he does plenty of work, and does not fool around

TALKING ABOUT SANCTIFICATION WHEN HE OUGHT TO BE HAMMERING BOARDS

or digging a trench, or something of that kind.

"I have surrendered myself and my all to God."

He does not seem to have anything to surrender, as far as money is concerned, and there is not much about him that is worth having.

"There is nothing between me and God, so far as I know."

Yes, there is a good deal between him and God. There is this fact. He can not pray about his debts without losing his experience, which proves that his experience is a bad one.

"And yet I am unable to exercise the faith, someway. What teaching have you on the subject, or can you find out anything?

"Are we to trust God to manage our affairs as He sees fit?"

This man is one of the type of men who imagine that the experience, of what he was pleased to call the second blessing of sanctification, is something that is to take them right away out of all concern for their daily life, and those that depend upon them. There are some for whom I have sent an order of spiritual arrest last week. I have not had a report yet.

[Here Dr. Dowie turned and looked at Mr. Dresser.]

Mr. Dresser:—"It is all right."

Dr. Dowie:—It came out all right. I sent out an officer of this church in the name of the Lord. A number of our people have been going into downright folly in Hammond. They have been flinging up their arms, and have been shouting for the Holy Ghost. They have been howling.

"Oh! Oh! Oh! (Laughter.) Send the power! Send the power!"

I sent out a stick (laughter) to make that fellow get up and go to work for his wife and family, whom we had to look after and find bread for, while he was down there howling for the power! (Laughter.)

Now I have not a grain of sympathy with these people that are rolling around on the floor howling for power!

They should ask God for purity of heart, and go earnestly about their daily business working with their hands, and caring for their families.

"Not slothful in business, fervent in spirit, serving the Lord."

[A brother rose in the audience.]

The brother said, "I just want to say that the man upon whose letter you have just commented used to be an enemy to you. I handed him a tract and paper of yours, and he seemed to change his mind altogether, and he wrote me this letter. He got all mixed up about sanctification. I talked with him when I was down there. He was a doctor at that time, but it seems that he has given it up now."

Dr. Dowie:—I am very glad to know that fact; if he can stand good sound sense he will get good from my remarks on his letter. We will not give his name, and what the Holy Ghost has given us to say will, I hope, be helpful to some others.

This man must know that it is the will of God that he shall not be under bondage to anybody. Therefore it is a proper thing that he shall work to get out of debt, and that he shall get honestly all he can for his work, and that he shall give all that he can.

HE IS GOING TO SHOW HIS SANCTIFICATION BY GETTING A RICHER EXPERIENCE WHEN HE PRAYS GOD FOR DELIVERANCE FROM EVERY DISABILITY THAT WOULD KEEP HIM FROM BEING A POWERFUL MAN OF GOD.

I find that there are many persons that imagine that a Christian life and close walk with God mean that they shall get out of the world altogether. That they should separate themselves from their fellowmen in such a fashion that the best thing to do would be, if they could get their idea fulfilled, to go to some wilderness, where they could live upon rye bread and water, or something else, and where they could spend all their time in holding up their hands and howling to God for power, or something of that kind.

Friends, there is no sense in it.

GOD PUT YOU AND HE PUT ME INTO THIS WORLD THAT WE IN THE MIDST OF IT MIGHT LIVE, MIGHT SHINE AS LIGHTS IN DARK PLACES. (AMEN.)

Why, beloved friends, is light not needed in the dark places? If we build our Zion, as we hope to, and take our people into closer association with each other, that they may live better and purer lives, is it to take them out of the world? God forbid!

It is that we may be able to send them into Chicago, and into St. Louis, and into New York, and into Indianapolis, and into Detroit, and into every large city, and into the towns and villages, if the Lord will grant us that grace, that they may be able to live the life of God everywhere.

IT IS NOT MEET THAT FOR A SINGLE MOMENT, WE SHALL LIE DOWN AND LOAF AROUND, AND ASK GOD ALMIGHTY TO DO FOR US THAT WHICH HE COMMANDS US TO DO FOR OURSELVES.

We are to labor, working with our hands, or with our brains, indeed with both, in the various occupations which God has given us. We are not to spend all our time in laboring for daily bread, thank God! Eight hours, as a rule, not, of course, without exceptions, I think, will do very well, to get us bread, and to do enough of the actual labor in the fac-

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tory and the workshop, and then when we have ceased to labor for our families and ourselves, will there not be a very joyful time to labor for God? Truly out of the twenty-four hours we can give to God one tithe of that. We can give Him two and one-half hours for His service. Just think of what it will be for all in Zion to give two and one-half hours to God out of every twenty-four; what a tremendous amount of power that represents!

Some of them may want to take two and one-half hours in the garden, raising potatoes for the Lord, and sell the potatoes and find money for God's work. Some may find two and one-half hours' work in the flower garden, raising flowers for God, which sell well, and thus get money for God.

Some of them may want to spend two and one-half hours in certain work that will do something to extend God's kingdom, in which they are capable workmen.

Some may find two and one-half hours to put together, so as to spend a whole week now and then in God's service, going away, appointed in the proper rotation, to work for God in this or some other city, to spend a whole week in going from house to house telling of the Everlasting Gospel, and helping the needy, the widow and the fatherless, and then go back to their homes.

My idea in connection with this life is, that we shall not be fools, and that we shall do all that we can to get, and do all we can to save, and do all we can to give to our fellowmen that which will help them in every possible way in money and in talent, and in training, and in health, and in the special ministration of the word of God so that we may win them to Christ from paths of sin and shame, and win them to Him who know Him not as the Healer, or as the Cleanser of His people.

But as for this unreal so-called sanctification, which means the separation of a man from daily duty, taking him away from wife and family, and from the duties that God has given him, I do not take any stock in it at all.

I think there might be a time when a man might be called upon by God, even to leave wife and family under particular circumstances, but even then they should be left in such a way that they are properly cared for, and properly provided for. As a rule, it is best to take his wife and family with him. But let him not take somebody else's wife: for that is abomination. If he cannot do that,

HE IS NOT CALLED TO THE WORK OF GOD, UNTIL THAT FIRST WORK IS DONE.

I stand with the Apostle Paul in saying these words:

"But if any man provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

Now that is the word of God. Christianity in Zion must begin at home, in one's own heart and life, in one's own family life. It must not end at home, but by the grace of God it must begin at home and stay there. God forbid that it should end there.

[A man rose in the audience,]

The gentleman said,

"Doctor, that man who is howling for the Holy Ghost's power, as he says, at Hammond, I gave $36.00 and he promised to pay me in a month, and it is over a year now, and he does not send me a cent. Then he came out to me and told me he was hard up, and I gave him $15.00 to keep his family and I have never seen a cent yet."

Dr. Dowie:—I want you to take heed and watch these men that have got in amongst us who act in this kind of fashion. They will have to repent and cease from stealing: for it is stealing to have done what this man has done.

The brother again:—"Yes, he told us that he would pay it back in a month."

Dr. Dowie:—It is stealing: for the man to whom you have reference, is the man to whom I sent Brother Dresser. He is a good workman, and a good carpenter, and we have been offering him work in Zion, and I have plenty of work for him to do, and told him that he could come and do it, and he ought to be doing it, earning money to pay back our brother and to take care of his family. But he is one of these men that are running away with these notions of sanctification and power, as being something separate from the common sense of doing daily duty.

I should not take any stock in my brother Dresser's sanctification, if he told me he had been having a glorious time with the Lord, and letting the printing press go to smash. (Laughter.) I should not take any stock in that sanctification at all. I should say it was a very bad brand, and t could not be from God. I believe in my brother's sanctification, because he has taken good care of what is entrusted .o him in Zion Printing House, of which he is manager, and does his daily duty lovingly and willingly, and serves God n the little things.

Jesus said:

"He that is faithful in that which is least is faithful also in much

He Himself did the little things as a boy, as a man. He went about working all the way along until he was thirty years of age, doing the little things in the little home, in the little village, in the little country district, doing little things in a little place like Nazareth; all His manly life doing little things.

But, oh friends, it was the faithfulness with which He had done little things and great things that enabled Him to say when He stood faithful at the end of His life and was going to fight His last great fight for humanity:

"The prince of this world cometh and hath nothing in Me." (Amen)

I have often thought of that word. Oh, if we can only be like Him. Stand right up and say:

"THE PRINCE OF THIS WORLD COMETH, AND HATH NOTHING IN ME."

I have fought a good fight. I am running my course for God. I am keeping the faith. I have done the best I could. There is no man living can say otherwise. If I can say that when I get to the end, it will be well. But oh, if we have got to the end like this man, selfish and greedy, sitting down only to think how he can live out the rest of his life in gluttony and greed, a voice from the very heavens will ring out,

"Thou fool! This night thy soul shall be required of thee,"

Do you see him? He is smoking his pipe in the fading evening light, the voice has spoken, and ere the last gleam of light has faded out of the sky, he has fallen. He is dead. They carry him out. In hell he lifts up his eyes in the torments of the damned and the selfish, because he left Lazarus at the door to get crumbs. Dogs more merciful than their masters lick the sores of the sick. Rich fools go to hell for their selfishness and their greed.

Friends, there is no enemy that we need to be more aware of to-day than covetousness and selfishness. Let us have treasures in heaven, even if we have none on earth. Let us do our daily duty.

"WHAT SHALL I DO?"

"Lord, I will follow Thee whithersoever Thou goest."

Every one that desires this stand. Follow Jesus.

[Apparently all rose.]

Father in heaven, hear us. The whole of this congregation have signified their desire to follow Jesus. We bless Thee for it. Now all join in prayer.

PRAYER.

My God and Father.

Help me to do my daily duty in love, in wisdom.

Help me to be honest in the sight of all men, to do those things that are right without fear.

Forgive me for my past sins.

Give me power to overcome, and to owe no man anything, and to love one another, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause after Dr. Dowie.*]

After the singing of the closing hymn, the audience was dismissed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, 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. The grace of our Lord Jesus, the love of God, and the fellowship of the Holy Spirit, abide in you, keep you and bless the word spoken here to-day to earth's remotest bounds for Jesus' sake. Amen.

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AFTERNOON SERVICE, JAN. 24, 1897.

REPENTANCE!

"Jesus, I Come," was the opening hymn of the afternoon service.

The scripture lesson was a part of the first chapter of the gospel according to St. Mark.

Dr. Dowie said that in Christ's teaching, the Church was very seldom mentioned, but all His gospel was the Kingdom of God and of Heaven; His parables are parables of the Kingdom; His prophecies are prophecies concerning the Kingdom, and when He was crucified

"Pilate wrote a title, and put it on the cross. And the writing was

JESUS OF NAZARETH THE KING OF THE JEWS."

We go further and say that Christ is King and has a right to rule in every heart, in every home, in every workshop, in every banking institution, in every manufactory, in every city, in every State legislature, in the Congress of the Nation.

The Rule of God does not permit, and never did, the submitting of matters to a public vote

"Crown Him," was then sung.

THANKSGIVING.

Dr. Dowie held up an expensive badge, received from a lady who has been prominent in connection with the Order of the Eastern Star, and referred to three or four more emblems of Secret Societies which had been given up by their former owners, expressing thankfulness for their having come from darkness into light. He said:

Secret Societies are absolutely inconsistent with the glorious Gospel of Him who said,

"In secret have I said nothing."

One day in the New Tabernacle, if the Lord will, I shall gather together a large number of you that have come out of Secret Societies, and we will have a testimony meeting against them. (Amen.)

Dr. Dowie spoke of the progress of the work on the Tabernacle, of healings received, and of testimonies given.

Prayer was offered by Dr. Speicher, followed by Dr. Dowie, who then delivered the afternoon discourse.

REPENTANCE.

INVOCATION.

Father, let the words of our mouth and the meditation of our heart be acceptable in Thy sight, and profitable unto this people, and to all in every land to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer. Amen.

My words this afternoon will be taken from the first chapter of Mark, and the 14th and 15th verses.

"Now, after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God,

"And saying, the time is fulfilled, and the Kingdom of God is at hand: repent ye, and believe the gospel."

I am told that in this city of Chicago last week a congregation met together in the Auditorium, representing all the denominations and churches, except Zion, to which there was no invitation sent.

It was no marvel that, all churches except Zion being drummed up, the Auditorium was filled. We have filled it ourselves for six months every Sunday afternoon and paid a hundred dollars an hour for the privilege of preaching in it.

Although no invitation was sent to me I took an interest in that meeting. I wanted, and prayed, when I saw the announcement, that blessing should come, if blessing could come.

I saw and knew that there were some men announced to speak that God could not bless; of that I was certain. [Addressing Dr. Speicher] The meeting was, as I understand, Doctor, for the purpose of creating a widespread interest in Christian Missions?

Dr. Speicher:—"To hold up the interest that had been organized in the years that have gone, which is now flagging. The Missionaries are starving in the foreign fields, and there is no money to pay them."

Dr. Dowie:—Bad business that. (Laughter.) Somebody to blame there.

I will not criticise just now—I will at the right time—the whole Missionary enterprise as it now stands. I have a right to when the time comes.

A QUESTION.

I asked of those that were present something of the speeches that were made. I had no time to read the papers. One of my questions was this: "Did you hear the word 'Repentance' from the beginning to end of that great meeting? Was there one minister who spoke of the Gospel of the Kingdom of God as beginning with Repentance? Was there one minister there that said that Jesus came to call sinners to Repentance? Was there one minister there that said Jesus was exalted, a Prince and a Savior, to give Repentance to Israel, and the Remission of sin? Was there one minister there who ever used the word 'Repentance?"

THE ANSWER.

I asked that of several persons, and they told me that, so far as they could remember, the word Repentance was never uttered.

All here that were present at that meeting hold up your hands. [Several held up their hands.]

Did any of you hear the words Repentance?

"No, sir."

A voice:—"On Friday the speaking was very largely on Repentance."

Dr. Dowie:—I am talking about this meeting in the Auditorium. What meeting was this on Friday?

A voice:—"A meeting held by the Y. M. C. A."

A WORD FOR THE Y. M. C. A.

Dr. Dowie:—I hope the Y. M. C. A. will repent.

Mr. Marsh:—"Not only repent, but preach the Gospel."

Dr. Dowie:—I hope they will repent. They have been shutting all the women of Chicago out of their Noon-day Prayer meetings for years. If a woman dared to go up into that Noon-day meeting she was shut out, because she was a woman.

A voice:—"They have repented of that."

Dr. Dowie:—I am glad they have. Mighty mean fellows they were.

They were shutting out their own mothers, and their own sisters, and their own wives. And I am not sure that they have repented about that yet.

A voice:—"They admit women to their Noon-day Special Meetings."

Dr. Dowie:—That is special meetings, and have they repented of shutting women out in their other meetings? No, they have not. Oh, you sinner, you need not back them up! (Laughter.)

They have got to repent of other things too. They have got to repent of all the lies they have told over the counter, and in the secretary's office about Dr. Dowie and Zion.

While we have been fighting the battles of God in this city the Y. M. C. A. have been fighting Zion. They would not allow the LEAVES OF HEALING to lie upon their reading table, although a brother paid for them, and sent them there.

The brother who comes from Hartford, Conn., and who paid for the paper there, is sitting in front of me—Mr. Ellsworth—and he will tell you they were shut out of the Y. M. C. A. in that city also.

Mr. Ellsworth:—"Yes, sir; positively refused."

Dr. Dowie:—The Young Men's Christian Association is the enemy of Zion, for their Boards are controlled by doctors and by drugs, and, sometimes, by devils.

Mr. Dresser:—"The enemy of God."

Dr. Dowie:—They have got to repent!

Mr. Marsh:—"Amen."

Dr. Dowie:—They have got to learn what the Word of God says: "He taketh not pleasure in the legs of a man." (Laughter.) Perhaps you never saw that text. (Laughter.)

They have run to seed. They have run to calves. The

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gymnasium for the development of calves (laughter) has been a great deal more the object and the care of these young snobs than anything else.

God Almighty has been saving in Zion thousands and tens of thousands, and healing them (Amen), and these conceited young ignoramuses have been fighting Zion.

If the Lord God can make use of these calves, hallelujah! (Laughter.)

I know He can make use of a great many things. But the calves must be humble, and grow, and know what they are talking about.

One day when somebody said, "Dr. Dowie is an ass," I said, "May the good Lord do what He did with that ass in Jerusalem—get upon my back, and ride me through Chicago." (Laughter and applause.)

And if He did, I should place my lance under my arm, and run full tilt for the Association for the Development of Calves.

They want much of the grace of Repentance, for their association is far from being truly Christian—it is the quintessence of narrow denominationalism and far from spiritual.

THE BEGINNING OF THE GOSPEL.

I asked this question: Was there any repentance preached by these leaders of the denominations all that night. If you can find the word Repentance once in their speeches, send me the extract.

Now, I have said this for a meaning—for this purpose, of saying to you that no lie that damned more people to hell was ever uttered than the statement that the way to be saved is by only believing on the Lord Jesus Christ.

A voice:—"That is true."

That is not the gospel!

Open your Bibles. Read again what I read in Mark 1:

"The beginning of the Gospel of Jesus Christ, the Son of God;

"As it is written in the prophets, Behold, I send My messenger before thy face, which shall prepare thy way before thee.

"The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.

"John did baptize in the wilderness, and preach——" what?

Audience:—"Repentance."

Dr. Dowie:—"The baptism of Repentance." Do not forget to get baptized, you who have been sprinkled on the nose. (Laughter.)

Dr. Dowie:—For what?

Audience:—"'For the remission of sins.'"

Dr. Dowie:—Is that the beginning of the gospel?

Audience:—"Yes, sir."

"And there went out unto Him all the land of Judea, and they of Jerusalem, and were all baptized of him in the river of Jordan" concealing their sins?

Audience:—"'Confessing their sins.'"

Dr. Dowie:—"Confessing their sins." Is that the beginning of the gospel?

Audience:—"Yes, sir."

Dr. Dowie:—Is the gospel the same old gospel?

Audience:—"Yes, sir."

Dr. Dowie:—Is there a word there about faith?

Audience:—"No, sir."

Dr. Dowie:—What is it?

Audience:—"Repent."

Dr. Dowie:—Repent! *Repent!* REPENT! "and be baptized every one of you." That is the beginning of the gospel.

"Oh," says somebody, "that is what John the Baptist preached, but when Jesus Christ came He preached faith, and John the Baptist preached repentance."

That is a lie! And it is a most dangerous lie.

I will not varnish it over. I will call it what it is. It is a lie of the devil's to say that.

Go down to the 14th and 15th verses which I took for my text. Read again.

"Now after that John was put in prison, Jesus came into Galilee, preaching"—what?

Audience:—"'The gospel of the kingdom of God'"

Dr. Dowie:—Now, did He know how to preach?

Audience:—"Yes."

Dr. Dowie:—Surely Christ knew how to preach the Gospel, did He not?

Audience:—"Yes."

"Preaching the gospel of the kingdom of God, and saying"—what?

Audience:—"'The time is fulfilled.'"

Dr. Dowie:—"And the kingdom of—"

Audience:—"'God is at hand.'"

Dr. Dowie:—"Repent—"

Audience:—"'Repent ye.'"

Dr. Dowie:—Believe was it?

Audience:—"Repent."

Dr. Dowie:—"Repent ye, and—"

Audience:—"'Believe the gospel.'"

Dr. Dowie:—What was it He preached first?

Audience:—"Repentance."

Dr. Dowie:—Did He know how to preach?

Audience:—"Yes, sir."

Dr. Dowie:—If anybody else preaches Faith first, do they know how to preach?

Audience:—"No."

Dr. Dowie:—No! And I charge well-nigh the whole Evangelical Church of this land with not knowing how to preach the Gospel: for speaking generally they always cry, "Only believe," when the first command of God is, "Repent!"

THERE IS NOTHING DAMNS A MAN MORE THAN TELLING HIM THAT HE HAS ONLY GOT TO BELIEVE?

"Oh, well," says somebody, "now, Dr. Dowie, perhaps you know better than Paul and Silas; because when the Philippian Jailer asked, 'What must I do to be saved?' Paul said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' Now, Dr. Dowie, that bowls you right out."

Yes, that is what some of the calves of the Y. M. C. A. would say. But it is because they do not know any better. (Amen.)

But let me tell you this, Dr. Dowie is still right: for this reason: It was perfectly proper for Paul and Silas to say to the Philippian jailer "Believe," because the Philippian jailer had already repented.

When the earthquake shook the prison and the doors were opened, and the wicked jailer was aroused from his sleep, he rushed over to find all the gates open. Supposing that all his prisoners had escaped, for whose custody his life was the penalty, he drew his sword, and he said, "I will die." He was about to plunge it into his heart when a clear, ringing voice that he knew so well came from the inner prison.

It was the voice of the man who had cast the devil out of the woman that got much gain to her master in Philippi through soothsaying, and who had—because Paul and Silas had broken up the spiritualistic seances—with a multitude of vagabond Jews and others, got Paul and Silas arrested, with the aid of the heathen. They were condemned illegally, against the law, for they were Romans. This cruel jailer had beaten them. He had committed a capital offense in scourging a Roman at all. He thrust them into the inner prison and mocked them, and scorned them and made their feet fast in the stocks. He was a bad man.

But he was suddenly converted when he heard that voice he had often heard preaching Jesus say from the inner prison—that voice he had heard singing with Silas praises to God, though their backs were bleeding—that voice which next, I think, to Jesus' voice is the most powerful voice that ever has re-echoed around this earth—the voice of the majestic Paul ringing out from the inner prison:

"DO THYSELF NO HARM; FOR WE ARE ALL HERE."

"Oh, jailer, do not kill yourself; put your sword up; there has not a prisoner escaped; the doors are open, but we can not go; we will wait till God brings us out. Then there was a revolution in the heart of this man.

"Oh! the great God of heaven has sent the earthquake, and answered these men's prayers, and opened these doors. They might have let me kill myself, but they saved my life.

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Oh how kind and good these men are, and how bad I am. Oh! what a sinner I am against the great God of whom they preach, and the Savior who came to die for sinners like me."

And, calling for a light, he leaped in, and fell at his prisoners' feet with a broken, penitent heart, and he set their feet free from the stocks, and he took them out, and he said; "Come, ye blessed of God," and he washed their bleeding backs, and no doubt clothed them in the best robes he could find, and called his servants to set meat before them, and brought all his household to listen to what they had to say. I ask, therefore, this question, when the Philippian jailer cried, he said,

"Sirs, what must I do to be saved?" Had he not repented?

Audience:—"Yes, sir."

Dr. Dowie:—Was there any use of preaching repentance to him?

"No, sir."

Dr. Dowie:—No; and it it is all right, when a man has repented, to tell him to believe; but when you tell a man to believe who has never repented, you help to send him to hell.

A man is deeply convicted of sin, and he has asked, "What must I do to be saved?" and then he is told "Believe on the Lord Jesus Christ," by a great many people with their Bibles all marked—

THE GOOD LORD HAVE MERCY UPON THESE MARKED BIBLES!

They always look to me as if a company of hen and chickens had dipped their feet in ink, and jumped upon it, and scratched them over. (Laughter.) Why, I do not know how they manage to read these marked Bibles!

I have worn out twenty Bibles in my life-time, perhaps thirty, and I do not believe I marked them in fifty places. I do not mark the Bible; but the Bible has put many marks in my heart. I know where to find the places, but I do not mark them. If I cannot remember them, and hide the Word in my heart, the marking by any system will not help me.

I think some of these marked Bibles are the greatest curse going, and there are some people who puzzle over the reference, and the cross-reference, and the re-cross-reference—oh, it is an awful mess! They use their Bibles as if they were juggling cards; and that is what they do among the calves. Because that excellent man, Mr. Moody, marked his Bible they must all mark their Bibles.

Now, the Lord bless Mr. Moody. He is in many ways an apostolic man. The Lord has shown that already and very widely, but Mr. Moody does not know everything, not by any manner of means, and the last thing Mr. Moody knows much about is Divine Healing. Until lately he has not been first and foremost a preacher of repentance, and that is why many people go to hell who are reported as converts in these missions.

I am glad to see he is preaching repentance a good deal more.

THIS CRY OF "BELIEVE ONLY, AND YOU WILL BE SAVED," IS A LIE.

What is the result of it? That multitudes of people come and really are sorry for their sins, and they ask what they must do to be saved, and the evangelist tells them "Believe only; just tell it to God, and believe only, and you will be saved."

Now what is the use of telling that to a man who has stolen a dollar or a hundred thousand dollars?

What is the use of telling that to a man who has committed adultery?

There is something else to tell them excepting believe. You must tell them to confess their sins one to another. You must tell them when they bring a broken-bleeding heart to God's altar, and know that their brother has aught against them, God will not receive the gift of their broken-bleeding heart until they have gone away and put things right with their brother, and then they can come and offer the gift.

Friends, you may say, "I believe in the Lord Jesus Christ," but unless you have repented and "brought forth fruits meet for repentance" you will go to hell.

This was Christ's teaching all through. He said,

"I am not come to call the righteous but sinners to"——faith?

Audience:—"'Repentance.'"

Dr. Dowie:—As He sent forth His Apostles He said, "As ye go, preach, saying"—what?

Audience:—"The kingdom of Heaven is at hand."

Dr. Dowie:—When He was standing in Jerusalem one day,

"There were present at that season some that told Him of the Galileans, whose blood Pilate had mingled with their sacrifices.

"And Jesus, answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things?

"I tell you, Nay: but, except ye"——what?

"Andience "Repent."

"Except ye repent, ye shall all likewise perish.

"Or those eighteen, upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

"I tell you, Nay: but, except ye"——what?

Audience:—"Repent."

"Except ye repent, ye shall all likewise perish."

Dr. Dowie:—And the remarkable thing about that is—if you will read the story of Josephus of the history of the Siege of Jerusalem you will see that the great majority of the people were either put to the sword by Titus in battle, or as they clung to the altar in the temple they were put to the sword—in the very temple of God, as Pilate put to the sword the Galileans. Multitudes of them were crushed beneath the ruins as the old battering rams of the Romans brought the walls about their ears.

They died principally in fighting under their walls, and in trying to escape the sword of their enemies; and the rest died of famine and disease, and mutual murder, and only a small remnant of men and women were carried into captivity.

THEY LITERALLY PERISHED BECAUSE THEY WOULD NOT REPENT.

And so He went on, and called the nation to repentance.

And when His own message had been rejected, and He had been by wicked hands crucified and slain, He stood in the midst of the eleven and them that were with them,

"And said unto them, Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day; and that

REPENTANCE AND REMISSION OF SINS SHOULD BE PREACHED IN HIS NAME among all nations, beginning at Jerusalem."

And when the Apostle Peter preached at Pentecost, and they cried out,

"Men and brethren, what shall we do?"

What did the Apostle Peter say?

Audience:—Repent."

Dr. Dowie:—Did he say believe?

Audience:—"No, sir."

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

How did Paul sum up his preaching? It was in these words that he had preached

"Repentance toward God, and faith toward our Lord Jesus Christ."

I believe in faith as a mighty factor; but faith that is not based upon repentance is a delusion, a sham, a lie; and the man who says "I believe," and yet who does not practically repent, will go to hell.

No matter whether he is on the Y. M. C. A. books, or whether he is on the books of any church, that will not save him. He will go to hell if he does not repent!

And the heathen nations have got to repent, and they have got to see their sin—their awful sin against God, and against each other. They have got to see the wickedness of their filthy lives; they have got to see the fact which the Apostle Paul declared every heathen knew, that their consciences accused them; that the law of God was written in their hearts, that they knew right from wrong, and that the great God would compel them to repent of their sins.

I tell you that the conviction of sin has gone over all the world; for the Holy Ghost has been poured out upon all flesh, convicting men of sin everywhere on heathen or on Christian ground.

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There is not to be found the man or woman that has not been convicted of sin, and they have got to repent, and that is why I blame these seven thousand professing Christians, or rather their leaders; that in Chicago the other night while they were pleading for the Gospel to go the heathen, it was not a Gospel of Repentance; for they do not preach it in Chicago, and they do not live it.

I know what I am talking about. I am right in the thick of this. I have laid hands sometimes as often as 75,000 times in a year upon the sick. I have prayed, perhaps, 150,000 prayers in some years. I have seen for three years an average of at least 3,000 persons stand up every week and confess Christ and repent. I know the details of many of the human lives that come to me, when they seek for healing. The book has never been written on this earth that contains a tithe of the tragedies that enter into my life every year in hundreds, and sometimes in thousands of cases.

I preach Repentance; I preach Faith, and when people come to the Divine Healing Home and this meeting from all parts of this and other lands, I do not take any stock in their Christianity as a rule.

I KNOW THAT THE GREAT MASS OF PROFESSING CHRISTIANS, ARE NOT SAVED.

I know that a great many are saved—are saved as by fire. They are but saved and nothing more, and the really out and out Christians are very few. Therefore when I speak before a congregation, I treat them as if they were all a pack of thieves, murderers and liars, and I would not have much difficulty in proving that every last one of you here have been liars and thieves and murderers! You say, "Oh, Doctor!"

Well, I will prove it now. I saw that "Oh, Doctor!" in your nose before you curled it up. You were not a thief and a liar? Well, I will see now. Listen. Every one of you in this congregation to-day who never, no never, told anything in your life that was not exactly true, hold up your hand. (Laughter.) [No hands were raised.]

Congregation of self-confessed liars! (Laughter.)

Every one of you who never, no never, in your life took anything, no matter how little, that was not your own, hold up your hands. [No one raised their hands.]

Every one of you have been thieves!

But about the murder part. Every one of you into whose heart there never entered any hatred against your brother or sister, or human being, put up your hands. [No hands raised.]

"He that hateth his brother is a—"

Audience:—"'Murderer.'"

Dr. Dowie:—You have been all murderers! (Laughter.) You do not press me to go any further, you Y. M. C. A. calves. You would hear the truth if I were to go into those meetings. They sent invitations to every minister in Chicago, except to me. They would have had a rousing speech, if they had invited me I would have gone. If they will send an invitation to me next Sunday, I will go; because I think they need me.

A voice:—"They do not want you, Doctor."

Dr. Dowie:—No, I know they do not. They do not want me; they would never forget the speech I would deliver (laughter) in there; they would hear something stronger than this sermon. Every one of the calves would be running to their mothers. (Applause and laughter.)

Bah! (Laughter.)

They would be wanting some milk. (Laughter.) Some of them would be running to the baptistry. They will find the water frozen to-day—most of the days.

Ah! I tell you it would not be funny for them. I would be very earnest. You just tell them, if they will send an invitation to me, I will go, on condition that the floor is cleared, and that I have my say, according to conscience and God's word and the Spirit's guidance.

No, I notice when the high priests and priests in Jerusalem called a council, they never invited Jesus. Did you ever hear of their inviting Jesus, Brother Atkins?

Mr. Atkins:—"No."

Dr. Dowie:—Why didn't you?

Mr. Atkins:—"They did not want Jesus."

Dr. Dowie:—They did not want Jesus.

Mr. Marsh:—"They did not ask any of His apostles either."

Dr. Dowie:—Did they ever invite Peter to a council of the Church in Jerusalem, these high priests and priests? Oh! yes, they invited them there to get punished. (Laughter.) They did not like Peter to call them murderers, as he did; and they put Stephen to death when he told them they were "stiffnecked and uncircumcised in heart," and "betrayers and murderers." They invited the Christians to come there, and to hear them say with solemn dignity and broad phylacteries,

"Did not we straightly command you that ye should not teach in this name?"

Yes, they had, but I will tell you, the high priests' breastplate, and all their guards, and all their swords did not scare these Apostles worth a cent; for they looked up, and they said,

"We ought to obey God rather than men." (Amen.)

And I will tell you what it is, if every minister in Chicago would say, We will obey God rather than men, there are few of them who would remain in their pulpits many days.

THE SITUATION IN THE MODERN CHURCHES.

Do you know why? Because in this city. in all these churches the sheep call the shepherd. When they have got no shepherd they get together in the middle of the paddock, and they say Bah, bah, bah, (laughter) and then the big bell-wether, and the ram come up, and hold a meeting—always a bell-wether and a ram—always a Mrs. and Mr.—you know, elder, deacon, or somebody, and they discuss the question as to who shall be shepherd.

The first question, and the most important question, is, "How much wool can we give him at shearing time? How much will you let us clip off?" Well, they look around, and they say, "We will give him so much wool at shearing time"—golden fleece. Then a lot of these Ulysses in search of the golden fleece round about, are greatly exercised about "a divine call:" for they are all hovering outside the paddock eager to know which of them are going to be called. They have all passed through the seminary, these calves; they have all drunk milk until they are stuffed (laughter), and they stand there and they say, "Bah, won't you call us?" They are waiting for a call.

I do not think there is a spectacle more idiotic than a whole lot of theological students and ministers standing around one of these ring fences, waiting for a call. (Laughter.)

I tell you, friends, just in passing, that it is an awful sight for men and angels. But devils laugh.

What? A man of God waiting for a call when sinners are crying out, "I am dying. Won't you help me? I am sick. Won't you help me?" And humanity perishes day and night. A call? If I am a brave man and I see a woman, a man, a baby sinking in the river do I need a call, and a salary? God Almighty help me to throw off my coat and plunge in (Amen) and get them out. (Amen.) That is what I have been doing. I have plunged in for a whole lot of you here, and threw you out to the bank, and some of you were in a pitiful condition when I got you out. (Laughter.) You are worth something now.

However, I will tell you how it is. They wait for a call. These fools, the bell wether, the ram and the sheep, get together, and they say we will call Mr. Blank. He says he will take time to think it over, whether God wants him there. The only question he is looking at is how much wool there is (laughter), because if some other sheep offer him a little more wool he will, usually, consider that the Lord God will call him there.

These shepherds here in Chicago have all been called by the sheep, and if they do not please the sheep what is going to happen? Why the bell wether and the ram will get together, and all the little lambs, and all the rest, and they will

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kick up their little legs, and they will bite him and butt him out of the pasture as they did the other fellow. (Laughter.)

You should just see how these little sheep can bite, and how the Christian Endeavor Society can kick. (Laughter.) Why, they are trained to kick, these calves. The only thing they can do well is to kick. They kick foot-balls sometimes, and they are very good at scrimmages; that is about all they are good at.

Now listen! I say this to-day, and I say it, if I die for it —that the great mass of the ministers of this city are afraid to preach Repentance, because if they did there would be a row in every church—a first-class row on their hands.

If they said, "Repent every one of you, you dirty stinkpots who defile your bodies with tobacco!" Why, they would be grossly inconsistent in many cases: for they smoke themselves! nearly all; they are stinkpots, and mostly the minister himself.

There would be a first-class row if they were to say, "Repent you sinners, who are helping to waste seven hundred millions of God's money every year in the United States of America in this shameful use of tobacco. Repent, repent and give that up, and use the money for God. The whole Missionary income of the entire church does not come to anything like ten cents per head per annum, and the entire cost of tobacco is seven hundred millions. Repent, you stinkpots that are smoking the money that might send the Gospel to the heathen."

There ought to be a first-class row.

Ah! but then you see the difference between Zion and these people is this: I call the sheep, the sheep never called me. I called you, and I love you, because I jumped into the river after many of you, and took you out, and carried you to the banks, and saved you under God.

I jumped into the river of disease, and death, and I laid hold of you when you were sinking, and I lifted your head above water, and I said God help me, and I got you to land, and you are my own children; you are my own sheep, and I love you; and I would give my life for you. I know I would, but I will tell you one thing I will not do, I will not let you kick me out of the pasture. (Applause.)

If any of you want to kick, just you understand that is how it is going to be, I am going to let the goat out of the sheepfold, and you will all back me up in doing it too, will you not?

Audience:—"Yes."

Dr. Dowie:—I knew you would, because you want good order. We are wanting to march upon the enemy, and win battles, and we cannot win battles with fools around. Cannot do it. We have got to send these fools out of the army. Get away; "Go back to the old arm chair," (laughter) or somewhere else.

Somebody asked Mr. Spurgeon once to give advice to his students as to what to preach. "Oh, well," he said, "I do not know just how to answer this question, but whatever you do, preach about forty minutes."

Now, you see I was not one of his students; and

DR. SPURGEON MIGHT HAVE BEEN LIVING TO-DAY IF HE HAD NOT BEEN A STINKPOT.

You know that was the thing that killed Spurgeon. The thing that killed Spurgeon was he never could get away from the tobacco pipe, and the cigar, and it gave him what it gives so many—a gout. Doctor Speicher will bear me out in that, that all these narcotic poisons create gout. It created heart trouble, and there was a gouty condition of the heart. He died about my age, because he would smoke. He was a mighty man of God,—but he let the devil cause him to defile his body with nicotine poison, when he might have been standing here fighting for God for the next twenty years. The church very sadly missed him when he went, and his place has never been filled, and never can be, because each of us have got to fill our own place. Nobody can ever fill my place. You will never get another fellow to call you stinkpots like I do. (Laughter.) He will fill his own place. Dr. Speicher can fill his place, and I can fill my place, and my good wife can fill her place.

But I tell you this, never talk about any man filling another man's place, because that place will remain unfilled forever, if he does not fill it himself. If I do not till my little lot of ground, that work will remain undone as far as I am concerned: for harvests which might have been gathered in past years can never be reaped. He may be a better man; he may come in a more powerful manner, but my work can only be done by myself, as your work can only be done by yourself. No man can fill another man's place. Future harvests may be gathered from neglected fields; but the golden grain which might have fed the hungry who perished will never grow again. Perhaps you do not know that it is so.

You will find that no woman can ever fill your wife's place, if she has been a good wife; that no man can ever fill your husband's place, if he has been a good husband. He may take his own place, but he can never take the place of the other. He may do it better than the other, but you can only take your own place. Do not forget that.

Mr. Spurgeon's place has never been filled. No braver man ever stood upon God's earth, or more eloquent tongue proclaimed God's truth. No man ever heard Charles Haddon Spurgeon speak that was not thrilled with that wonderful silvery tone. No man ever heard him speak who did not feel he was an apostle of Jesus Christ; that he was one of the mightiest men that ever lived. But, oh, my good Lord,

WOULD THAT HE HAD NOT SMOKED THE NICOTINE POISON!

That is all I have to say. I do not say it unkindly. I say it kindly because we all miss him. The whole church of God misses him, and England wept when Spurgeon died, and every heart throughout the world that was Christian felt poorer when he died. He filled a great place. It becomes not me to speak harshly of him, but I speak sadly when I say

Would God he had not been a stinkpot, and that he had not smoked that accursed weed which I believe gave him that gout and heart disease.

Would God that he had known Christ as the Healer and kept out of the hands of the doctor, but he did not, and he passed on.

But let us learn something. If we cannot be as great as he,—if I cannot fill as great a place as he,—let me learn something, and let me teach something. (Amen.)

REPENTANCE NECESSARY.

Now, I want to tell you that these poor fellows never learn to preach repentance; that many of them have never repented of their own sins, and that some of them are going to hell as sure as the sun shall set to-night.

I say some of these men are going to hell; for they are infernal liars, some of these that talked week before last in that meeting, and if I am challenged by any of them, I will give the names, dates and facts. Any man that tells a wilful lie, will he go to heaven?

Audience:—"No, sir."

Dr. Dowie:—Unless he repents; for it says,

"All liars shall have their part in the lake that burneth with fire and brimstone; which is the second death."

Now, I have done my part. I have warned these liars, and I will warn them still. I will warn Dr. Hillis while I have breath, for he is a liar, and knows it. I will warn many other ministers and writers and public men while I have breath; for they are liars, and know it.

I will go on, and give you many names, if it is needful.

ELOQUENCE UNNECESSARY.

Now, I want to say this—that these men have never repented, but that they have continued in their sin. The fact that they are eloquent preachers is nothing. The most elo-

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quent preacher that ever lived, in my judgment, so far as I can ascertain what eloquence is, who drew after him the largest multitude that ever was drawn after one man, or one being, was that mighty Prince of Hell called Satan; for he drew down with him in his folly a great multitude of angels. He was an eloquent preacher. He preached a lie, and he got them to believe it. He got the very angels of God to believe that lie, and they fell with him to hell.

Eloquence is a fatal gift, unless it is used for God. It can be used by the devil. For instance, consider how fatally Robert Ingersoll uses that gift to destroy the very foundations of home and government

Friends, I have often reflected that if I had used my energy, and my eloquence on behalf of that which is evil, what a power for evil I would have been, because it is easier to get men to follow in evil courses than good.

I want to tell you this, their eloquence will not save them. It may damn them; and I call to-day upon the Ministers of the Gospel in Chicago to repent, and to let the revival begin in the pulpit (Amen), and let it begin among the calves in the Y. M. C. A. who have lied about Zion. I charge their secretaries with lying about Zion. I charge their members with lying about Zion. People have gone into that Y. M. C. A. and asked, "Can you give me the address of the Rev. Dr. Dowie?" and with their clenched teeth they have said, "The Rev. Dr. Humbug; we do not know about that fellow. The last we heard of him he was in prison." They knew they lied, and they sent away persons telling them they did not know where I was, when all Chicago knew where to find me. For that answer was given during the six months that I was preaching every Sunday to many thousands in the Auditorium. It was asked by a Christian gentleman, an Australian merchant, whom I knew when in Australia. He naturally expected Christian courtesy at the Y. M. C. A., but he got a downright lie, and the treatment that he might have expected from a conceited snob.

Now I am sending that bombshell right straight in among the calves. Repentance!

My experience as a minister with the Christians that come to me from all parts of this and other lands leads me to preach repentance; I preach it in my Home; I preach it in my Tabernacle; I preach it in my paper, and I know I practice it in my life.

If I have wronged any man let him show me the wrong, and I will go to him and ask him to forgive me. I will stand upon this platform, and I will take back anything that I have said to-day that is not true, and I will confess that I am sorry I said it, and ask God and man to forgive me. I will repent. You show me the wrong, and I will repent, I will be glad to do it. The man that can say I have wronged him, I want to say like Samuel,

"Behold, here I am: witness against me before Jehovah."

Let him speak now, because I will make restitution; I will make confession. If I have wronged any man or woman, I would like to repent now. You are my friends. If you will tell me where the wrong is, tell me, and I will repent. I would be glad to repent before God and man in dust and ashes; for when I stand before my God, I want to stand without a stain of sin.

AN ILLUSTRATION.

Preaching this way one day in my Home No. 1, an old man, sat there with a pale face. He was dying of cancer of stomach. He had been a church member for fifty years. I saw his face become flushed; all the blood rushed to his head; and then I saw his face become deathly pale, and I thought he would fall from his chair.

The moment the meeting was over, he said, "I can stand it no longer, Doctor. I beg to see you in your study." I said, "Come in." He sat down, and he said, "I see it; I see it; I see that box now." I said, "What is it? Describe the box."

"I see it," he said, "the moment I shut my eyes, and sometimes now I see it when my eyes are open," and he described the box.

I said, "Where is it?" "Oh," he said, "it is beneath the ground many feet at the root of a tree near my house."

"Well," I said, "tell me all about it."

"Well," he said, "when I have told you, I have told the secret that has been buried in my heart, known to God alone, for more than fifty years."

"Tell it to me, if you want to." "I must," he said, "I must. I will go to hell—I see it now—if I do not repent. I have been a member of church for fifty years. I have brought to you a letter from my minister; for all speak of me just as he speaks, as if I were a man of God, holy and devoted. My children have grown up, my children's children, and my great grand children, and oh!" he said, "My God, how can I tell it? In Thy sight, and in the sight of the law of man I am a murderer, and that box contains the proceeds of a murder. My brother took an axe, and split the skulls of a sleeping man and woman—killed them at one blow each as they lay on their beds—took that box from beneath their bed, put it into his wagon, and drove with it to my house. I knew he was going to do it before he did it. I was an accessory before and after the fact, and the money was buried, and the deeds of that man's and woman's property are in that box away down there at the root of that tree.

"My brother disappeared, and he has never reappeared. If he lives, I do not know. He may be dead. I think he is, for I have never heard of him. God knows. But I live, and the box is there, and that murdered man and woman's sons and daughters and their descendants are on this great property which is now very valuable, and they have no title, excepting that of long possession, and a large sum of money in gold, and valuable papers are there in that box which was buried there on the night of the murder."

"Some years after this," he said, "there was a revival in our place, and I with my guilty, burdened heart attended these meetings, and at last one night I rose and cried,

'Depth of Mercy can there be
Mercy yet in store for me?'

When the people sang it, I cried it, and I went forward, and I said, 'What must I do to be saved?' and the evangelist said, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' 'But,' I said to him, 'I have sinned deeply—is there nothing more to do than to simply say I believe in Jesus and tell it to God?' 'No, that is all.' 'But,' I said to the evangelist, 'I do not believe that; I believe there is something I ought to do. If I tell you what I have done wrong, will you tell me what I ought to do?' And the evangelist told me that 'doing was a deadly thing,' and I was to cast my deadly doing down at Jesus' feet, and I was only to believe, and that I had nothing to do, that He had done it all, that I need not tell anybody but God, and it was all right. And I believed him, and I said, 'All right then, I believe.' 'Then you are pardoned,' he said. Then I tried to feel that I was right, and I could not feel right about it. They soon railroaded me, however, into the church, and being a man of property they made me a trustee, and they made me this, that and the other thing, and I have been an exhorter myself, and I have been an officer, and for fifty years I have been going to church, and I never felt happy an hour. My religion brought me no peace. I was law-abiding; I was kind to my wife; I always had been to my children, and I went about with the shadow of crime upon me, and they thought it was the shadow of my wisdom."

"Now," he said, "how can I go back? How can I tell them? Oh, can I not die in my bed? Must I be taken and hanged by the neck until I am dead for that murder? Must I, must I confess?"

"Now," I said to him, "look! Which is the best, to hang by the neck till you are dead on earth, and then get to heaven, or to go on with a lie, and get to hell?"

He looked at me square in the eye—a clear-headed old

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man—and he said, "I will not go to hell, it I can get to heaven." "Well," I said, "you can."

"How?"

"Take the next train for your home. Drive out as quickly as your team can carry you to your farm. Telegraph ahead, for you have not a day to lose. Get your friends together, the sons and daughters of that murdered man, the first generation, as many as live. They are old men and women now?"

"Comparatively, they are," he said, for he himself was over eighty.

He got them together, and he went home, and he did what I told him. He dug up the box that night with only one person in the secret." So it was dug up, and the box carried in, and the money was taken out, mouldy with age. The papers were still readable because it was a tin box, but they had been moulded largely; but there they were.

He divided the money into heaps, representing an equal portion to each of the then living sons and daughters of that murdered man and woman, bidding them to divide it amongst themselves, as they chose; added to it interest, according to his power, and then, and not till then he told them the story of the awful night of murder. He revealed the awful fact that he was an accessory before and after the murder of their father and mother.

"Now," he said, "you can send for the officers of the police, if you like, and you can have me arrested, and sent to prison, and to death. I deserve it. I deserve to be hanged by the neck till I am dead. But, oh!" he said, "ever since I made this vow to God that I would repent, and I asked God to forgive me, and Dr. Dowie put his hand on my breast, the awful pain of that cancer has left me. I am weak, but I am old. I believe I am forgiven, and I will go to heaven; but do not send me, if you can forgive me, to prison. Do not send me to the gallows!" and the old man wept, "do not send me to the gallows! If you can forgive me, forgive me!" And they all wept, and they forgave him.

They prayed for him, for they were Christian men and women, and they asked God to forgive them their many sins, and the old man rose and said, "Thank you boys; thank you girls. Now I am going to bed, and I am going to die. I will not get up again, I think, but I am going to heaven—good-night, good-night." And he went to bed; and he went to heaven; and he would have got to hell, if he had not repented, for all his being fifty years a member of the church; and it was that accursed lie of the evangelist's that kept him from confessing fifty years before.

THE APPLICATION.

Friends, look you, I want to tell you this—I find Christians, old Christians and young Christians in scores, in hundreds and in thousands who have never repented, and the church is full of impenitent thieves, impenitent liars, impenitent adulterers, and sometimes impenitent murderers.

The first thing in the gospel is what?

Audience:—"Repentance."

Dr. Dowie:—And the next thing is?

Audience:—"Faith."

Dr. Dowie:—Now, will you repent?

Audience:—"Yes."

CALL.

Dr. Dowie:—Every one of you who will this moment repent and do right, and trust Christ fully, and stand by me in preaching the Gospel of Repentance, stand to your feet. [Apparently all stood.]

Thank God. Pray.

My God and Father, in Jesus' name, give me power to do right.

For Jesus' sake, take my sin away. Help me to repent toward man and God, to confess to those whom I have wronged, to restore.

Give me Thy Spirit. Give me power to continue in Thy service.

Cleanse my heart from every stain for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Now, wait a minute. Did you mean it?

Audience:—"Yes, sir."

Dr. Dowie:—Do you all mean it?

Audience:—"Yes, sir."

Dr. Dowie:—Then God says you are forgiven. If you will keep that vow, you will get to Heaven.

Now, we will sing just one verse. Do not go without it.

"And now, Oh Lord, give all with us to-day
The grace to join our song;
And from the heart to gladly with us say:
'I will to Christ belong!'"

CHO.—"I will, God helping me, I will be Thine!
Thy precious blood was shed to purchase me—I will be wholly Thine."

PRAYER.

Father in Heaven, never have we stood on this platform without realizing the power and the presence of the Holy Ghost in this Tabernacle.

There are but very few Sabbaths remaining to us—but three more, Lord, as we think—and then we will leave this place and go on our pilgrim way into another Tent to reach 'arger numbers of people, whom we want to bring to the Zion above

God help us to do it.

For Jesus' sake, accept our gratitude to-night for every token of Thy favor, and now be with us, and with all who shall read these words that we have spoken here.

As the Spirit speaks to them on their dying beds in the distant mountains and valleys, in the solitudes of the Nevadas, in the solitudes of the Rockies, in the solitudes of the wilderness, when men are tossing upon the bosom of the deep,

GOD BRING REPENTANCE TO MULTITUDES OF HEARTS!

That they may be brought to Heaven. And Oh, bless Thy church and purge it. Purge it, Lord! Let the people say Amen (Amen.) And purge us.

My Lord, whatever thou dost see in Zion that is not yet right, Oh, God, purge us, make us right.

And now, Lord, hear us and bless us for Jesus' sake.

The meeting was then closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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 Christian Catholic Church

COME FROM THE FOUR WINDS O BREATH AND BREATHE UPON THESE SLAIN THAT THEY MAY LIVE
SALVATION HEALING
CHRIST IS ALL
TEMPERANCE HOLINESS

—AND—

Divine Healing Mission,

GENERAL OVERSEER,

THE REV. JOHN ALEX. DOWIE.

....Meetings are held in....

Zion Tabernacle No. 2,

6104 Stony Island Ave., opposite Jackson Park.

LORD'S DAY: 10:45 A. M., 2:45 and 7:45 P. M.	Church Meetings
ORDINANCE OF THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service, on the first Lord's Day of each month.	
ORDINANCE OF BELIEVERS' BAPTISM at the close of the afternoon service, on the second Lord's Day of each month.	
PRESENTATION AND CONSECRATION of Young Children to God at the close of the morning service, on the third Lord's Day of each month.	
ALL-DAY PRAISE AND TESTIMONY MEETING on the last Lord's Day of each month.	
TUESDAY: 2:45 P. M.	Divine Healing Meetings
THURSDAY: (CHILDREN'S DAY) 10:30 A. M.	
FRIDAY: 2:45 P. M.	

There are no charges of any kind made. Free will offerings only are received. All persons who desire to see Dr. Dowie for healing must apply for tickets to the Rev. Dr. Speicher at the close of the Lord's Day services.

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He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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All communications upon business must be addressed to

Long Distance Telephone South 602. THE MANAGER ZION PUB. HOUSE.

Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, FEBRUARY 5, 1897.

EDITORIAL NOTES.

THEY SHALL ASK THE WAY TO ZION with their faces thitherward, saying, Come let us join ourselves to the Lord in a perpetual Covenant that shall not be forgotten."—*Jeremiah* 50:5.

ALL the ends of the earth are writing to Zion for information concerning this work.

Large numbers of ministers and of their people are seeking, as a result of the information already given, to join themselves to the Lord in a Perpetual Covenant with the Christian Catholic Church.

FOR good reasons, we do not think it wise to write at length concerning such applications in this country: as the Time for action on these applications has not yet come.

BUT it is quickly coming, and meanwhile we rejoice that God is preparing His people for the great changes which are impending in the whole constitution of His Church.

THE "blind leaders of the blind" have, as in olden time, "fallen into the ditch."

THE Jewish people have been in that "ditch" for nearly nineteen centuries, and the Jewish Church has utterly perished: for there is not a spark of real unity left amongst its contending fragments.

THE Laodicean Church of to-day has been spued out of Christ's mouth, as He said it would be.

THE "ditch" into which these Laodiceans have fallen is indeed a shameful one.

BUT God never forsakes His people, and He loves all men in all nations, and Christ is saying, as in the Revelation, in His message to Laodicea, "Be zealous therefore, and repent."

OF course, at such warnings as these, the modern Pharisees mock, and point, as those of old did, to the great stones of their temples, and the great size of their organizations.

THEY forget the lessons of history, how the Herodian Temple at Jerusalem, built by blood, passed away and with it "their place and nation."

THE Day of Doom is rapidly approaching for the destruction of the whole Babel of Denominationalism.

THE Jewish Church had been an organic whole for fifteen hundred years, and yet it vanished before the Word of Christ and the Fire of the Holy Ghost within a generation.

THE Denominations are creatures of yesterday in comparison, and ten years would be quite enough to utterly destroy the whole Mass of Confusion.

WHEN the structure is principally composed of "wood and hay and stubble" it does not take long.

WE sat in Zion and saw the greatest building of its kind ever erected in the world, the Manufacturers and Liberal Arts Building at the World's Fair, pass away in fire and smoke WITHIN FORTY MINUTES from the time the fire seized it.

FOURTEEN million pounds of iron and steel trusses, etc.; three million feet of lumber, and five car-loads of nails, with all the rubbishing "staff" plaster, came down in one crash within little more than half an hour, and a million and a half of the people's money went up in that time on the blood-stained altar of that Heathen Vanity Fair.

WE thought of how short a time it would take for the Fire of God's Anger to destroy the whole fabric of humanly-devised organizations, with their opposition to the Word of God, and their devotion to their own creedal creations and formal pieties.

THE Revelation of Jesus Christ says, concerning the Doom and Fall of Babylon:—

> "Therefore shall her plagues come
> IN ONE DAY,
> Death, and Mourning, and Famine;
> And she shall be
> UTTERLY BURNED WITH FIRE:
> For Strong is the Lord God who judgeth her."

GET out of Babylon in every form.

SALVATION, and Healing, and Holiness through Faith in Jesus are going gloriously forward in Zion.

GOOD news are coming from far countries.

BRANCHES of the Christian Catholic Church are being formed in many parts of the world, entirely apart from our initiation, except so far as we are used as a Voice from Zion in these LEAVES OF HEALING for all Nations.

WE shall have much to say of this in due time.

MEANWHILE Zion Tabernacle in the center of Chicago is nearly finished, and, God willing, we shall open it on Lord's Day, February 21st, as announced.

WE have written "The Story of Zion," and prepared the Programme for the Opening, and also for the Annual Assembly of the Christian Catholic Church and the Grand Reunion of the Friends of Zion on the following day. All these will be published in full in our next issue, which will be our second Invitation Number.

"COME to Zion with songs."

"BRETHREN, PRAY FOR US."

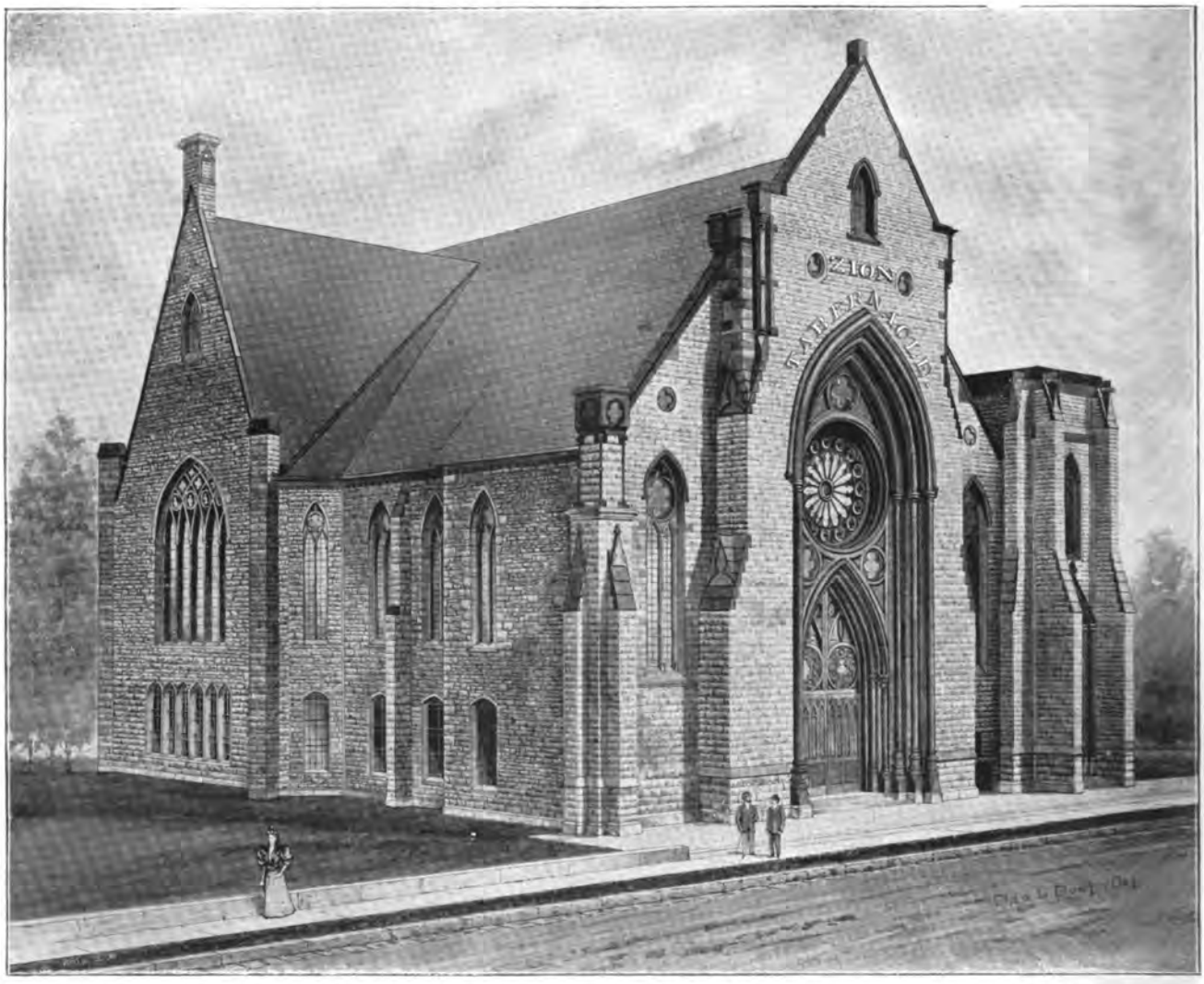
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"Arise ye, and let us go up to Zion, unto the Lord our God" — Jeremiah 31:6.

OPENING ON LORD'S DAY, FEB, 21, 1897

OF THE



NEW ZION TABERNACLE, 1621-1633 Michigan Av., Chicago.

3 Sermons at 10:30 a. m., 2:30 and 7:30 p. m., by the REV. JOHN ALEX. DOWIE.

GRAND REUNION OF ALL FRIENDS OF ZION, Feb. 22, 2:30 p. m.

RECEPTION AT ZION HOME, from 7:30 to 10 p. m.

"CHRIST IS ALL AND IN ALL."

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

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"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD" — JEREMIAH 31:6.

The Story of Zion.

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





They were accompanied by their two children Alex. J. Gladstone Dowie and Esther A. Dowie, whose faces are here given as they were then, and as they now appear.





This son and daughter, and their mother, were born in Australia, and their father in Edinburgh, Scotland.

Dr. Dowie has been, for many years, a Christian minister, ordained in the Congregational Church at Alma, South Australia and exercising his ministry in Sydney, New South Wales, and in Melbourne, Victoria. As a teacher, preacher, and public speaker, he became widely known in the island continent of Australia and became the founder of the Divine Healing Association of Australia and New Zealand. Accompanied by Mrs. Dowie he left his large Tabernacle in Melbourne long enough to conduct Special Missions in various cities of Victoria and adjoining Provinces of Australia, spending in 1886 nearly six months in the lovely islands of New Zealand. At last it became clear that it was his duty to visit America and Europe, and he determined to give *at least* five years to a Missionary Tour in which he might teach, preach and practice the Full Gospel of Salvation, Healing and Cleansing for spirit, soul and body through Faith in Jesus Christ alone. For this purpose he left Australia, in March 1888, and after spending some months in New Zealand *en route*, he arrived with his family in America, without knowing personally a single citizen of this country.





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

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

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

At last they determined in 1893 to take Chicago earnestly in hand, and establish a Central Work there, choosing a location just outside the Gates of the World's Fair—within 500 feet in fact of the 62d Street and Stony Island Avenue entrance.

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Here they built Zion Tabernacle No. 1 and a house of twenty rooms, which became afterwards known as Divine Healing Home No. 2, paying a high price for two years' ground rent, and spending about $10,000 in buildings, etc. A reduced picture of these buildings is here presented and will be at once recognized by thousands who read these lines.



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

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

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

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

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

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

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

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



A reduced view of a Praise and Testimony Meeting at that time is here given.

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



In the Spring of 1895 Zion Tabernacle No. 2 was secured.



Zion Publishing House had already been established in August, 1894, in a portion of the building, all of which was now leased. Thousands of dollars were spent in strengthening the building, and in seating it for about 1,500 persons. It was too small on its first opening in June, 1895, and was usually crowded farbeyond its capacity on the Sunday afternoons. Here the throngs continued and Dr. Dowie has prayed with and laid hands upon an average of over 1,000 sick persons every week.

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



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

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



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third, by obtaining the cooperation of a few bad neighbors.

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

The *Chicago Tribune*, and the *Chicago Dispatch* were the two vilest fabricators of lies daily during this Year of Persecution. The Postmaster of Chicago, the proprietor of a German newspaper, was easily induced to override the law, and throw our weekly paper, LEAVES OF HEALING, out of the second into the third-class of mail matter, thus compelling us to pay fourteen times the just postage, a cruel wrong still resting on our "little white dove."



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

People came from all parts of the United States, Canada, and also from Europe, Asia, and Australia, and were blessed in the Homes amidst the fiercest fires of the Persecution. Over $20,000 was spent, or lost, in defending the Homes and the right to pray to God for the healing of the sick, and, at last, after an entire year of conflict, on the day before Christmas 1895 we were victorious in Judge Burke's court, on January 2d, 1896 in Judge Payne's court, and on March 3d, in Judge Steins' court, three of the Superior Courts of Chancery and quasi-criminal jurisdiction, the infamous Ordinance being declared illegal. All our enemies were utterly defeated and put to shame, and our course was thus humanly and divinely justified.

Meanwhile the three Divine Healing Homes were far too small to accommodate the guests who came to see Dr. Dowie in ever increasing numbers, and on May 1st, 1896, they were given up, and we entered the large and beautiful Home called ZION, of which a picture is here given. It has been entirely renovated, and is now the largest and finest Home of the kind in the world. It has all the comforts and conveniences of a first-class hotel, with moderate charges for room and board accommodation only, no charges of any kind ever being made at any time or place by Dr. Dowie for his personal services. It is situated on the finest Boulevard in Chicago, at the corner of Michigan Avenue and Twelfth Street, almost on the Lake Front, and is of easy access to all parts of the city. Here guests have come in thousands from all parts, some now in Zion having traveled over 10,000 miles to get there.



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

But meanwhile Zion Tabernacle No. 2 had become far too small to accommodate the throngs, and Dr. Dowie was forced once more to take the Sunday afternoon services into the largest place he could find in the center of Chicago. Zion's Onward Movement had become a tremendous reality. Accordingly, on his own personal responsibility, as he has done throughout all the work, he rented the great Chicago Auditorium, the largest and finest public hall in the city, for six months on Sundays from 2 to 6 p.m., at a cost of $300 for each service, or $7,800 for the twenty-six services.



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

Dr. Dowie's weekly Lectures in the Auditorium made a profound impression upon all classes, and, for the first time, commendatory articles appeared in leading Congregational, Lutheran and other Denominational Chicago papers, whose editors were present on many occasions. Large numbers of ministers and students of Theological Seminaries attended, as well as professors and students of the Universities. It was estimated that there were 5,500 persons present at his Reply to Ingersoll, and all of these, with but a very few exceptions, made open consecration of themselves to God. The Lecture on Doctors, Drugs and Devils made a wide-spread sensation by its bold impeachments, and convincing proofs. These Lectures and others, continue to be printed, and are in constant demand.

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

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

The attendance on each occasion varied from 3,000 to 5,500 persons, and probably averaged from 3,500 to 4,000—or an aggregate attendance of from 91,000 to 104,000 persons.

Often hundreds went away who could not get a seat, and usually more than 1,000 eagerly awaited the opening of the doors every Sunday.

The Auditorium Meetings were held from October 27th 1895 to April 19th 1896, and finally demonstrated the fact that Zion Tabernacle No. 2 was far too small to accommodate the many thousands who desired to come.

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

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



The building was known as St. Paul's Church; but was abandoned by its congregation who moved further south. It was used for business purposes for a number of years until Dr. Dowie leased the property last September. Possession was not given until November 11th, 1896. Work was then immediately begun, the interior fittings were removed, and a splendid construction of steel galleries, and great additions to

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the floor space, now enable about 3,500 persons to sit and hear with comfort. Suitable Prayer rooms, a large Baptistry, a Refectory where 400 can be accomodated at one time, and other conveniences are also added. This has been done at a cost of over $25,000.

We issue this little Story of Zion for the Opening Day, and bid a hearty Welcome to all friends of Zion who will assemble in this New Tabernacle of the Most High God.

What its future may be only He can tell.

But this Story of Zion would be far from complete, if we did not tell something of Zion Publishing House, where we have a valuable Printing and Electrotyping plant. There our weekly paper, LEAVES OF HEALING, is printed, and also many tracts, etc., connected with the work. A steadily increasing list of subscribers from all parts of the world, and the testimony of thousands, attest the good done by the LEAVES OF HEALING, and Zion's other Publications. A new home for this important institution, and large additions to its plant, are urgent needs of Zion. Steps are being taken to supply these needs, and we hope soon to announce that they are successful. The future of the work is largely connected with Zion Publishing House. Dr. Dowie's sermons, and the Testimonies of God's Witnesses to Divine Healing are regularly published every week in the LEAVES, which are now in their third year in this New Series.



The annual volumes, of which two are published, give the Story of Zion in considerable detail from August, 1894, and they are increasingly in demand both at home and abroad. It is within the possibilities of the not distant future that Zion Publishing House may issue a daily newspaper, which will give the News and the Events of the Day throughout the city, nation and world, in the Light of God and of Eternity. This is a crying need of Chicago because of the recklessly untruthful newspaper press of the city, which combines the poison of the viper, with the filthiness of the harlot, and the brutality of the hyena or the wolf. Christ's description of the scribes of Jerusalem fits the majority of the newspaper scribes of Chicago. They are "a generation of vipers."

There is no falsehood too mean and detestable for them to fabricate, and they have told hundreds of lies concerning Dr. Dowie and his work in Chicago.

Similar complaints are heard on every side, and the reputation of the city is everywhere disgraced by the venomous bites of these literary serpents and scorpions.

The Extension of the Kingdom of God, demands the capture of these printing presses from the devil and the control of them by God.

A clean newspaper would be a boon and blessing to tens of thousands of families in Chicago, and its surrounding districts.

The Story of Zion must not omit a reference to the large Staff of Helpers in every department of the work, who are doing most excellent service. The regular staff of salaried helpers is about eighty in number, and at the head of these is our own valued colleague, The Rev. J. G. Speicher, M. D., who is, with his excellent wife and family represented in this picture. In the Souvenir of Zion, which can be purchased at Zion Publishing House, or at Zion Tabernacle, a picture of more than sixty of Zion's Help is given, and in LEAVES OF HEALING for November 9, 1895, a picture of forty-four of Zion's Watchmen is printed. Zion's Choir of 150 voices is now a power for good, and Zion's Orchestra is being trained. But there are literally thousands of Helpers in Zion: for the Christian Catholic Church, formed on February 22d, 1895, has its members in almost every street of Chicago, in every State in the Union, and in every Continent of the world. Its enrollment is rapidly proceeding, and soon its organization will enable it to vigorously promote the evangelization of Chicago by means of Seventies in a most effective manner, going forth two and two into all parts of the city.



The Christian Catholic Church
Christ is All
and Divine Healing Mission.
GENERAL OVERSEER.
THE REV. JOHN ALEX. DOWIE.



Amongst the recent additions to our Helpers in Zion is our venerable father, Mr. John Murray Dowie, J. P., late of Adelaide, South Australia, whose picture is here given. Judge Dowie is in vigorous health, and, after thirty-five years residence in Australia, he has come to make his home in Zion.

But the limits of our space prevent our further enlarging this Story of Zion, which we have told only in the briefest outline. With unwearied Patience we trust to persevere in the work of the Extension of the Kingdom of God, bringing multitudes to find the Righteousness and Peace and Joy which our Lord Jesus Christ came to bring to sin-stricken and disease-smitten humanity.



We hope to wipe away tears and to destroy fears, and to bring happiness and love to multitudes of homes and hearts, in Jesus' Name, beginning at Chicago.

We have no enemies, except those who are God's enemies, and these we love and desire to see saved, healed, and cleansed through the Power of God.

But we shall not let Sin pass unrebuked; we shall not let Disease go onward unhindered; we shall not let the Powers of Death and Hell have their own way under the leadership of Satan, whose "seats" and whose "synagogues" curse Chicago.

Zion is here to stay; and, although, our future Zion City may be outside the limits of the County, Zion will have her forces for Christ in all parts of Chicago ere long, if God permit.

This is "the day of small things," which so many evil persons have "despised," and of which sin they must "repent:" for God is vindicating His own work in Zion.

But it is "not by Might, nor by Power, but by My Spirit, saith Jehovah."

This Story of Zion only records what God hath wrought, and we, who are but His instruments and agents, are His Witnesses that He alone is to be praised: for all the Power and Glory are His alone. We claim no Power for "Power belongeth unto God," and it has only been His Power, flowing through the channels of our spirits, souls and bodies, which has wrought the Wonderful Works of God which have been wrought in Zion. Never have we spoken, written, or thought, a single word in which we have ever claimed either the Power or the Glory. All is of God, and to Him alone we give the Praise forever.

Chicago has a Glorious Future.

It is the coming Metropolis of America.

It is one of the most Cosmopolitan Cities in the World.

As a strategic point in the War for Dominion now raging between Christ and the Devil it is the most important position on the Continent. Every victory won for God here, re-echoes through the earth.

We hold it to be the right place to proclaim the Theocracy—the Rule of God—in all things.

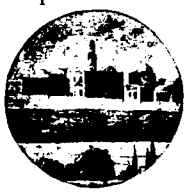
And here we hope to win by the Sword of the Lord—the

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Word of God—yet more glorious victories. We hope to lead multitudes from the captivity of Satan and Sin, Disease and Death and Hell into the freedom of Christ by a perfect Salvation and Health, into a Life that never dies, into a Heaven above and a Heaven on earth.

Chicago must be won and held for Christ our King.

We are safe in His keeping, and expect to see His face in the Zion above. Meanwhile, this earthly Zion is His care, and to upbuild it is our delight.



"Saviour, if of Zion's City,
I through grace a member am,
Let the world deride or pity,
I will glory in Thy name.
Fading is the worldling's pleasure,
Empty all his boast and show,
Solid joys and lasting treasure,
None but Zion's children know."

Programme

OF

THE OPENING SERVICES OF ZION TABERNACLE

1621-1633 Michigan Ave., Chicago.

ON LORD'S DAY FEBRUARY 21, 1897.

Morning Service.

Lord's Day, Feb. 21, 1897 at 10:30 A. M.

DOXOLOGY. No. 392.

REV. THOMAS KEEN.

"Praise God, from whom all blessings flow,
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

Invocation by the Rev. John Alex. Dowie.

Reading of the 67th Psalm by Mrs. Dowie.

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 again 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."

All Hail the Power. No. 201.

E. PERRONET.

"All hail the power of Jesus' name!
Let angels prostrate fall,
Bring forth the royal diadem,
And crown Him Lord of all.

"Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

"Oh, that with yonder sacred throng
We at His feet may fall;
We'll join the everlasting song,
And crown Him Lord of all."

Dedication Prayer by Dr. Dowie.

Interlude Hymn by Zion Choir "Come, Sinner, Come."

Marching to Zion. No. 151.

ISAAC WATTS.

"Come, we that love the Lord,
And let our joys be known,
Join in a song with sweet accord;
And thus surround the throne.

CHO.—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful city of God.

"Let those refuse to sing
Who never knew our God;
But children of the heav'nly King
May speak thair joys abroad.

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heav'nly fields
Or walk the golden streets.

"Then let our songs abound,
And ev'ry tear be dry;
We're marching thro' Immanuel's ground,
To fairer worlds on high."

Reading of Scripture by Mrs. Dowie.

The Light of the World. No. 397.

P. P. BLISS.

"The whole world was lost in the darkness of sin,
The light of the world is Jesus:
Like sunshine at noonday His glory shone in,
The light of the world is Jesus.

CHO.—Come to the Light, 'tis shining for thee
Sweetly the Light has dawned upon me,
Once I was blind, but now I can see;
The Light of the world is Jesus.

"No darkness have we who in Jesus abide,
The Light of the world is Jesus;
We walk in the Light when we follow our Guide
The Light of the world is Jesus.

"Ye dwellers in darkness with sin-blinded eyes,
The Light of the world is Jesus;
Go, wash, at His bidding, and light will arise.
The Light of the world is Jesus.

"No need of the sunlight in heaven, we're told,
The Light of the world is Jesus;
The Lamb is the light in the City of Gold,
The Light of the world is Jesus."

By Permission of The John Church Co.

Announcements—Free-Will Offerings—

Anthem by Choir "Rock of Ages."

Sermon by Dr. Dowie

JESUS: A NAME THAT IS ABOVE EVERY NAME.

Call to Repentance, Faith and Consecration—Benediction.

Recessional Hymn by Zion Choir "Sin no More"

Above Hymns from Gospel Hymns 5 and 6, by permission.

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Afternoon Service.

Lord's Day Feb. 21, 1897, at 2:30 P. M.

Onward Christian Soldiers. No. 100.

I. BARING GOULD.

"Onward, Christian soldiers, marching as to war,
With the cross of Jesus, going on before.
Christ, the royal Master, leads against the foe;
Forward into battle, see, His banners go.

"CHO.—Onward, Christian soldiers, marching as to war
With the cross of Jesus going on before.

"Like a mighty army, moves the Church of God:
Brothers, we are treading where the saints have trod.
We are not divided, all one body we,
One in hope and doctrine, one in charity.

"Crowns and thrones may perish, kingdoms rise and wane,
But the Church of Jesus constant will remain.
Gates of hell can never 'gainst that Church prevail;
We have Christ's own promise, and that cannot fail.

"Onward, then, ye faithful, join our happy throng,
Blend with ours your voices, in the triumph-song:
Glory, laud and honor, unto Christ the King:
This, thro' countless ages, men and angels sing."

Scripture Recitation by the Entire Congregation.

The Song of Salvation, Healing, Holiness and Triumphant Entry into the Zion above. Isaiah 35.

In the Cross of Christ I Glory. No. 203.

J. BOWRING.

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime.

"When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

"When the sun of bliss is beaming
Light and love upon my way,
From the cross the radiance streaming,
Adds new lustre to the day.

"Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that through all time abide."

Prayer by Dr. Speicher. Interlude Hymn by Choir, "Wondrous Love."

Thanksgiving Remarks.

Crown Him! No. 391.

REV. THS. KELLY.

"Look, ye saints, the sight is glorious
See the "Man of Sorrows" now;
From the fight returned victorious,
Every knee to Him shall bow.

"REP.—Crown Him, crown Him, angels crown Him.
Crown the Saviour "King of Kings."

"Crown the Saviour, angels, crown Him;
Rich the trophies Jesus brings;
In the seat of power enthrone Him,
While the vault of heaven rings.

"Sinners in derision crowned Him,
Mocking thus the Saviour's claim:
Saints and angels crowd around Him,
Own His title, praise His name.

"Hark! the burst of acclamation!
Hark! these loud triumphant chords;
Jesus takes the highest station,
Oh, what joy the sight affords."

Scripture Reading.

The Great Physician. No. 400.

REV. WM. HUNTER.

"The great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus.

"CHO.—Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus.

"Your many sins are all forgiven,
Oh, hear the voice of Jesus,
Go on your way in peace to heaven,
And wear a crown with Jesus.

All glory to the dying Lamb!
I now believe in Jesus;
I love the blessed Saviour's name.
I love the name of Jesus.

His name dispels my guilt and fear,
No other name but Jesus:
Oh, how my soul delights to hear
The precious name of Jesus."

Announcements—Offering—
Anthem by Choir, "Stand up for Jesus."

Sermon, "THE GOSPEL OF THE KINGDOM OF GOD."

Call to Repentance, Faith and Consecration—Benediction.

Recessional Hymn by Zion Choir, "Fear not."

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Evening Service.

Lord's Day, Feb. 21, 1897, at 7:30 P. M.

Christ Receiveth Sinful Men. No. 65.

Arr. from NEWMASTER, 1671.

"Sinners, Jesus will receive;
Sound this word of grace to all
Who the heavenly pathway leave,
All who linger, all who fall.

"REF.—Sing it o'er and o'er again;
Christ receiveth sinful men;
Make the message clear and plain,
Christ receiveth sinful men.

"Come, and He will give you rest;
Trust Him, for His word is plain
He will take the sinfulest;
Christ receiveth sinful men.

"Now my heart condemns me not,
Pure, before the law I stand;
He who cleansed me from all spot
Satisfied its last demand.

"Christ receiveth sinful men,
Even me with all my sin;
Purged from every spot and stain,
Heaven with Him I enter in."

Scripture Reading.

Have Faith in God. No. 105.

EL. NATHAN.

"Have faith in God; what can there be;
For Him too hard to do for thee?
He gave His son; now all is free:
Have faith, have faith in God.

"Have faith thy pardon to believe,
Let God's own words thy fears relieve;
Have faith the Spirit to receive,
Have faith, have faith in God.

"Have faith in God and trust His might
That He will conquer as you fight,
And give the triumph to the right;
Have faith, have faith in God.

"Have faith in God; press near His side;
Thy troubled soul trust Him to guide,
In life, in death, whate'er betide,
Have faith, have faith in God."

Thanksgiving—Prayer.

Interlude Hymn—"What will you do with Jesus?" No. 108.

NATHANIEL NORTON.

"Oh, what will you do with Jesus?
The call comes low and sweet;
As tenderly He bids you
Your burdens lay at His feet;
Oh, soul so sad and weary,
That sweet voice speaks to thee;
Then what will you do with Jesus?
Oh, what shall the answer be?

"REF.—What shall the answer be?
What shall the answer be?
What will you do with Jesus?
Oh, what shall the answer be?

"Oh, what will you do with Jesus?
The call comes loud and clear;
The solemn words are sounding
In every listening ear;
Immortal life's in the question,
And joy thro' eternity;
Then what will you do with Jesus?
Oh, what shall the answer be?

"Oh, think of the King of Glory,
From heaven to earth come down,
His life so pure and holy,
His death, His cross, His crown;
Of His divine compassion,
His sacrifice for thee;
Then what will you do with Jesus?
Oh, what shall the answer be?"

Announcements — Offering — Anthem by Choir.

Sermon, "WHAT SHALL I DO WITH JESUS?"

Consecration Prayer. Consecration Hymn "I Will."

I Will. No. 68.

EL. Nathan.

"Once more, my soul, thy Saviour thro' the Word,
Is offered full and free;
And now, O Lord! I must, I must decide;
Shall I accept of Thee?

"CHO.—I will! I will! I will, God helping me,
I will be Thine!
Thy precious blood was shed to purchase me—
I will be wholly Thine!

"By grace I will Thy mercy now receive,
Thy love my heart hath won;
On Thee, O Christ! I will, I will believe.
And trust in Thee alone!

"Thou knowest, Lord, how very weak I am.
And how I fear to stray:
For strength to serve I look to Thee alone—
The strength Thou must supply!

"And now, O Lord! give all with us to-day
The grace to join our song:
And from the heart to gladly with us say:
'I WILL to Christ belong!'

'To all who came, when Thou wast here below,
And said, 'O Lord! wilt Thou?'
To them 'I wilt!' was ever Thy reply:
We rest upon it now."

Benediction.

Recessional Hymn—"Christ is my Redeemer."

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The Christian Catholic Church

REV. JOHN ALEX. DOWIE,
GENERAL OVERSEER.

FIRST ANNUAL ASSEMBLY of the CHRISTIAN CATHOLIC CHURCH

At 10:30 a. m., on February 22nd, 1897 in

ZION TABERNACLE, 1621-1633 MICHIGAN AV., CHICAGO.

THIS ASSEMBLY WILL BE FOR CANDIDATES AND MEMBERS OF THE CHURCH ONLY, AND IS NOT OPEN TO THE PUBLIC.

The General Overseer will preside, and will open the Assembly with Praise, Prayer and the Word of God.

Candidates will be received, charged, and welcomed by the Right hand of Fellowship in the Name of the Father, and of the Son and of the Holy Ghost.

Ordinance of the Lord's Supper.

The General Overseer will deliver an Address on "THE CHURCH AND THE KINGDOM OF GOD."

Announcements will be made as to further Organization of the Church, including the Seventies, the Diaconate, the Eldership, etc.

A Conference will ensue.

Brothers and Sisters in Christ:—

In the Name of the Lord Jesus; in the Power of the Holy Spirit; and in accordance with the Will of God our Father,

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD"—JEREMIAH 31:6.

Great Conflicts await us; but also yet Greater and more Glorious Victories for God. We shall "sing in the Height of Zion", the Song of Salvation, Healing, Holiness, and Everlasting Joy. Chicago and her Two Millions open unto us Gates into every Nation for the Everlasting Gospel. The King of Glory, the Lord of Hosts, is leading Zion's Onward March, and He will conquer. Let us Work, and Watch, and Wait, and Give our all to Him who Loves us and gave Himself for us and for all.

I am, your friend and fellow servant in Jesus Christ,

John Alex. Dowie

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A Grand Reunion of all Friends of Zion.

This is a PUBLIC GATHERING open to all on

Monday, Feb. 22, (Washington's Birthday) in

ZION TABERNACLE,

1621-1633 Michigan Avenue, Chicago.

Invocation.

Opening Hymn: "He Leadeth Me." No. 208.

Reading of Scripture in responsive verses
124th, 125th and 126th Psalms.

Solo, "He that Goeth forth and Weepeth
Bearing Precious Seed," by Dr. Dowie.

Prayer by several, closing with the
Lord's Prayer uttered by the People.

Hymn by Congregation: "What a Gathering." No. 72.
Announcements — Thanksgiving — Freewill Offering.

Anthem by Choir.

Address by Rev. John Alex. Dowie, "WHAT HATH GOD WROUGHT?"

Addresses will follow by Mrs. Dowie, Rev. Dr. Speicher, Judge Dowie, and many others, a large portion of the time being left for impromptu addresses of Friends.

A Consecration Service Will Follow.

Doxology—Benediction. Recessional Hymn by Zion Choir.

A RECEPTION OF FRIENDS, open to all without ticket, will be held by Dr. and Mrs. Dowie, their Family and Staff, in the Parlors of ZION HOME, corner of Michigan Avenue and Twelfth Street from 7:30 p. m. to 10 p. m. Music by Zion Choir in the Assembly Room, during Reception.

A CLOUD OF WITNESSES

Will testify in

ZION TABERNACLE

1621-1633 Michigan Ave., Chicago

ON LORD'S DAY, FEB. 28, 1897, AT

All-Day Praise and Testimony Meetings

When many hundreds will tell of their

Healing through Faith in Jesus

of almost every Disease and Infirmity and many will also bear witness of their

Salvation and Cleansing through Faith in Jesus.

including the testimony of many who have been Infidels, Roman Catholics, etc.

These meetings will begin at 10:30 a. m.,
2:30 p. m., and 7:30 p. m., and are of

THRILLING INTEREST, AND GREAT IMPORTANCE.

Miracles of Healing have been Wrought in Great Numbers.

THE STORIES OF DIVINE HEALING IN ZION ARE UNEXAMPLED SINCE THE DAYS OF THE PRIMITIVE CHURCH UNDER THE MINISTRY OF THE FIRST APOSTLES OF THE LORD JESUS CHRIST.

Those who are to testify will please enter by the south-east door of the Tabernacle, not later than half an hour before the time of service.

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THE ORDINANCE OF BELIEVER'S BAPTISM BY TRIUNE IMMERSION

Will be administered by the

REV. JOHN ALEX. DOWIE,

THE GENERAL OVERSEER,

In

ZION TABERNACLE,

1621-1633 Michigan Avenue

ON LORD'S DAY, MARCH 14TH, 1897,

When it is expected that

Several Hundreds of Candidates will be Baptized.

Services will begin at 10:30 a. m.,
2:30 p. m., and 7:30 p. m.

Addresses will be delivered at each Service, as follows:—

Morning:— The Command:—Make Disciples and Baptize.

Afternoon:—The Object:— Repentance, Faith, Remission of Sins.

Evening:— The Promise:— The Gift of the Holy Ghost.

The large number of Candidates for Baptism will require their being divided into three companies, one of which will be Baptized at each separate service.

Candidates will please to fill up their Application Cards and send them to Rev J G. Speicher, Zion, as early as possible, and be in attendance not later than half an hour before the beginning of service. Entrance for Candidates by south-east door of Tabernacle.

PRESENTATION AND CONSECRATION TO GOD OF YOUNG CHILDREN.

This Most Interesting and Impressive Service

Will be held in

ZION TABERNACLE,

1621-1633 Michigan Ave., Chicago

At 10:30 Lord's Day Morning, March 21, 1897.

When all Christian Parents who desire may present their Children before the whole Congregation to God in a Solemn Act of Consecration. This Act takes the place of the Unscriptural Sprinkling of Children in many churches.

The Rev. John Alex. Dowie

will conduct the Service and will deliver a Brief Discourse on

"Jesus, and his Love for Children."

All Parents desiring to bring their Children will please to come at least a quarter of an hour before the time appointed for the beginning of the morning service, and will meet with the Rev. Dr. Speicher, and fill up their application cards before the Service.

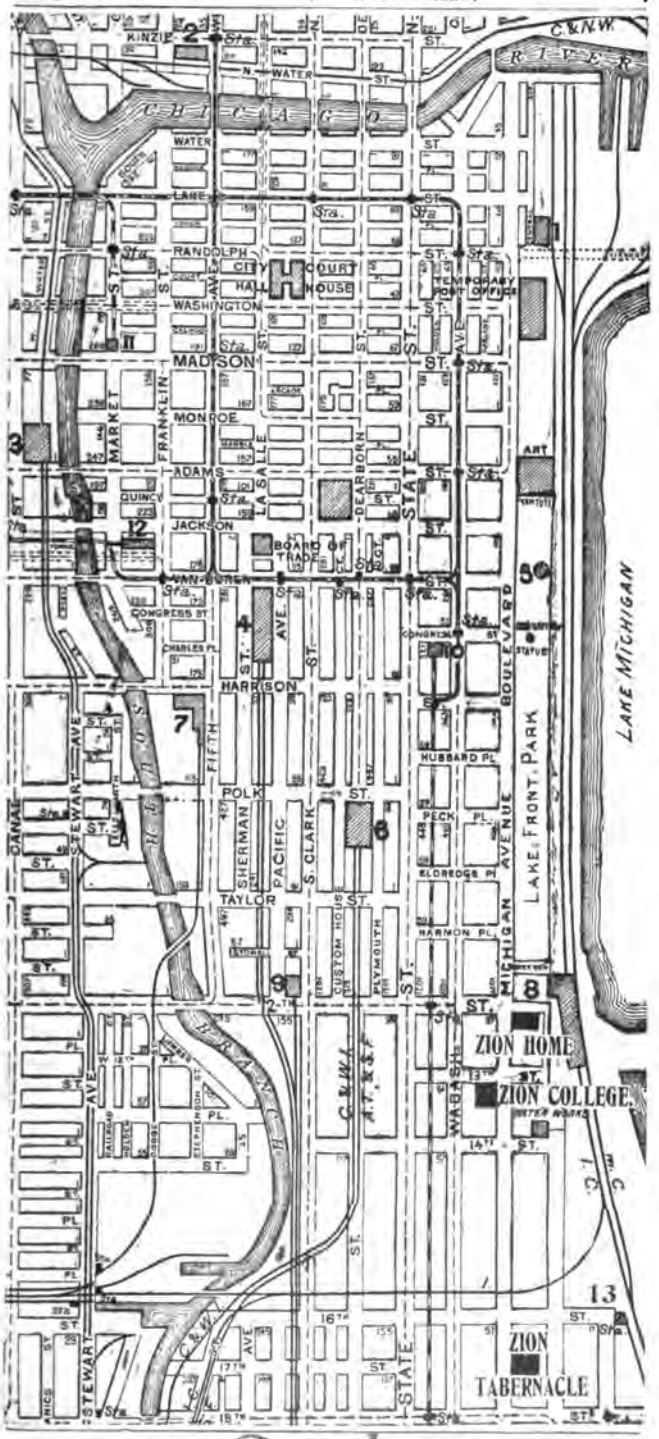
Entrance to Tabernacle, for Parents and Children, at southeast corner.

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DIAGRAM SHOWING LOCALITY OF ZION HOME, COLLEGE AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.	RAILWAYS	DEPOT NO.
Atchison, Topeka & Santa Fe,	6	Chicago & Western Indiana,	6
Baltimore & Ohio,	7	Chicago & West Michigan,	8
Chicago, Burlington & Quincy,	3	Cleveland, Columbus, Chicago & St. Louis,	8
Chicago Central,	7	Illinois Central, Central Station	8
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Chicago, Milwaukee & St. Paul,	3	Kankakee Line, (C. C. C. & St. L.)	8
Chicago, Rock Island & Pacific,	4	Lake Shore & Michigan Southern,	4
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Chicago & Eastern Illinois,	6	Louisville, New Albany & Chicago,	6
Chicago & Erie,	6	Metropolitan, (Elevated)	12
Chicago & Grand Trunk,	6	Michigan Central,	8
Chicago & Northern Pacific,	7	New York, Chicago & St. Louis,	9
Chicago & North-Western,	2	Pittsburg, Ft. Wayne & Chicago,	3
Chicago & South Side Rapid Transit, (L)	10	Wabash,	6
Chicago & South-Western,	7	Wisconsin Central,	7



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The Christian Catholic Church

COME FROM THE FOUR WINDS O BREATH AND BREATHE * UPON THESE SLAIN THAT THEY MAY LIVE *
SALVATION WEALTH
CHRIST IS ALL
TEMPERANCE HOLINESS

REV. JOHN ALEX. DOWIE, GENERAL OVERSEER

MISSIONS OF THE CHRISTIAN CATHOLIC CHURCH.

IOWA MISSION.

IOWA MISSION, REV. SAMUEL A. WALTON, ELDER-IN-CHARGE, WATERLOO, IOWA.

WATERLOO, Iowa. Zion Home, 407 Washington St., 3:00 p. m. preaching. 4:45 Wednesday and Friday p. m., teaching and prayer for the sick. 7:30 Wednesday p. m., consecration.—The Home offers accommodations at very reasonable rates, to those who desire the teaching.

CEDAR FALLS, Iowa. Lord's Day, 10:30 a. m., 2:45 and 7:30 p. m. Tuesday, 2:45 p. m., teaching and prayer for the sick. Saturday, 7:30 p. m.

LA PORTE CITY, Iowa. Friday, 7:30 p. m., cottage prayer meetings.

KANSAS MISSION.

LAWRENCE KANSAS MISSION. REV. O. L. TINDALL, ELDER-IN-CHARGE.

LAWRENCE, Kansas. 1011 Mass. St. Lord's Day 10:30 a. m., and 3 p. m. Tuesdays and Fridays 7:30 p. m.

MICHIGAN MISSION.

DETROIT MICHIGAN MISSION. REV. G. F. STEVENS, ELDER-IN-CHARGE 243 BAGG ST.

MEETINGS: Lord's Day, 3:00 and 7:30 p. m. Wednesday, 7:30 p. m., Tuesday, at 739 Monroe Ave., at 7:30 p. m.

OHIO MISSION.

CINCINNATI, OHIO, MISSION. 205 W. 4TH. REV. W. HAMNER PIPER, ELDER-IN-CHARGE, 725 MCMILLAN ST.

MEETINGS: Lord's Day, 10:30 a. m., 2:30 and 7:30 p. m. Tuesday, 2:30 p. m. Deacon Roscoe E. Rodda, 2529 Stanton Ave.

FINDLAY OHIO MISSION. REV. EUGENE BROOKS, EVANGELIST-IN-CHARGE, 612 N. MAIN ST.

FINDLAY, Ohio. Lord's Day, Bible Class 9 to 10 a. m. Preaching at 10:30 a. m., 2:30 and 7:30 p. m. Tuesdays and Saturdays, 2:30 p. m., address and prayer for the sick. Wednesday 7:30 p. m., Prayer and Testimony.

TOLEDO OHIO MISSION. REV. C. F. STEVENS, ELDER-IN-CHARGE, 923 SUPERIOR ST.

MEETINGS: Lord's Day, 2:30 p. m., Friday, 2:30 and 7:30 p. m.

PENNSYLVANIA MISSION.

PHILADELPHIA MISSION. REV. J. THOMAS WILHIDE, EVANGELIST-IN-CHARGE, 1344 SOMERSET ST.

MEETINGS: Lord's Day, 2:30 p. m., Tuesday, 8:00 p. m., Wednesday, 2:30 p. m. Thursday, 8:00 p. m.

AUSTRALIAN MISSION.

AUSTRALIAN MISSION, REV. JOHN SAMUEL WALLINGTON, PRESIDING ELDER.

MELBOURNE, Victoria. Corner Hampton St., and Center road, North Brighton. Rev. John S. Wallington, Elder-in-charge. A Divine Healing Home is also conducted at the above address.

MEXICAN MISSION.

GUADALAJARA, Jalisco, Mexico.

Note.—Prices in Mexican currency, double of what they are quoted in United States Currency.

SOUTH AFRICAN REPUBLIC (TRANSVAAL) MISSION.

JOHANNESBURG, South Africa. Overseer, Rev. J. Büchler. Box 3074. There is also a Divine Healing Home in Johannesburg, under the charge of Overseer and Mrs. Büchler, where God's children are received for instruction and prayer.

All the above are depots for the sale of Zion Publications, where LEAVES OF HEALING, Tracts, etc., can be obtained and subscriptions will be received.

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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.

SUBSCRIPTION RATES:

One Year,	$2.00	100 Copies of One Issue,	$3 00
Six Months,	1.25	25 Copies of One Issue,	1 00
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Single Copies,	.03		

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Following the subscriber's name in our mailing list, is the Vol. and No. to which the subscription is paid, so that a glance at the printed label on the wrapper will show how the account stands.

Make all Bank Drafts, Express Money Orders or Post Office Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, U. S. A.

All communications upon business must be addressed to

Long Distance Telephone South 662. THE MANAGER ZION PUB. HOUSE,

Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago.

CHICAGO, ILLINOIS, FEBRUARY 12, 1897.

EDITORIAL NOTES.

COME TO ZION WITH SONGS."

"BE glad then, ye children of Zion,
And rejoice in Jehovah your God:
For He has given you the Former Rain moderately,
And He will cause to come down for you the Rain,
The Former Rain, and the Latter Rain.
IN THE FIRST MONTH

"AND ye shall eat in plenty,
And be satisfied,
And praise the Name of Jehovah your God,
That hath dealt wondrously with you;
And My people shall never be ashamed.
And ye shall know that I am in the midst of Israel,
And that I am Jehovah your God,
And none else:
AND MY PEOPLE SHALL NEVER BE ASHAMED."

THESE words of God were spoken to Zion through the Prophet Joel.

HE is the Prophet of the Holy Spirit's Dispensation, and his name, Jo-el, means "Jehovah is God."

OUR Lord Jesus Christ is Jehovah, the Coming One. He came, and He is coming again. He said to His people, "Occupy till I come!"

ZION is to be prepared for His Coming.

THESE beautiful words were spoken just before the words quoted, by the Apostle Peter, on the Day of Pentecost from the same Prophet.

WE quote them to-day, looking forward to greater results than those of Pentecost.

WE are looking forward to the fulfillment of the prophesies in Joel which follow the Pentecostal prophecy.

"Multitudes, Multitudes in the Valley of Decision:
For the Day of Jehovah is near,
In the Valley of Decision
The Sun and the Moon shall be darkened,
And the Stars shall withdraw their shining.
Jehovah also shall roar out of Zion,
And utter His Voice from Jerusalem;
And the Heavens and the Earth shall shake:
But Jehovah will be the Hope of His people.
And the Strength of the Children of Israel.
So shall ye know that I am Jehovah your God,
Dwelling in Zion."

IN connection with the Glorious Promise of the Restitution of all things which God hath promised by the mouth of all His holy prophets since the world began, is the wondrous Promise of Divine Healing in the last words of Joel:

"For I will cleanse their blood
That I have not cleansed:
For Jehovah dwelleth in Zion."

AND now we plunge into the Valley of Decision.

CHICAGO is one of the "high places of the field."

WE are sure there are some things in which God can use us in the fight in the Valley.

LET us obey the Command, and utter the Proclamation.

HEAR ye the Proclamation, O Chicago, and all the Nations represented within your gates, and all the Nations which this Voice from Zion may reach:

"PROCLAIM YE THIS AMONG THE NATIONS.
PREPARE WAR:
Stir up the mighty men,
Let all the men of war draw near:
Let them come up:
Beat your ploughshares into swords,
And your pruning hooks into spears:
Let the weak say, I am strong.
Haste ye, and come, all ye Nations round about;
And gather yourselves together:
Thither cause Thy mighty Ones to come down, O Jehovah.
Let the Nations bestir themselves,
And come up to the Valley of Jehoshaphat:
For there will I sit
To judge all the Nations round about
Put ye in the sickle, for the Harvest is ripe:
Come, tread ye;
For the Winepress is full,
The Fats overflow
For their Wickedness is great."

OVER all the Earth the Voices from Zion are ringing with the Midnight Cry:

"Behold the Bridegroom!

And soon they may be heard from the descending hosts of heaven:

"Come ye forth to meet Him."

OH, Christ of God, we are coming, and we will follow Thee in all this Glorious War!

GIRD on the "whole armor of God," ye Children of Zion, and with the Shield of Faith and the Sword of the Spirit, plunge with us into the Valley of Decision: for it is ours to fight the good fight of Faith to-day!

"ON! towards Zion, on!
Glory awaits you there;
Crowns, for the victor's brow;
Robes, that the conquerors wear;
Thrones, for the sons of might;
Harps, for the sons of song:
Welcomes, from Heaven's own King,
Greetings from Heaven's bright throng."

"BRETHREN, PRAY FOR US."

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ZION

CONDUCTED BY THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE,

IS A

CHRISTIAN, TEMPERANCE & DIVINE HEALING HOME

WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL

SITUATED ON THE FINEST BOULEVARD IN CHICAGO.

WITHIN ONE BLOCK OF THE TERMINAL STATION OF THE ILLINOIS CENTRAL R. R.

FIRE-PROOF CONSTRUCTION.

HOT AND COLD WATER AND PORCELAIN BATHS IN NEARLY ALL ROOMS.

ELEVATORS, ETC.



CORNER MICHIGAN AVENUE AND TWELFTH STREET: CHICAGO.

MORNING AND EVENING PRAISE AND PRAYER DAILY.

SPECIAL ASSEMBLIES FOR TEACHING AND HEALING THREE TIMES IN WEEK.

NO ALCOHOL, TOBACCO OR MEDICAL POISONS OF ANY KIND USED OR PERMITTED.

EXCELLENT TABLE AND SERVICE.

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

Guests coming from the South will find the Illinois Central Railway to be the most convenient route to ZION.

Guests coming from the North and East can check their baggage on train to Zion, and then transfer to the Illinois Central at Grand Crossing or Blue Island.

Guests coming from the West and Northwest are advised to take a Parmelee Transfer Coach to ZION at any of the depots where they arrive.

TERMS TO GUESTS will be forwarded on application.

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ZION.

Conducted by the Rev. John Alex. Dowie and Mrs. Dowie.
Terms to guests will be forwarded on application.

This is the new Home for the Headquarters of Zion in Chicago, S. E. Cor. Michigan Ave. and 12th St., close to the Park Row Central Station of the Illinois Central Railway.

The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

„Er iſt noch Heute Derſelbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es iſt von Gott Vielen zum Segen benützt worden, und viele hundert tauſende von Exemplaren ſind gedruckt worden. Möge es auch in dieſer neuen Form Vielen zum Segen gereichen.

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Zion Home, Michigan Av. and 12th St., CHICAGO.



New Zion Tabernacle, 1621-1633 Michigan Av CHICAGO.

Zion – December 25th 1896

Brothers and Sisters in Christ: –

Hearty New Year greetings from all in Zion for 1894 –

In the Name of the Lord Jesus; in the Power of the Holy Spirit; and in accordance with the Will of God our Father, I write to Lovers of Zion in every land whither our little White Dove shall carry Leaves of Healing from the Tree of Life for all nations.



Praise God for Wonderful Answers to our United Prayer for Seven Blessings in 1896.

Pray with me daily in 1894 for the following Nine Blessings: –

First: The constant Presence and Power of the Holy Spirit in the new Zion Tabernacle and in Zion Home.

Second: The Salvation from Sin of hundreds of Thousands through the Words which shall go forth from thence to all the World.

Third: The Healing of Multitudes over all the earth through Faith in Jesus in 1894

Fourth: The Cleansing, Keeping and Quickening of all in Zion, and in all the work of the Christian Catholic Church.

Fifth: One Million Dollars, at the least, for the promotion of God's Kingdom and Zion's Onward Movements.

Sixth: The Preparation and sending forth of Seventies into Chicago and elsewhere from a fully organised Church.

Seventh: The Extension of Zion Publishing House, and the printing and circulation of Leaves of Healing in many Tongues.

Eighth: The Guidance of God in the selection and laying out of a suitable site for Zion city in America.

Ninth: The Co-operation of all in Zion, for the good of all, in the Church, the Family, and in daily Business.

Zion's Watch-word for 1894 is: –

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD" – JEREMIAH 31:6.

Great Conflicts await us; but also yet Greater and more Glorious Victories for God.

We shall "sing in the Heights of Zion", the Song of Salvation, Healing, Holiness, and Everlasting Joy.

Chicago and her Two Millions open unto us Gates into every Nation for the Everlasting Gospel.

The King of Glory, the Lord of Hosts, is leading Zion's Onward March, and He will conquer.

Let us Work, and Watch, and Wait, and Give our all to Him who Loved us and gave Himself for us and for all.

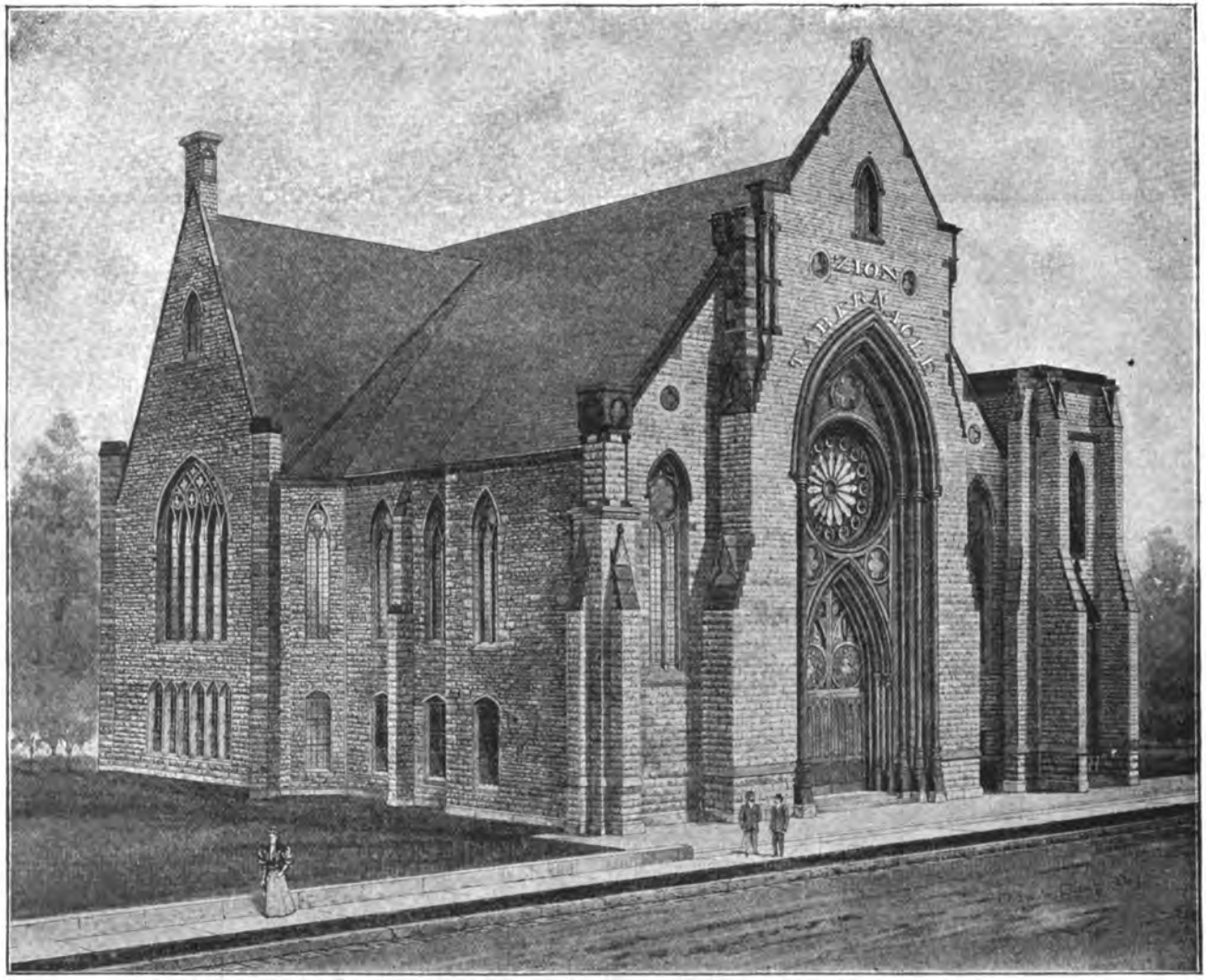
I am, your friend and fellow servant in Jesus Christ,

John Alex. Dowie

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NEW ZION TABERNACLE. 1621-1633 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.

VOL. 3. NO. 18. CHICAGO, FEBRUARY 19, 1897. PRICE FIVE CENTS



SOUVENIR OF ZION.

The Series of Pictures composing this Souvenir, is issued from the Press of Zion Publishing House, and published in Leaves of Healing for three purposes:

First, to be a pleasant reminder to those who have been guests in Zion of happy days spent there:

Second, to give useful information to intending guests: and,

Third, to interest our many friends throughout the world in the work of God, of which Zion is the headquarters.

Zion's "own artist," Mr. Charles W. Post, has prepared the pictures with painstaking skill and excellent taste.

The Pontiac Engraving Company, of this city, have produced very beautiful photo-engravings of his work.

May this little Souvenir remove many mistaken impressions as to what Zion Home really is, and increase your interest in the work to which our God has called us.

"Christ is All and in All."

Faithfully, Yours in Jesus,

John Alex. Dowie

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ZION HOME.

Before briefly describing the pictures, a few words may be devoted to telling what ZION is.

It is a Christian, Temperance, and Divine Healing Home with all the comforts of a first-class hotel.

It is situated almost in the very center of the City, on Michigan Avenue and the south-east corner of Twelfth Street, close to the Central Depot of the Illinois Central Railway.

Three of the principal Railway Systems of the United States have their Chicago Terminals there, namely:

The Illinois Central Railway whose Southern terminal is New Orleans:

"The Big Four," or Cleveland, Cincinnati, Chicago and St. Louis Railway:

The Michigan Central Railway, with Eastern terminals in New York and Boston.

All the other Railway Lines which enter Chicago are in connection with our ZION by the Parmelee Transfer Coaches, which bring passengers from all Depots to the Central Depot of the Illinois Central Railway, close to our doors.

The Street Car Lines of the City are most convenient also to our ZION Home. The Wabash and Cottage Grove Avenue Cable Line is only one block away, the Elevated Railway is less than two blocks, and the State Street Cable Line is only two blocks distant.

In this way every part of America, and every part of Chicago is brought to the doors of ZION.

ZION is also close to the beautiful Lake Front Park, which is now being prepared at immense cost; and the upper windows command a splendid view of Chicago Harbor and Lake Michigan for many miles.

It is also within walking distance of the central business district of the City. And yet the location is pleasant and comparatively quiet, for no heavy traffic is permitted on the Michigan Avenue Boulevard, which is one of the finest drives in the City, leading directly to Washington and Jackson Parks on the south-side of the City through the finest residence district of Chicago.

As to the house itself, a few words must suffice. The pictures will speak. Externally and internally it is a splendid structure.

It is built of stone on two sides and on the other two of fine brick, and in the most substantial manner.

There are a very large number of rooms and, with only a few exceptions, a marble wash-stand with hot and cold water taps is supplied to every room, whilst there is on an average about one porcelain bath-tub to every two rooms.

Some single rooms have bath-tubs, water-closets and wash-stands complete. The rooms are large, and all have outside windows, the ventilation being perfect.

There are two elevators, with marble and steel staircases running parallel, and the house is practically fireproof, the walls being plastered over steel laths, and the floors being specially constructed.

On the ground floor, which has a marble floor in the main hall, there are a complete set of rooms for offices, dining room, and assembly room. The latter will comfortably seat from one hundred and fifty to two hundred Guests.

The office of Zion Publishing House is situated on the Michigan Avenue front, at the south corner of the building, No. 1207, where our literature, etc. may always be obtained.

On the parlor floor there is a large and finely furnished Parlor fronting on Michigan Avenue, and also a beautiful Private Parlor, etc.

And now a few words as to the uses to which ZION is put in connection with the work of the Lord in which we are engaged.

First, it is the private residence of ourselves and our family.

Second, it is the Headquarter's Office of the Christian Catholic Church, and the Divine Healing Mission.

Third, it has accommodation for the Sales-room of Zion Publishing House, and our little White Dove, "Leaves of Healing," has its home nest there.

Fourth, it is a place for the reception, as in a first-class Christian Temperance Hotel, of all friends of Zion who desire to come to this City, to attend our various services, or to seek the Lord for Divine Healing, as well as to know the Way of Full Salvation more perfectly.

Fifth, a limited number of Christian friends whose occupations are in the city, or whose business brings them to Chicago for a few days, will be accommodated as in a Christian home.

Sixth, Special Assemblies for teaching, prayer and the laying on of hands for Divine Healing are held at least three times every week, and morning and evening prayers are conducted as in a Christian Family; and,

Seventh, Schools of Instruction for Christian Ministers and Students of all portions of the Church of God will be held, if possible, at various times to be specially announced from time to time.

ZION is established as the Headquarters of our Church life, and for the promotion of a great Evangelistic Work in every part of the City of Chicago, which will be continued with vigor during the years to come, if God permit. It is within easy walking distance--only four blocks--from the New Zion Tabernacle, opened February 21st, 1897, which is seated for over 3,000 persons, and special privileges are accorded to guests in Zion at the Tabernacle--seats being reserved for them, etc.

ZION is also the precursor, God willing, of a little City of that name which will be built up outside of Chicago within the next few years, and for which we are making preparation on a large scale.

The future lies with God alone, and all our plans are to do simply as He shall will from day to day.

Mrs. Dowie supervises the entire domestic arrangements of ZION.

A large staff of competent helpers in every department, all of whom are Christians, makes the domestic arrangements smooth and pleasant for all who come.

Should guests arrive at Railway Depots distant from ZION they will please check their heavy baggage with the Baggage Express Agent, who will come through the cars before the train arrives, asking for patronage. Then, with their hand grips, they will please to ask for a Parmelee Transfer Coach, which will bring them within a block of ZION, or take a carriage, giving the address of ZION, Michigan Avenue and 12th Street.

Careful attention to these instructions will save much trouble and bring guests safely to ZION. There are no charges made for instruction, or prayer, or for Dr. Dowie's personal attention. All written applications for terms for board and room accommodation in Zion must be addressed to the Rev. John Alex. Dowie, 1207 Michigan Avenue, Chicago. Long Distance Telephone, South 652. Cable address, "Dowie, Chicago."

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The Rev. Dr. Speicher in his Office for the Reception of Guests.

DR. SPEICHER'S OFFICE.

When intending guests enter Zion Home they are courteously received by one of Dr. Dowie's colleagues, usually the Rev. J. G. Speicher, M. D., whose office is on the south, or right hand, side of the principal entrance from Michigan Boulevard.

Information is here given to enquirers and to intending guests, as to terms, rules of Home, etc., and it is also Dr. Speicher's duty to see that no cases of contagious diseases are permitted to enter. Zion is a Christian, Temperance and Divine Healing Home, and, therefore, those who are not Christians, or who desire to use alcohol, nicotine (tobacco) or any other poisons or drugs in the Home are not received. A kind and hearty welcome awaits all Christians who come to us in His Name, seeking God's blessing.

AND Many Peoples shall go and say,
Come ye,
And let us go up to the Mountain of Jehovah,
To the House of the God of Jacob;
And He will teach us of His ways,
And we will walk in His paths:
For out of Zion shall go forth the Law,
And the Word of Jehovah from Jerusalem."

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Entrance Hall and General Office.

ENTRANCE HALL AND GENERAL OFFICE.

Having finished their interview with Dr. Speicher guests move across the beautiful Entrance Hall to the General Office, where they are booked and taken to their allotted rooms by courteous attendants. Electric bells in every room of Zion communicate with this office, and are at once answered by one of the attendants. Baggage porters will take checks and place baggage in rooms as quickly as possible. Carriages can be had at any hour of the day or night, and reliable information as to arrival and departure of trains can always be obtained at the General Office. Large safes are provided for the care of money or valuables without charge, etc.

AND the ransomed of Jehovah shall return,
And come to Zion with Songs
And everlasting Joy upon their heads:
They shall obtain Joy and Gladness,
And sorrow and sighing shall flee away."

Isa. xxxv. 10.

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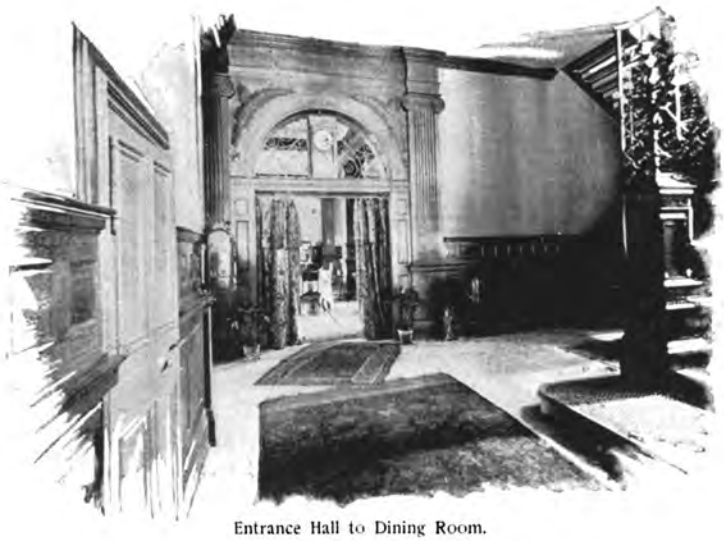
Passenger Elevator and Staircase.

PASSENGER ELEVATOR AND STAIRCASE.

A number of modern inventions have made high buildings exceedingly pleasant places for residences, and amongst these the Elevator is one of the principal.

Guests in Zion are quickly and smoothly transported to each floor of the seven stories, making the highest, by its extensive view of the Lake and City, even more attractive to many than the first. Every precaution against accident is taken, self-acting catches, etc., being provided. The entire construction of the Elevator and the Staircase is fireproof, being composed of steel and marble, offering no food for fire and providing a perfect interior fire-escape for all, besides three on the outside. Comfort and convenience and safety are studied at every point in the construction of Zion Home.

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Entrance Hall to Dining Room.

THE Hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets
We're marching to Zion,
Beautiful, beautiful Zion,
We're marching upward to Zion,
The beautiful city of God."



View of Portion of Dining Room.

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Nook in Private Drawing Room.

BLESSED are they that Wash their Robes,
That they may have the right to come
To the Tree of Life
And may enter in by the Gates
Into the City."

Rev. xxii. 14. (Revised Version.)

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At the Dinner Table.

AND HE saith unto me,
Write,
Blessed are they which are called unto
The Marriage Supper of the Lamb.
And He saith unto me,
These are the true sayings of God.'

Rev. xix. 9.



View in Mrs. Dowie's Room.

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Zion Help, with Dr. Dowie and Family.

ZION'S HELP, WITH DR. DOWIE AND FAMILY.

This picture was taken in the large Assembly Room of Zion Home, where daily morning and evening prayers and the Special Assemblies for Teaching and Laying on of Hands in the Name of the Lord are held. It is a place made sacred by many wonderful healings.

The photograph was taken on July 13th, 1896, and it represents our family, and, with a few exceptions, our entire staff of salaried Helpers in Zion, Zion Publishing House, and Zion Tabernacle.

On our right is our dear wife and son A. J. Gladstone Dowie: then Rev. Dr. Speicher and his wife and daughter Ruth; and Mr. and Mrs. Amos Dresser, Jr.

On our left is our dear daughter Esther and our revered father, Judge John Murray Dowie; then Mr. and Mrs. Clemons and their son Roy; and Rev. J. Thos. Wilhide.

Immediately behind are Zion's clerks, Mr. Charles J. Westwood and Miss Lizzie Stahlman; on their right, Mr. and Mrs. Frank Cotton, Mr. Carl F. Stern, Mr. Fred Weimer, Mr. T. Shirley, and Mr. Bredemier; on their left Miss Thompson, Mr. John Murdock and his son Robert, and John Casson.

On the third row are six of our secretaries, Mr. J. J. Carpenter and Mr. A. C. Johnson in the center; on their right, Mr. O. Sprecher and Mr. G. W. Stahlman; on their left Messrs. S. and E. Williams—four of these are stenographers and typewriters.

Zion's Dining Room Maids make the center of the picture attractive in their neat uniform. They are seated on either side of the head waitress, Miss Ella Herschberger.

Another line of assistants in ZION stand behind the maids, but our limited space forbids further individual mention.

Still farther in the rear come the help in Zion Publishing House, last but not least among our valued assistants.

And in closing this brief description, we call especial attention to the motto that is over the whole, "Christ is All."



A Corner in Judge Dowie's Room.

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The Drawing Room — Looking East and South.

THE DRAWING ROOM.

LOOKING EAST AND SOUTH.

This pleasant room occupies a large portion of the north side of the second floor of ZION. It is open at all times to all the guests. Here guests receive visitors, and find many opportunities for private and earnest conversation with each other, exchanging mutual experiences and adding to each other's knowledge and faith in God and all good things. Every Thursday evening Dr. and Mrs. Dowie and their family hold a Reception of all the guests in their private drawing room, one of the doors of which is shown in the background of the picture. These doors are then thrown open, and the two drawing rooms become one. Music, pictures, books and conversation become general.

Guests from Europe and Australia and all parts of America, also missionaries en route to Asia and Africa, have exchanged thought and compared things peculiar to each continent, and found joy in a "common salvation."



Chamber Suite.

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The Drawing Room — Looking West and North.

THE DRAWING ROOM.

LOOKING WEST AND NORTH.

The view from the windows of the drawing room is at all times full of interest and ever changing life. They command the finest boulevard in the city for miles north and south, and the Lake Front Park, etc. To the north there are fine views of some of Chicago's finest public buildings, such as the great Auditorium, which cost over three millions of dollars, the Art Gallery, the City Library, the Pullman Building, etc. To the south the finest residences of the city stretch away between grass and trees for many miles. All great public demonstrations and processions pass along this Boulevard, and over 100,000 men paraded here on Chicago Day, 1896. No heavy traffic is permitted on the Boulevard, and here Chicago is always seen in holiday attire from these windows, the most beautiful equipages passing constantly. The shipping, the harbor, and the Lake in the distance, and the business district, also give the consciousness of active commercial life, whilst the smoke rolling away from distant factories reminds the looker on that Chicago with her two millions of people is the metropolis of the West.



Private Drawing Room — Looking North and East.

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Dr. Dowie's Editorial Corner in his Private Office.

DR. DOWIE'S EDITORIAL CORNER.

This is another nook of the room shown in the preceding picture. Here Dr. Dowie writes his private letters on his private type-writing machine, and does his editorial and literary work, having close at hand on revolving stands his Bible, Young's Analytical Concordance, the Century Dictionary and the Encyclopædia Brittanica. Often does he hear the gentle ring of the telephone shown in the picture, and some sick one far away in a distant city will breathe their petition into his ears, through the wire and get back the words that cheer and help, even when they are many hundreds of miles distant. For this is also the "prayer corner" and daily hundreds of petitions go up to the Throne of God from that spot, with what wondrous results is known to all the world. He has described this corner more fully in Leaves of Healing, volume 2, page 753.



Stenographers and Typewriters at Work.

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Dr. Dowie at Work in his Private Office with his Private and Financial Secretaries.

DR. DOWIE AT WORK

IN HIS PRIVATE OFFICE, WITH HIS PRIVATE AND FINANCIAL SECRETARIES.

This picture reveals the "Hub" of the whole movement.

The room is one of four which are connected with each other, and form the Headquarters' Offices of ZION in all its departments.

Summoned from their separate rooms to attend their chief are two of Dr. Dowie's principal secretaries, and the scene is natural and true to the life. Instructions are thus given to both officers concerning matters where both must co-operate, and the room has all the appearance of a first-class business man's surroundings. Electric bells connect from there with all parts of ZION, some directly and others through the General Office on the first floor. A Long Distance Telephone communicates with every part of Chicago, and with towns and cities within a radius of a thousand miles, bringing also the Telegraph and Cable Companies within reach, communication being thus established from this room with Dr. Dowie's parish—"all the world." Three large maps hanging on the walls are very suggestive—the first is a detailed standard map of Chicago, the second is a map of the United States, and the third is a map of the World. It is in that order that Dr. Dowie takes up his daily work, often spending sixteen hours out of twenty-four at his desks, on the "all-day in office" day of the week. Dr. Dowie's correspondence has reached as high as 500 letters and telegrams in one day, and averages probably nearly 2,000 weekly. And there are no signs of abatement, so that one may well "wonder whereunto this will grow."



Bed Room in Mrs. Dowie's Suite.

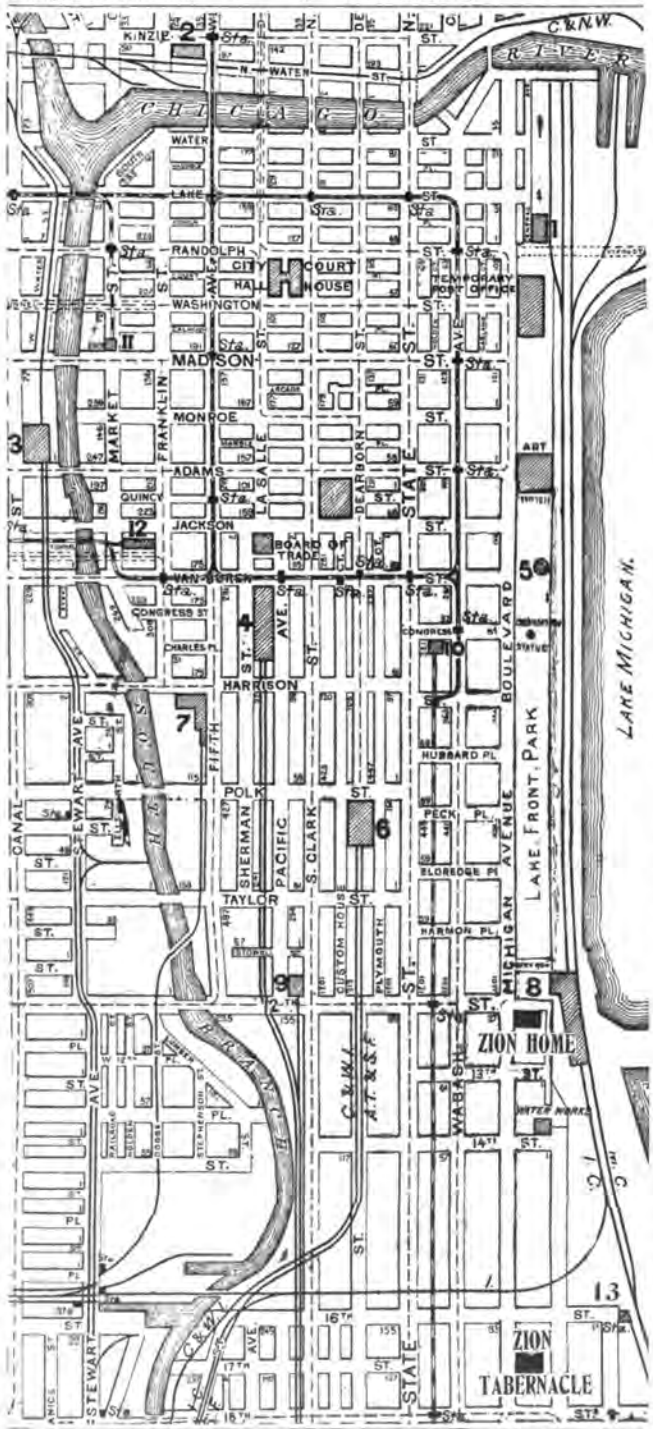
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DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.	RAILWAYS	DEPOT NO.
Atchison, Topeka & Santa Fe,	6	Chicago & Western Indiana,	6
Baltimore & Ohio,	7	Chicago & West Michigan	8
Chicago, Burlington & Quincy,	3	Cleveland, Columbus, Chicago & St. Louis,	8
Chicago Central,	7	Illinois Central, Central Station	8
Chicago Great Western,	7	Illinois Central, Suburban,	1, 5, 13
Chicago, Milwaukee & St. Paul,	3	Kankakee Line, (C. C. C. & St. L.)	8
Chicago, Rock Island & Pacific,	4	Lake Shore & Michigan Southern,	4
Chicago & Alton,	3	Lake Street, (Elevated)	11
Chicago & Eastern Illinois,	6	Louisville, New Albany & Chicago,	6
Chicago & Erie,	6	Metropolitan, (Elevated)	12
Chicago & Grand Trunk,	6	Michigan Central,	8
Chicago & Northern Pacific,	7	New York, Chicago & St. Louis,	9
Chicago & North-Western,	2	Pittsburg, Ft. Wayne & Chicago,	3
Chicago & South Side Rapid Transit, (L)	10	Wabash,	6
Chicago & South-Western,	7	Wisconsin Central,	7





Terminal Station Illinois Central Railroad---one block from Zion Home.

GENERAL ANNOUNCEMENTS FOR FUTURE MEETINGS IN ZION TABERNACLE.

These announcements will appear regularly in the weekly issues of LEAVES OF HEALING; but, so far as we can foresee, the following will be the regular programme of Meetings during the months of March, April, and May, 1897. Any alteration will be duly published in LEAVES OF HEALING:

The Christian Catholic Church

AND **Divine Healing Mission.**

GENERAL OVERSEER.

THE REV. JOHN ALEX. DOWIE.

Lord's Days:—	10.30 a. m	2:30 p. m. and 7:30 p. m.
Mondays:—	7:30 p. m.	
Tuesdays:—	2:30 p. m., and 7:30 p. m	
Wednesdays:—	7:30 p. m.	Special Lectures.
Thursdays:—	2:30 p. m.	Children's Meetings.
Fridays:—	2:30 p. m., and 7:30 p. m	
Saturdays:—	7:30 p. m	Zion Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR. DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms*, for Membership, Baptism, or Consecration of Children, must be addressed to the Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and Twelfth Street. These forms will also be sent by mail on application.

All letters intended for Dr. Dowie personally, must be marked "Private and Personal" on the outside of envelope.

DISTRICT MEETINGS

In various parts of Chicago and suburbs will be specially announced for each month in LEAVES OF HEALING, and also Special Meetings in the Native Languages of many Nationalities. Meetings which are not so announced, after March 1, will not be recognized as connected with the Christian Catholic Church, and the General Overseer will not be responsible for such meetings, even when conducted by members of the Church.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited*, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

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Zion Home, Michigan Av. and 12th St., Chicago.

Zion – December 25th 1896

Brothers and Sisters in Christ: –

Hearty New Year greetings from all in Zion for 1894 –



New Zion Tabernacle, 1621-1631 Michigan Av. Chicago.

In the Name of the Lord Jesus; in the Power of the Holy Spirit; and in accordance with the Will of God our Father, I write to Lovers of Zion in every land whither our little White Dove shall carry Leaves of Healing from the Tree of Life for all nations.



Praise God for Wonderful Answers to our United Prayer for Seven Blessings in 1896.

Pray with me Daily in 1894 for the following Nine Blessings: –

First: The constant Presence and Power of the Holy Spirit in the new Zion Tabernacle and in Zion Home.

Second: The Salvation from Sin of hundreds of Thousands through the Words which shall go forth from thence to all the World.

Third: The Healing of Multitudes over all the earth through Faith in Jesus in 1894

Fourth: The Cleansing, Keeping and Quickening of all in Zion, and in all the work of the Christian Catholic Church.

Fifth: One Million Dollars, at the least, for the promotion of God's Kingdom and Zion's Onward Movements.

Sixth: The Preparation and sending forth of Secretaries into Chicago and elsewhere from a fully organized Church.

Seventh: The Extension of Zion Publishing House, and the printing and circulation of Leaves of Healing in many Tongues.

Eighth: The Guidance of God in the selection and laying out of a suitable site for Zion city in America.

Ninth: The Co-operation of all in Zion, for the good of all, in the Church, the Family, and in daily Business.

Zion's Watch-word for 1894 is: –

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD" – JEREMIAH 31:6.

Great Conflicts await us; but also yet Greater and more Glorious Victories for God.

We shall "sing in the Height of Zion", the Song of Salvation, Healing, Holiness, and Everlasting Joy.

Chicago and her Two Millions open unto us Gates into every Nation for the Everlasting Gospel.

The King of Glory, the Lord of Hosts, is leading Zion's Onward March, and He will conquer.

Let us Work, and Watch, and Wait, and Give our all to Him who loved us and gave Himself for us and for all

I am, your friend and fellow servant in Jesus Christ, John Alex. Dowie

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ZION.

Corner Michigan Avenue and Twelfth Street, 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.

VOL. 3. NO. 19. CHICAGO, FEBRUARY 20, 1897. PRICE FIVE CENTS

THE CLOSING SERVICES IN



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

Report of Last Meeting in Zion Tabernacle No. 2, Lord's Day Afternoon, Feb. 14, 1897.

THE EXODUS OF ZION.

Tabernacle No. 2 is filled to overflowing with Attentive Listeners at the Closing Service.

SERMON: "THY PRESENCE."

God's Gracious Presence Manifested in the Past and Assured for the Future.

REPORTED BY A. D. JR. AND S. & E. W.

THE Meeting was opened by singing No. 151 in Gospel Hymns Nos. 5 and 6. When giving out the Hymn Dr. Dowie said :

We marched into Zion Tabernacle No. 2 with that Hymn, and we will march out of it with that Hymn.

"Come, we that love the Lord,
And let our joys be known,
Join in a song with sweet accord
And thus surround the throne."

"CHO.—We're marching to Zion, beautiful, beautiful Zion ;
We're marching upward to Zion, the beautiful city of God."

In giving out the last stanza Dr. Dowie said :

Now what does Immanuel mean ?

Audience:—"God With us."

Dr. Dowie:—God with us. God in us. "We're marching thro' Immanuel's ground." I think that every inch of American soil belongs to Christ, our King. (Amen.) Do you believe that too ?

Audience:—"Yes."

Dr. Dowie:—That is right. Then it is not Europe for the Europeans, Asia for the Asiatics, Africa for the Africans, Australia for the Australians; but America, Europe, Asia, Africa and Australia, and all the islands of the seas, for Christ. (Amen.) Not a single foot of Earth but belongs to the Lord, for that is what I read in the Bible.

"The Earth is the"—land-sharks'.
Audience:—"No; the Lord's."
Dr. Dowie:—"The Earth is the"—politicians'.
Audience:—"'The Earth is the Lord's.'"
Dr. Dowie:—"And the fullness thereof; the people—"
Audience:—"'And they that dwell therein.'"

Well, now, do not make any mistake. If anybody tells you the earth is theirs, tell them that is not so; they made a mistake; they never read the title deeds rightly. "The earth is the Lord's," and then He is making a present of it to His people.

"The meek shall inherit the earth, . . . and the memory of the wicked shall rot."

That is so. They will be forgotten.

When the Lord reconstructs this earth, His saints, purified and glorified, will possess it. They shall inherit it. I always like to think of that when I go down on the streets, and see saloons and stinkpot manufactories—you know what they are don't you ? (Laughter.)

Dr. Dowie looked at the walls from which the trophies "captured from the enemy" had been removed to the new Tabernacle, and said,

I feel lost to-day without the things around us. It seems to me as if something is gone; it is time we went, too. I feel as a warrior whose banquet hall is adorned with the flags, all tattered blood-stained and torn, and who has been accustomed to feast with his trophies captured from the enemy all around him.

"We're marching thro' Immanuel's ground,
To fairer worlds on high."

After singing the last stanza, Dr. Dowie continued,

SCRIPTURE LESSON.

Let us read in the inspired Word of God in the book of Exodus—a very proper book for us to-day who are about to make an exodus. Exodus means going out.

I will just remind you that the 32d chapter of Exodus contains the story of how the people of Israel in Moses' absence persuaded Aaron to make a golden calf, and they worshipped it with heathen rites. It contains the further story of Moses' descent from the Mount, and his anger as he saw that the people had relapsed into idolatry; and he took the two tables of stone which contained the Law of God which he had received for the children of God, and he broke them at his feet.

He was the first doctor who invented the "Gold Cure;" for he took the calf which they had made, and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel drink it. (Amen.) It was to cure them of idolatry.

And having done this he uttered the great proclamation: "Who is on the Lord's side ? let him come unto me."

The Scripture lesson was then read by Dr. Dowie, from a part of the 32d chapter and the 33d chapter of Exodus.

Now, beloved friends, I want you to bow in earnest thought while we sing, "Rock of Ages." We want to be put in the cleft of the Rock, and see His glory pass by, even to-day.

"Rock of Ages" was then sung by the Choir.

THANKSGIVING.

It is our invariable custom, before going to prayer, to give thanks to God for the mercies of the week that has passed away, and to attend to any matters that we think ought to be attended to in public, in connection with the Church, and Divine Healing Mission, and Zion's Onward Movement.

Now this afternoon we have, as usual, a very large number of requests for prayer, and there are a few things I should like to say concerning the past work before we go to prayer.

Dr. Dowie then spoke of some matters of local interest in connection with the Christian Catholic Church in Chicago, and continued,

Now, to-day among the many things that have happened during the week, there have been some very striking healings. I would like to have read to you a letter in full, but I failed to bring it with me.

The letter referred to is as follows:

"HAMBURG, N. Y., February 9th, 1897.

"DR. DOWIE—*Dear Sir:*

"It is with the greatest of pleasure and a heart full of praise to God that I write to you to tell you how much good a copy of LEAVES OF HEALING has done in our home.

"For about four years I have been sick with nervous trouble.

"At times I have suffered very much, and there would be months at a time I could not walk only around the house and yard.

"I have seemed to grow worse all of the time.

"About a month ago I was taken with one of my bad spells and was very sick.

"The doctor said there was no cure for me: he could help me, but not cure me.

"My mother wrote to a sister of mine in Iowa how bad I was, and she sent a copy of your paper and wanted us to write to you, which my father did.

"At the time he wrote I was very low.

"I was so weak part of the time that I could not feed myself, nor turn from one side to the other.

"If you remember it was Sunday morning (Feb. 7th) that you prayed for me.

"I know that it was at the same time you prayed that the Saviour seemed so near me, and I knew the Lord was going to heal me.

"Then all seemed to grow dark, and I thought to myself, 'O, I am so sick I had rather stay here in bed.'

"I knew it was the devil tempting me. Then the Saviour seemed to come and take me in His arms, and I heard the words so plainly, *Look up*.

"In His strength I did look up, and praise God I was healed.

"I *knew* I was healed.

"Of course I was not going to stay in bed, for I was well, and I got up,

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walked through two rooms, took a bath, dressed and went in and sat down as if I hadn't been sick at all.

"Every symptom of the disease is gone and I am perfectly well.

"I cannot praise my Father enough, and henceforth my life shall be entirely His.

"Yours in Jesus, CARRIE A. LYNN.

"P. S.—My father says that it was abont two hours and a half after you prayed for me that I got up. I did not notice the time.

Dr. Dowie quoted from memory the letter which is printed above, and said,

It was one of the many things this week that impressed me as evidence that God was hearing prayer for the sick at a distance. Now, I want that to be recorded for this reason: multitudes of people will never be able to hear our voice, or see our face, or enter into any Tabernacle where we preach. They are living in distant parts of this, and of other states and of other lands, but they want to know how to reach God, and to get the answer.

Now, I will tell you why I specially take it out of scores of other cases. She says that at half-past nine there was darkness over her. Just about that time I had the request for prayer in my hand, in my own room, when I was suddenly called in Zion Home to the room of one who was dying. I went and found a young man, a consumptive, and his wife, in the very last stages. He was lying back upon his chair, propped up and held up; the blood had fled from his face; he was unable to take a breath, and his eyes were fast losing expression. He was not dead, but he was in the act of dying; it was all darkness. I saw there was darkness all around.

Now, I will tell you a remarkable thing that, with one single exception, I have not seen a single death in this country. In every case, when I have been alongside of the dying, God has given me an immediate answer, with one exception, and there was a good reason for that which I shall not enter into. All the deaths that have happened in Zion Divine Healing Homes have happened when I have been absent, without any exception.

When this happened last Sabbath morning I felt strangely led to stay home. For one thing, I was writing that Story of Zion, and for another thing, I was desiring to be alone, if possible, to get a little relief from public speaking for the morning. My colleague therefore took the meeting at my request, but I felt there was some other reason for my staying behind, I did not know why.

I went down then, as I was, and found the young man in this state at the time I would ordinarily have been praying for this young lady. Now, it is impossible to communicate to you what followed, and I will not attempt to do it, because you have never been, perhaps, where I have to go hundreds of times in a week—

DOWN INTO THE VALLEY OF THE SHADOW OF DEATH,

and put your hand in Jesus' Name upon the monster, Satan, who "hath the power of death," and grapple with him in the shadow; that is what this work means.

Christ is life, and I just called upon Him when I saw that man was dying, dead practically. I said, He must not die, and in a moment God sent His power through my hands, and the young man was able to draw a breath, and in a minute or two stand up, and he has now gone back to his home in Ohio. (Praise God. Amen.)

Now when I got back to my room (I will not tell you all, because I cannot) I had some other fights on hand with the enemy, and I went down into the Valley again, and I spent nearly two hours there this time, and it was very dark to some of those for whose lives I was contending, and although I was "in the light," I felt deeply for those who "sat in darkness, and in the shadow of death."

At half-past 11 o'clock I came up out of the Valley. I had done my work, and I took the requests in my hand which I had laid down two hours before, and I prayed for this dear girl, amongst many others, in Hamburg, New York, and the Lord raised her at that moment. (Amen.)

So you see the shadow was there and the shadow was here—you see the devil has a very large kingdom, and a very great power; and he uses the telegraph wires and he uses the telephones, and

GOD IS CAPTURING THE TELEPHONE, AND HE IS CAPTURING THE TELEGRAPH: THEY BELONG TO HIM. (AMEN.)

I had just been talking over the telephone a little while before, away over into Connecticut, and I was reaching out, as I am every day, into almost every state of this union, from the Pacific to the Atlantic, and we are hunting the devil along the telegraph wires now, (laughter) and along the railways. He thought he had brother Long the other day, but he had not. I guess though he got a pretty hard blow on the railway engine. The good Lord answered prayer the moment I offered it for my brother, and He raised him up, and there he is looking as jolly as ever.

Mr. Long:—"Praise the Lord."

Dr. Dowie:—Now, friends, I simply put this story on record that we may see how wonderful the ways of God are, and how the devil will fight all along the line; how he tried to shut off the healing of that girl by trying to kill somebody in Zion Home, and he did not succeed in that; but at half-past eleven I got back to the girl, and the Lord answered the prayer. (Amen. Praise God.)

That is the story. She does not know how it was she did not get the blessing until half-past eleven; but I am telling you now.

Now, what strikes me in this, is that blessed fact which is becoming more and more the central power of Zion—that God is teaching the people here, and the people yonder, and the people everywhere to know

HOW TO PRAY AND GET AN ANSWER. (AMEN.)

Now you have prayed long enough without getting an answer, have you not?

Audience:—"Yes."

Oh, the prayers that are not answered! How they are mounting up before God as an accusation against His church!

Why are they not answered?

Because they do not know how to pray.

Oh, God grant that Zion may be a place where men are taught to pray! (Amen.)

No wonder Mr. Moody has been telling us lately in one of his addresses in the east that there are 3,000 Churches that have not had a single addition for a whole year, according to their own statistics.

The devil is going on, marching along, adding millions to the Kingdom of Hell; but there is no answer to the prayers of three thousand Churches who claim to be extending the Kingdom of God.

Three thousand ministers, three thousand sets of elders or deacons, three thousand sets of Sunday School teachers and Sunday School superintendents, three thousand sets of members of churches not getting an answer to one single prayer for one conversion! How many tens of thousands of rejected prayers are revealed by these facts!

Oh God, teach us to pray! (Amen.)

That is what I want you to know. If I could do nothing else upon this earth than teach a few of God's people how to pray, I shall have done my part.

A BLOW AT SECRET SOCIETIES.

Now I want to have a stroke at the devil on another side. Now I always like, when I have hit him on one side to hit him on another, and I have been capturing from the enemy this week—do you see that? [Dr. Dowie exhibited some brilliant gold (looking) and silver jewelled secret society badges to the audience.] You miserable Secret Society humbugs, do you see that? That is my last capture from the enemy. "Select Degree of the Royal Templars of Temperance." Save the mark.

Just think of it. Well, I am going to read the brother's letter that sends it, and then here is a silver five-pointed star and an Odd Fellows Encampment pin. Now that shall camp forever on the walls of Zion. (Laughter.)

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I have lost the piece of paper that tells me what this thing is; but I think it is somebody's badge.

I. O. O. F.—whatever does that mean?

Voices:—"Independent Order of Odd Fellows."

Dr. Dowie:—Independent Order of Fools! (Laughter.) That is what I read it. I am also told I. O. O. F. means One hundred Fools!

Well, now, I have another thing here; that is a dismission from the Independent Order of Fools. I will read to you this accompanying letter, for I want to put it upon record. This is only a sample of a few of the similar captures every week, I like to trot out a sample now and then, just to show you I am on the track of the Secret Society devil.

Did you hear what I said?

Secret Society angel did I say?

Audience:—"Devil."

Dr. Dowie:—"Devil! DEVIL! The Secret Society devil that makes a man a liar, a thief, a drunkard, and an adulterer often; that takes him out on the Monday night, the Tuesday night, the Wednesday night, the Thursday night, the Friday night, the Saturday night, and the Sunday night, and makes him a member of every society, excepting the home society.

The liar that he was when he married Betsey, and said, "Oh, Betsey, if you will only marry me, your society will be the joy of all my life." The scoundrel! He went away and abandoned Betsey and all the babies, and belongs to every society in town, excepting the home society, the liar that he is! He is quite frequently filled up with whiskey and tobacco when he arrives at home. And he actually wonders that his wife does not love him now!

The stinkpot! Who could kiss him? (Laughter.) It is impossible to love a whiskeypot, and a tobacco stinkpot, whose throat smells, as the scriptures say, "like an open sepulchre." Hundreds of thousands of them.

Perhaps you no not know what a stinkpot is here do you? You do not know. Well, I have a surprise exhibit in store for you on that line in the New Tabernacle.

The brother that wrote this letter, will you allow me, leaving out a certain portion of it, to give your name?

The brother (from the platform:—"Doctor, you can make what use of it you please."

Dr. Dowie:—All right, brother Harper. (Laughter.)

"8 SPRUCE STREET, CHICAGO, Feb. 13, 1897.

"DEAR DR. DOWIE:

"Accompanying this letter you will find some spoils from which you will learn that I have severed my connection with the Odd Fellows and the Royal Templars of Temperance. Until a short time since, I thought membership in Secret Societies properly came under Section Four of the Basis of Fellowship of the Christian Catholic Church, and that it was a matter for individual opinion to decide; but after the plain statements in your sermons of Jan. 17 and 24 I felt that I could not secretly remain a member of these Societies any longer. To do so would be disloyal to yourself, and to the Christian Catholic Church, and a very poor return for your kindness and confidence. I determined to do what was right, no matter what the consequences might be."

Now, that is the stuff that Zion is made of. (Amen.) It is not made of Episcopalian sawdust. (Laughter.) Or Methodist wind. (Laughter.)

A voice:—"Or Baptist water."

Dr. Dowie:—Nor Baptist ice; Presbyterian dry-as-dust. Oh, how sick we are of it all! Four hundred and fifty Churches in Chicago who largely support four thousand five hundred secret society lodges! What is the value of such Churches?

"A careful and prayerful study of the subject soon led me to do what I have done, namely: to resign my membership, and to apply for dismissal certificates from both orders to which I belong. It cost me something to give them up, humanly speaking."

Thank God it does cost us something to do right. The Christian that only gives that which costs him nothing, well, it is not worth anything. There are many people who have that kind of Christianity.

AN ILLUSTRATION.

That reminds me of a story of a fellow who when they were going to tax the church by their own consent a few dollars a head, said, "Mr. President, I object."

"Well, why do you object?"

"Because I have been a member of this church ten years, and it has not cost me as many dollars." (Laughter.) So the minister said very properly, "The Lord have mercy on your miserable little soul."

Well, I believe it is a good thing for it to cost us something. Our brother says it has cost him something to give secret societies up, humanly speaking.

"In the Odd Fellows I lost the sick benefits, funeral benefits [I wonder how much benefit your funeral would be to you] (Laughter) and the return of all I ever paid as dues to my widow. [I am glad she is not a widow yet.] In the Royal Templars I forfeit a life insurance of one thousand dollars."

Here is another good fellow that forfeits $2,000 in the Grand Lodge of the Ancient Order of Loafers—Oh, I beg your pardon, United Workmen.

A lady (from the audience):—"My husband has just left that."

Dr. Dowie:—Here is a man that just brought me this policy for $2,000. He says he cannot stay in the lodge, confesses his sin, gets right with God, and surrenders his policy for $2,000, and we will nail that on the walls of Zion. (Amen.) Let them keep their $2,000, and their drunkenness, and their muck, and their secrecies, and their breaking heads. Zion can do well without such associations.

"You can easily see how my action might work adversely in other matters in which you are cognizant; but all these considerations are without weight to prevent me doing what I believe to be right.'

Now, that is the ring of Zion. Do you hear that? (Amen.) Now, get right out of it if it costs $10,000. Have nothing to do with secret societies. (Amen.)

"I believe the Word of Jesus will be perfectly true in my case, so I give these things up for the kingdom of God's sake. I shall receive manifold more in this present time, and with God's blessing be able to provide for my family far more without these societies than I could had I remained in them."

A voice:—"That is true."

Now, this is a very intelligent man. I may as well tell you that he is a Gold Medalist of the University of Victoria, Canada, now incorporated with the University of Montreal, so you need not think he is ignorant. Fools, some of you down there, who are turning up your noses. I can tell you twenty seats off. But we do not care a pin for your opinion—you are wrong to associate yourselves in secret oath-bound societies.

"The following are some of the reasons why I think Secret Societies are wrong:"

Now, then, you may as well sit still, because if you go out, I will send a bullet in your back. Some of you are fidgeting there. The next one that rises to go out, I will send a shot after him—not from any pistol I have—but you know we carry bullets in our mouth. (Laughter.)

There was a woman here some time ago with her husband. He got to fidgeting, and said, "I don't like that fellow; I will go out." "You better not go," she said, "he will send a shot after you." (Laughter.) So he staid and got converted, and has quit all his sins and all his lodgings outside: for he stays at home.

"First, a man should have no secrets from his wife." (Amen.)

Do you hear that? (Applause.)

Now, then, don't you wives say that is all right?

"Yes, sir."

And don't you men say that is all right?

"Yes, sir."

That is right; getting into order in Zion now.

"A man should have no secrets from his wife: they will destroy the perfect confidence between husband and wife which is so necessary to happiness in the family.

"Second, it is inconsistent for the believer in Divine Healing to be connected with an institution which requires doctors' certificates, and in their ways recognize doctors and drugs, which are enemies of Divine Healing.

"Third, I cannot expect any benefits from your ministration while wilfully remaining in an institution to which you are opposed."

I believe he is right about that. How can two walk together, except they be agreed? If anybody does not agree with me, they are welcome to go to Zion Tabernacle, but they are not welcome into the Christian Catholic Church: for we do not propose to have a row in there. We propose to be in union with each other, (Amen) and anybody who does not agree upon the fundamental principles upon which

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we get together, had better stay out, for we are determined to follow Christ fully; and He said, "In secret have I said nothing."

"Fourth, the association with the ungodly, and the performances in the Lodge room, [He did not tell us what these performances were.] do not tend to increase one's spirituality, but rather to draw one away from Christ.

"Fifth, the so-called principles of friendship, love and truth, are principles only in name: the taking of obligations, or the reading of lectures cannot produce these principles in the heart. The Spirit of Christ alone can produce these principles, and there is no provision in the Lodge room for a change of heart."

Do you hear that?

"That is, the efforts of the Temperance Societies are in the wrong direction from the surface in work. The only true reformation begins with a change of heart and works outward." (Amen.)

Fred. Trampisch, did you not smoke?

Mr. Trampisch:—"Yes."

Dr. Dowie:—Did you not drink?

Mr. Trampisch:—"Yes."

Dr. Dowie:—And when the Lord converted you, did you not get an immediate change of heart and lose it all?

Mr. Trampisch:—"All, all."

Dr. Dowie:—Every last one that lost all their nasty stinkpot habits, and their whiskey-pot habits when they got converted in Zion Tabernacle, stand. [Several hundred rose.]

Some of you women used tobacco too, now get up. There are some of you.

Now, there are hundreds here you see who have been delivered without the aid of a secret society.

Now, then, he is right.

"Seventh, as to any good aimed at by the Royal Templars of Temperance, the same expenditure of means and effort will accomplish far more in connection with the Christian Catholic Church."

Thank God for that. You all believe that too, don't you?

Audience:—"Yes."

Dr. Dowie:—The good brother shows me that he has got the certificates in the proper manner, and adds:

"I arranged to have this little matter settled at once, and to put off the old man, before leaving the old Tabernacle, and to begin life in the New Tabernacle free from any weight, and the sin which doth so easily beset us.

"I received a measure of healing last April. I believe my connection with these secret societies stood in the way of an immediate and miraculous healing, but as my sin was one of ignorance and not wilful, God has graciously healed me till now, so far as I know, I am in perfect health, except a slight catarrh.

"If my testimony will benefit any one they are welcome to it. I am not ashamed of the stand I have taken.

Yours in Jesus,
"R. H. HARPER."

Now, I tell you: I am exceedingly pleased to get that letter, so intelligently written. You see it is a letter of a scholar and a gentleman, as well as of a Christian, and I feel delighted to have such a man as Harper in Zion Choir and in the Christian Catholic Church. (Amen.) I am so thankful to have such men sitting around me, and I am grateful to God for this, and I am going to ask our Brother Harper, and quite a number of you who have given up secret societies to have a men's testimony meeting in the New Tabernacle or a part of the time some Sunday afternoon.

I tell you frankly, beloved friends, secret societies are the enemy of the home; they are the enemy of the church; and they are the enemy of the state.

SECRET SOCIETIES AND RELIGION.

Now, I am going to speak plainly.

Another one just handed in, "The Loyal Orange Association of British America." Thank God for that.

Now, that is just right in the line of what I was going to speak about, for I was going to speak about the A. P. A.

Friends, I will not say that we will refuse communion to any one that is a member of the A. P. A. nor will I say more than we have said about it in our Conferences on Organization.

I cannot do that, because I think it would be wrong. My Brother Harper was admitted to fellowship, and received healing and much blessing while he still remained connected with these secret societies in Canada, from where he came. I may say these dismissals are from Picton, Canada, from the Bay of Quinte.

How long, Mr. Harper, have you been attending my ministry?

Mr. Harper:—"I attended this church when it was organized."

Dr. Dowie:—Now the very fact that my good brother was a member of a Secret Society and still with us, shows the wisdom of the policy that I pursued then, namely: That I did not refuse fellowship or communion to those who were members of Secret Societies, but I entirely disapproved of them, and I believed that the time would come when my brethren in the Lord would see as I see, and would quit them. No one has a right to complain if they hear Secretism denounced; for we have been against it from the beginning. Still we do not feel that we can refuse fellowship to brethren in Christ who do not fully see with us, and, if they can stand us, we can receive them and keep at them, until they are delivered from Secretism.

Now you see it has taken brother Harper nearly a year, but he has got to it, and got to it in magnificent style.

Now, I want to say a few words about the A. P. A. I do not need to tell you at all that I am a Protestant. You all know it. If you want to be more convinced of it, you shall be in a very short time in the New Tabernacle; for in the course of our lectures there, we shall deliver some lectures with regard to the Errors of the Roman Catholic Church in due time. But let me tell you this: The errors of the Roman Catholic Church are grave errors, but the errors of the Protestant churches are, in some respects, graver errors, and for this reason—that there are large numbers of persons who imagine that they only have got to say they are Protestants and protest against Rome, to get their way opened thereby to heaven.

Now let me tell you this: there are those that have lived, and loved, and served our Lord Jesus Christ in the Roman Catholic Church, and have got to heaven long ago. (Amen.) Blessed be God. (Amen.) As I speak, I think of the words of Father Faber's hymn:

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty.

"For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

I delight to sing with Faber:

"There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.

"There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood."

I sing that Hymn, and remember that Father Faber was the companion of Cardinal Newman in the Oratory of St. Phillip de Neri in London, and that he and the Cardinal have both swept into heaven through the blood of the Lamb, despite serious errors of doctrine, as I believe. I refuse to believe that the writer of "Lead, kindly Light . . . Lead Thou me on;" is singing in hell. God forbid that I should utter such a word, and yet they erred; but I would like to know, have we not erred? I will tell you this: while the Church of Rome as a church is Apostate, and fallen in many respects, I do not hesitate to say, and I say it boldly that the Protestant churches are Apostate and fallen too. (Amen.)

I tell you that the most of the converts in these Tabernacles in proportion to the attendants upon my ministry have been Roman Catholics, and of those who have received the healing one-fourth of them had been in the Church of Rome; and for these results amongst the Roman Catholics, I say, thanks be to God.

There are priests in this city, and some of high rank whose names I am not permitted to tell—I could tell things that would startle some of you here—who are seeking God with all their hearts, and loving Him to the extent of their light and knowledge truly and faithfully, and I say with all my heart, God bless every Roman Catholic in Chicago.

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(Amen) yet I will not cease to protest against their wrongs. But, do you imagine, because a man says he is a Protestant that therefore he is a saint! The Lord have mercy upon those who reason so fooishly.

AN ILLUSTRATION.

This very Order of the Loyal Orange Association of British America, has its Branches in Australia. I sat once in Council with the Protestants, and the Temperance men there in Sydney, and I turned around, and accused one of our number of being a Roman Catholic at heart, and he was a high official of the Loyal Orange Institution. He rose up, his face flaming with wrath, and he said, "I am not." I said, "Then there is only one thing that you can do, sir, to prove that you are not. We are all men here. Open your shirt-bosom, and let us see if there is not an Agnus Dei there, and a scapular hanging on your shoulder. I declare there is." His face turned as pale as death, and he refused to open his shirt front, and we bowed him out of the council. I tell you, you will find Roman Catholics in the Orange Institution, and you will find Orangemen in the Roman Catholic Church.

That is to say, I know of my own knowledge that the Roman Catholic Church has got its representatives in these societies, and I know what I am talking about.

The Jesuit Order will give Absolution through their priests for ten times worse sins than that.

Washington Hesing, the Roman Catholic postmaster of Chicago, the bitter, untruthful and malicious foe of *Zion*, who is now a candidate for the mayoralty, is a fine specimen of the Jesuit conscience: for to the amusement and scorn of Chicago, he is posing as the friend of the most opposite parties, as, for instance the temperance men and the saloon keepers.

BUT NOW I WANT TO SAY A WORD ABOUT THE A. P. A.

Haven't we seen a mighty big failure of the A. P. A. this last week? Now then, be clear about it. There is no doubt that Mr. Forrest, notwithstanding that he is such a reckless and perhaps a bad man, was not very far out when he said that there was an A. P. A. combine, and no doubt there was on the other side another kind of combine. But, friends, was it not a sad sight in this city, that both the State's Attorney on the one side would not allow a Roman Catholic to sit on that Jury, and on the other side Mr. Forrest would not allow a single Protestant, as far as he could find out, to be a member of that Jury. Then what was the result? That the decision of that O'Malley murder case was to be left to those who had not any religion at all. Is it not a terrible consequence of Religious Secret Societies, and of the condition, both of the Church of Rome, and of the Protestant Churches that the lawyers would not have a member of any Church on the jury.

Oh, what a terrible condition it is when the world has to throw out both the Roman Catholic and the Protestant in order to get justice. That is a sad state of affairs.

You all know, I suppose, before this time that Alderman O'Malley has been acquitted of the charge. I do not know. God only knows who shot Colliander, but it was an awful murderous deed; that in the darkness of the night they should rush in and shoot an election Judge who was guarding the ballot-box. It was a horrible deed, and it seems as if it were perfectly clear that perjury was committed on perhaps both sides of the case.

I can only say one thing that I am deeply grieved, and I am sure every man must be, that Mr. Deneen should have entered upon his duties as State's Attorney in such a manner as to shake very seriously the confidence of every person in his ability to hold that high office, because he himself did not dispute the fact that he produced witnesses on the stand to identify O'Malley as the murderer, when these very witnesses had, in the private examination, declared that they could not swear that he was the guilty party.

It may have been wicked upon the part of the stenographer to do this, and thus, and so; but the State's Attorney did not dispute the fact that he suppressed evidence, and that he did a very great deal to make these witnesses swear to more than they were in the first case willing to swear to.

That is no part of the duty of the State's Attorney. His duty is to get the truth, the whole truth, and nothing but the truth; and it would be better that ten men should escape than one innocent man should be hanged.

It would be better far that men should escape than that the State's Attorney should manufacture evidence by suppressing truth. And I cannot help feeling that Mr. Deneen, a most worthy man, as I believe, in other matters, from what I read, has been guilty of a great offense against the people by endeavoring to get witnesses, as Miss Shirley clearly shows he did, to swear to more than they had actually seen and known.

Something must have happened, some police or state pressure to make them say more when they came upon the witness stand.

It is a very serious matter, when the police, who ought to be the guardians of the people, and the State's Attorney, who ought to be the guardian of the people, are manufacturing evidence to secure convictions.

I do not care if it is against the Roman Catholic; let justice be done to every man, whether he is a Roman Catholic or a Protestant, (Amen) and let the A. P. A. secret society keep out of interference with the Courts of Justice.

WE WANT NEITHER SECRET SOCIETIES ON THE ONE SIDE NOR SECRET SOCIETIES ON THE OTHER, AND MAY ZION KEEP OUTSIDE OF THE A. P. A. (AMEN.)

Not because I have any special attack upon the A. P. A., which doubtless numbers many worthy Christian men in its ranks; but because I say this: I am going to go down into that city after to-day to fight in the light. (Amen.) I want the Light of God to shine upon me, and all men to know what I do, and may God help me to follow in the footsteps of Him who said, "In secret have I said nothing." (Amen.)

The time has come to put these secret weapons away. Mysterious oaths and vows are part of the Devil's stock in trade. Eternal Truth walks in Eternal Light and Love, and laughs at the magic arts of lying secret society devils, who are fooling humanity into hell. I love my fellow men too much to be afraid of them, and therefore, although I may be censured by some of my personal friends, I cannot help expressing my intense regret that Mr. Deneen should have begun his career in such an unfortunate manner as to shake our confidence. That office should be held by a perfectly impartial man whose duty it is to protect the whole people of this state, whether they are Roman Catholics, or infidels, or Protestants; to protect them by the strong hand of Justice, and by the Law.

Equal justice to all men is an absolute right under this constitution, and an absolute right that God demands shall be maintained in this country. May God grant it, and I know you will all say Amen. (Amen.)

Now, thank God for this. I knew we would have a long talk about this, but I did not know it would be so long. We can hold on sometimes all night. There will be no evening service; for I will go on into the evening. I do not know whether I should not go on all night, if I got some provocation. I am going to keep on until we are through, and you will all agree to that, will you not?

Audience:—"Yes, sir."

Dr. Dowie:—The Lord bless you. I am going to stand for equal rights on all subjects. The Lord bless you.

Now Dr. Speicher and Judge Dowie will pray, and they will kindly ask the good Lord to give us a great blessing in our last discourse, and to give us a great blessing as we march out of this Tabernacle. The Lord grant it.

"Come, let us worship and bow down; let us kneel before Jehovah our Maker."

Prayer was offered by Dr. Speicher and Judge Dowie, also Dr. Dowie, at the close of which he continued,

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ANOTHER WITHDRAWAL FROM THE LODGE.

I think I might just ask Mr. James Smith, who hands in this, to let us see him, if the Choir will sit down. [Mr. Smith rises.] Are you Mr. Smith?

Mr. Smith (from the platform):—"Yes, sir."

Dr. Dowie:—Thank you. Do you hand this in, and retire from that lodge?

Mr. Smith:—"Yes, sir."

Dr. Dowie:—Thank God. Have you any badges?

Mr. Smith:—"No, sir; that is all."

Dr. Dowie:—Well, all right. Now, let me just say I am going to receive from you from time to time all these certificates, and all these badges, and I am going to nail them up on the walls of the New Zion Tabernacle as long as there is a spot we can nail them on, and cover the whole place with them before we are through.

Now, good friends, let me ask you to give a good collection. I want to say just a few words before that collection is taken. I have a few words to say after it by way of a final discourse—but before that collection is taken will you just let me say

A FEW WORDS ABOUT FINANCES?

It has been wonderful how God has guided us.

When I built that Zion Tabernacle No. 1 it was in the year when the bottom fell out of everything financially—1893. When this city was drunk, and it has not sobered up yet, when the World's Fair made it drunk, the people were drunk, they were intoxicated, they rose up to play and dance, and they were wearied out with their sinful pleasures; the bottom fell out of everything.

Before I could get the place built those who were associated with me as trustees could not pay anything. The entire responsibility fell upon me, and by the goodness of God I financed every cent of it, and was enabled to find out of hard toil, and by God's gifts to us, many thousands of dollars. No sooner had we finished that, or scarcely finished it, than we were compelled to add home to home.

There is the Story of Zion which you have to-day which shows you we were compelled to go into this Tabernacle, and even before we came into it, we were compelled to go down town, and hold our afternoon services in the Central Music Hall and in the Armory, Battery D.

Subsequently we were compelled, even in the midst of persecution, to go down town, and take the Auditorium, and you know the condition of things has been as this, even as you see the condition of the Tabernacle on this last Sabbath day: for it is at this moment crammed to excess, platform all filled, and many persons unable to get seats have gone away. We close it overflowing.

Now then, we are thankful to God for this; but when we have had to build, or furnish and lease no less than three Divine Healing Homes, and two Tabernacles, and two large down-town places within about three years, I tell you it has taken a great deal of grace and grit to manage this thing financially. We have had no Secretary, and no Treasurer, and no Committee, and I am thankful that I have not. Just imagine running Zion with a Committee. Just imagine it. Now God has been good to us, and I can only say to you this: my hands are clean. I have given right back into the work all that ever came into them, and a very great deal more that came from outside, thousands and tens of thousands of dollars, and my one love and desire is always to do this. I have no joys or desires apart from God, and the extension of His Kingdom.

I might say, in addition to these things, Zion Publishing House has been built up at enormous expense, and the LEAVES OF HEALING are firmly established.

Now I think these things, four Divine Healing Homes, including the new one; three tabernacles, including the new one, and two places outside, that is nine is it not altogether, in three years and a half, and a Publishing House, that is ten, are matters that we have a reason, and a right to thank God for, and to take courage when we think we have been able to go through all that; at least we are not quite through, because this New Tabernacle is only in course of construction yet, but it will be all finished, God willing. I may say there is not a shadow of doubt, humanly speaking, that everything will be perfectly ready next Sabbath morning; (Praise the Lord) that the floors are clear now, the carpets will be laid to-morrow; the chairs are more than half in the building; the rest will be put in whenever the carpets are laid, and we have every reason to believe that when we open the doors of the New Tabernacle,—get there in time, get in time, on Sabbath morning next at half-past ten,—that we shall be perfectly ready to receive you.

But now, friends, will you just think what this "poor parson" has had to go through these last few weeks—well, now, I do not like to cry, "Pity the sorrows of a poor old man;" (laughter) but I do say sympathize with me in my toils and joys, and help me. I have a big week before me. The last few weeks we have had to find every week between $3,000 and $4,000 for this work—to find checks for $2,000 yesterday, and if you only knew how low sometimes my account gets at the bank, oh! you would see just how much it requires. Why, you see one day this last week I wanted a certain sum; I did not know where to get it, excepting from the Lord, and I went to Him, and from most unexpected sources I had $1,500 that day; but no man upon God's earth could have foreseen where it came from.

But now I know where about a thousand dollars are going to come from now, because I have got your ears, and I want to reap them. That is what the Rev. Dr. Chalmers said when he looked upon a fine field of corn. "Oh!" he cried, "look at these ears of corn; they are all ripe; give me your ears, and I will never lack bread:" and now as I look at you, and I have got your ears and your hearts, I say give me your ears and your hearts, and I will never lack for Zion. God's house will not lack for meat; and I will be able to send the Living Bread to millions.

Now, friends, we have to go into that home, the new home, next Sunday. I want you to give me about a thousand dollars now, and about ten thousand then. Now, you could do it perfectly well. You could, and you ought to.

Just think: there are about 1,500 people here, anyhow there are 1,300, and at one dollar a head that is only $1,300.

Now, I want you to go down into your pockets, and find the big coin, and give to-day, because we want it; we need it. You know we have got these great big bills, and they have got to be met, and thank God they have been met as they have matured—everything. I do not want to be behind a single dollar. Now then, will you not help me, and just give me a good collection to-day; but next Sunday will you not go for your long stockings and bring a good portion of their contents to Zion. (Laughter.)

[The choir then sang "Cast Thy Bread upon the Waters," during which the offering was taken. Dr. Dowie then continued with the afternoon address.]

"THY PRESENCE."

INVOCATION.

My Father, 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 from Zion shall come, in this and other coming times, for the sake of Jesus, our Lord, our Strength, and our Redeemer, Amen.

I take for my subject this afternoon, two passages of Scripture.

[At this point in the service a message was handed to Dr. Dowie by one of the ushers.]

Dr. Dowie continued,

All bow your heads please. Prayer is asked at this moment for a woman dying of cancer.

Oh, God it is not Thy will that she should die of this filthy and horrible disease, if she will but trust Thee this moment. Then we do pray Lord, stretch forth Thine hand to heal in Jesus' name. (Amen.)

In the 33d chapter of the book of Exodus Moses said at the 15th verse:

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"If Thy presence go not with me, carry us not up hence."

And God said:

"My presence shall go with thee, and I will give thee rest."

Jesus said in the last chapter of Matthew, the 18th verse:

"Go ye therefore, and teach all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

Beloved friends, it is fitting that we should bow in prayer as Moses did, and say, as he said, within that ancient tabernacle outside of the camp,

"If Thy presence go not with us, carry us not up hence."

I hear the words that came to Moses in the desert, in the wild, waste wilderness under the shadow of Sinai:

"My presence shall go with thee, and I will give thee rest."

Not under the shadow of Sinai, nor under the shadow of Calvary, but from the Light that bursts from the radiance of the Throne of God, I hear the voice of Him who nineteen centuries ago said to His disciples:

"Go ye therefore, and teach all nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world."

I know that He is with us.

Oh, Jesu, Thou hast made Thyself to me, a living, bright reality; more present to faith's vision keen, than any earthly scene; more dear, more nigh than even the dearest earthly tie!

Oh Jesu, Thou Christ of God,

"Could I be cast where Thou art not,
There were indeed a dreadful lot;
But regions none remote I call,
For I can find my Lord in all." (Amen.)

There has been no place where I have not found Thee, for Thou hast been with me all the way. (Praise the Lord.) I know it, I feel it, I believe it true within my heart to-day.

"Jesus, Where'er Thy people meet,
There they behold Thy mercy seat;
Where'er they seek Thee, Thou art found,
And every spot is hallowed ground.

"For Thou, within no walls confined,
Inhabitest the humble mind;
Such ever bring Thee where they come,
And going take Thee to their home."

Oh, I know Thou art with us all the way.

And so, beloved, talking thus to my Lord I talk to you, and I say,

I KNOW THAT GOD'S PRESENCE IS GOING WITH US,

(Amen) and verily every devil in hell, and every angel in heaven, and well nigh every man on earth,—within the seas at least that wash the shores of this great American Republic,—knows that God has been with us in this little Upper Room." (Amen.)

But friends, history has been made again and again in an Upper Room. It was made at Pentecost where they waited only one hundred and twenty of them, in an Upper Room. We waited twelve hundred strong all night with Christ in this Upper Room when we opened this year, and nearly a thousand of us tarried until the morning light.

A GLANCE BACKWARD.

This Upper Room has been the scene of most dramatic and tragic scenes. Here we have seen the sinner befouled within and without, diseased and defiled, lose his and her sins, and emancipated from the powers of Satan, sin and disease. The shadow of death has passed from their lives, and life has come, and they have entered with us and are now marching with us in the ranks of those that are composing the kingdom of heaven. (Amen.)

Here in this Upper Room wondrous events have occurred, not merely in salvation and in healing, and in holiness, but words have been spoken which the quick and intelligent reporters have committed to paper, and then with the machinery and the care of our friends in Zion Publishing House, we have sent these out to distant lands.

THESE WORDS HAVE BEEN TRANSLATED INTO MANY LANGUAGES.

They have gone to and fro throughout the earth, and the LEAVES OF HEALING have come gently under the Little White Dove's wing, and been laid upon the beds of the dying; and as they have fluttered into their home, the very peace and blessing of God has come with them, and the dying have lived. (Amen.)

We thank God that far away in distant Equatorial Africa and amid the contentions of Boer, British and American in the Transvaal, and every part of that great continent well nigh has been visited by the Little White Dove. To Australia, New Zealand, Tasmania, Hawaii, Samoa, Fiji, Tonga, and the almost unknown islands of the Southern Seas, the Little White Dove has gone and God has blessed it.

He has blessed it amid China's millions, and in Tokio, and Yokohama in Japan, and He has blessed it in Germany, and in France, and it has passed the keen eye of the Russian Censor, and has entered into that dark, dark Russia, and has been read and loved and prized and blessed more than we care to tell, because if we did we should put our friends into the hands of that most detestable and wicked of councils, which, calling itself the Holy Synod of the Greek Church, is stamping out all light, and life and liberty. God smite it and destroy it. (Amen.) I say this White Dove carrying the words spoken within these humble walls has entered into the palace of the king, and has entered into the peasant's hut in many countries of Europe, and the voice is still ringing, and to-night if my bodily presence should pass from this earth, being dead, as men call it, I will yet speak in generations to come, for the voice that speaks from Zion has been inspired by God, and will never die. (Amen.)

THE WORDS HAVE COME TO STAY.

I have been but the mouthpiece; but the instrument upon which the Great Master of the song has played, and the notes have echoed in human hearts far and wide, and they will never die.

I hear the music ringing on,
And I hear the countless voices
Singing sweet beneath the sky.
All that is beautiful shall abide,
All that is base shall die.

Death shall not touch one holy hair,
Nor mar one face full sweet;
Death shall not mar what love made fair,
For death is at Christ's feet.

And countless voices far and wide
Sing sweet beneath the sky,
That sin, disease and death,
And hell itself shall die. (Amen.)

I believe in the triumph of the right over the wrong; of God over Satan; of salvation over sin; of life over death; of health over disease. I believe in the triumph of the kingdom of God over the kingdom of the devil. (Amen.)

Zion is set for this; and if to-morrow this Voice should pass away, not myself, but the words that in love I have spoken; not myself, but the deeds that in Christ I have done, shall pass on to ages; all about me forgotten save the words I have spoken, the deeds God hath done; and let them live. Let them live, and we too shall live, because He lives. (Amen.)

SO WE ARE LOOKING FORWARD AS WELL AS BACKWARD.

God forbid that Zion should ever live upon its past.

The saddest thing to me in life is to hear a man boast of what he has been. My good Lord, wilt thou not do something with that man now, so that he will give up talking of what he used to do?

Oh, the pitiful, boasting men who come and tell me what wonderful sermons they have preached, what wonderful revivals they have been in, what wonderful work they have done, what tremendous toils they have borne, and so on, and they are wanting me to take great notice of this.

Friends, they may have been at one time lions, but they look now like dead dogs. I will tell you this: I would rather have a live dog than a dead lion any day.

I am weary of men who live upon their past.

I hear young men as well as old men telling what they have done; what they have been, where they have gone, and

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so on. And the more they talk of that the less I like them: for their Past becomes a bugbear and a burden.

Friends, I wrote the Story of Zion, and I did not write one-millionth part of what I might, in the few brief pages. I have put into it the thrilling details of long years of service, but, friends, I almost regretted writing that, simply because I have little, little pleasure in turning my back upon the setting sun, and looking away over the years I have spent, and the deeds I have done, for then a long shadow falls across my past life, and it is the shadow of my Self.

When I turn my back to the setting sun, and see the days that are gone by, I feel like the Abbot Ernestus in Longfellow's Golden Legend, when I even for a moment put my back to the sun,

"Slowly, slowly up the wall,
Steals the sunshine, steals the shade;
Evening damps begin to fall,
Evening shadows are displayed."

I see the shades rising of the dying day, and ashes are around my head, and on my lips sackcloth, and in my heart a weariness, and a heaviness of life that makes me ready to say to the dead under me, Make room for me. I see the twilight fast approaching, and I have not completed half my task, and so my shortcomings in this life fall like a shadow on the life to come.

Oh, my good Lord, I trust there is not an atom of selfish boast in my heart for the past, and oh, let me live and linger out the twilight yet a little longer, yet a little longer. Oh, God of Joshua, make the sun to stand still while we fight the battle, Great God our King! Do not let it set until the battle is won for Thee!

OH, GOD OF JOSHUA, HELP US TO FIGHT THESE BATTLES, AND TO WIN FOR GOD'S ISRAEL THE KINGDOM THAT IT HAS BEEN SO LONG SHUT OUT OF. (AMEN.)

That is all I want, but I tell you, if I were simply to look at myself, and what I am, and what I have been, and what I have done; there is no satisfaction, for I can see how much better it might have been done, had I only known better. (Amen.)

Mr. Marsh:—"That is the way with us all."

Friends, I put my back to the past in going down into Chicago, still I am grateful, and I cannot but be grateful for what God has wrought, yet, friends, it is not the past, but it is with the present, and it is not merely with the present, but it is with the future we have to do.

Friends, I want the shadows to lie behind me, and my face to shine in the Light of God, my Sun and my Shield. I want to "see Jesus" every step of the future way.

One thing I want. Friends I want the children; I want to see Zion's little ones;

I WANT TO SEE THE LAMBS OF CHRIST'S FLOCK FED,

and I want to see them led, and as early as possible I shall make provision for them. Indeed, I may as well tell you I have made provision almost perfectly, only to the signing of the papers, for a hall in which not far from the New Zion Tabernacle I can train the children. (Amen.)

God bless the children. I want to train the young, and not the young only, but those that are young in Christ, and train the Seventies. We shall need another place, and God is giving it to us. It will be the beginning of Zion College, and the Hall of the Seventies.

OUR EXODUS IS NOT A RETREAT, IT IS ONLY ANOTHER ONWARD MOVEMENT IN ZION.

We need more vigilance. The life that is encased in this little human body of mine is a treasure that is held in an earthen vessel. It has its limitations; it has its possibilities; it has the distinct limits that God has imposed upon every human being, and I beg of you not to forget that: for sometimes some of you, forget the pressure of the work upon the one man to whom God has given the present leadership, would like to see more of him personally; friends will you not give it up? You desire to see me so much personally when I might be used to multitudes who cannot see me.

I would God that Zion would remember this, that while I want to do all I personally can, there is always a need that we should minister to those whose eyes look not into ours; whose ears hear not our voices; whose hearts are not thrilled with these scenes and songs in Zion. Do not forget that God has given us a ministry wide as Chicago, wide as Illinois, wide as the United States, wide as the American continent,

A MINISTRY WIDE AS THE WORLD AND REACHING ON INTO THE GENERATIONS YET TO COME,

and, oh God, grant that these my brethren may help me to fulfil that ministry. (Amen.)

Friends I am going to ask you, while I will do all I can to discharge that ministry, to be patient. Remember the limitations imposed by my humanity upon me, and remember that this earthen vessel is capable of easy destruction, and that it is possible for me and for you to err in such a way that we should pass more quickly away from earth than is best. I therefore, give you the little warning, and I take it myself. Ask God that in the multiplicity of new labors which this new departure imposes upon me; ask God that you may be forbearing, and that I will be wise in the use of my strength.

I say this at this point for this reason, that I am determined to sell my life as dearly as I can in this battle field. I know I shall pass away. It may be like a good soldier, pass away in the battle itself. It may be that I shall fall some day in the very midst of the battle when leading on the forces of the King. It may be that the secret hand of the assassin can find my heart; and, if ever that should be so, then my friends, my comrades, I say to you, though God permits His warrior leaders to die, rally round the flag and carry it on to victory, (Amen) and remember that our spirit will be with you, and that God's Spirit will be with you, and that Victory will come.

I pray that God may spare me to lead the forces on. I know that I am going down into a battle field, as real as if I were donning my sword and pulling on my helmet and vaulting into the saddle and riding at the head of my troops and dashing into battle for king, or for country, or for God. I know that I am going into battle, and I know that the foe we have to meet is relentless and hates us; and, if he can, he will kill us. But before I go into this new series of battles I say to all,

LET NOT THE STANDARD FALL, IF THE STANDARD BEARER FALLS.

Go forward, and carry it yet higher to victory, and keep together. (Amen.)

I pray I may be spared for years to come. I have asked God for twenty years; and, if His infinite wisdom and love will give it to me, I want it, and I often think I will get it.

But friends, I am not without the thought which comes to me most strikingly to-night of the possibilities of the future. I therefore, place my life in God's keeping, and I want Zion's watchmen to watch over that life as they watch over that which they count worth watching over, as when in the battle-field a general leads his men.

I ask you to stand by me, my comrades, and help me in the day of battle, for we are going down now into the City for a very real work. We are going to extend the gospel of the Kingdom of God. Hitherto unorganized, we have made this "Upper Room" a spiritual drill room. Organized now in the best sense, we go down into the city to organize still better, to distribute our forces, and to scatter them, to create out of our numbers Seventies from the youngest to the oldest who shall be taught how to put on the whole armor of God, how to wear the helmet of salvation, and the breastplate of righteousness, and to gird their loins with truth, and with the shield of faith, and their feet with the tinkling bells of the preparation of the Gospel of peace. We shall go down with the Sword of the Spirit in our hands, and we shall teach

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our children how to wear the gospel armor, and how to fight the good fight of faith, and how to lay hold of eternal life; and we shall train our little ones from the youngest to the oldest how to march onward and march upward, and how to carry into every street and lane, and, God helping us, to every house in this great metropolitan Chicago

THE GOSPEL OF SALVATION, HEALING, AND CLEANSING THROUGH FAITH IN JESUS CHRIST. (AMEN.)

That Gospel means repentance, restitution, faith, hope and love.

That Gospel means wisdom, means knowledge, it means power.

That Gospel means hope, it means healthy bodies.

That Gospel means a cleaner city and a purer press.

That Gospel means a cleaner country, and a cleaner state.

That Gospel means that we shall proclaim that the King of the United States of America is neither Grover Cleveland, nor William McKinley; that we shall proclaim that the rule of God is established in America, and that Christ is King. (Amen.) And we shall demand, whether it is Grover Cleveland or William McKinley, of the president, and the Congress, that Christ shall reign in America. (Amen.)

But friends He has got to reign in us first. He has got to reign in our homes, He has got to reign in our lives and in our business, and in our co-operation. He must reign in Chicago, and we will fight on this line as to who shall reign. Which shall it be? Shall it be Satan, or shall it be Christ?

Audience:—"Christ."

Dr. Dowie:—Who is on the Lord's side? Can you say, I am?

"I am." (This came as a sharp, thrilling response from apparently the entire audience, who were following the speaker with intense interest.)

Dr. Dowie:—Then, friends, we are going down, and we will draw God's Sword, and we will plunge it spiritually into those that are worshipping the golden calf, or the silver pig, and we will grind up these things and make them drink it, if they worship it, with penitential tears, whether it is a golden calf or a silver pig,

WE WILL REFUSE TO ALLOW OUR COUNTRY, AND OUR CHURCH, AND THE PEOPLE TO BE RULED OVER BY MEN WHO SIMPLY CRUSH THE PEOPLE

by combines of money, or by combines in the legislature, or by combines in the press, or by combines in the secret society lodges, or by combines in the churches. (Amen. Applause.)

I want to tell you whether it is Rockefeller, or whether it is Carnegie, I shall not consider the sins of the speculators who marshal their forces to rob the people, are atoned for by building a University. (Praise the Lord.) I shall not consider that they are atoned for by building a library, as the Carnegies have done in Pittsburg. I shall not consider that they will be atoned for, if Hanna should enter into such a compact, by the fact that he helped to give us a good president in William McKinley, as I hope he will prove to be.

Whether it is Carnegie. or whether it is Vanderbilt, or whether it is Gould, there is one Voice in this land that will stand up and denounce every combine of capital that will crush labor. (Amen. Applause.) And every combine of labor that would crush capital. (Amen.)

Do not forget it. There were some that wanted to have a bill passed by the legislature that would make it illegal for men to enter into a combine that would lock out the workmen. Very good; but when they framed the measure it was found out it would work the other way; that it would also punish the laborer who wanted to lock out the capitalist. (Laughter.) And then Mr. Gompers wanted to drop it, and he did drop it. Friends, I am not the helper of any man who wants to oppress any other man, but I am the friend of every man, and I pray that every man may be free to do that which is right and just. (Amen.)

I shall never flatter the workingman to get his support, and I shall never flatter the rich man to get his support. I am the servant of the Lord Jesus Christ who died for all men, and I pray God to save them all. I tell you in the time to come I believe that the principle which we shall institute down there in the city, will become a very practical one, and that is the principle of Christian co-operation; that we shall get together and buy our own land, and build our own houses, and till our own land. And why could we not make our own boots and shoes, and why could we not buy in common our own bread and butter, and pay less for it than when we have got to pay these thieves who so often rob us.

A GOOD TIME COMING.

I pray God that the time will come when Zion will buy its coal from the mine owner and sell it to the poor at what it costs. (Amen.) I pray that the time will come when Zion will buy its flour from the miller and give it to the poor at what it costs, and I pray God that the time will come when we shall be able to set down an industrial and an educational, and a religious, and a social center of Christian light and life somewhere on American soil that will be a help to the poor and the sorrowing everywhere. (Amen.)

Friends, this has got to be done. Some think, Oh, it is too big. I ask, Is anything too hard for the Lord? What do you say?

Audience:—"No."

Dr. Dowie:—I am not undertaking it.

AN ILLUSTRATION.

When I built my first Tabernacle in Melbourne an old man was walking down Johnston street in Fitzroy, and I walked behind him. The previous day I had dug the first spade of earth for the foundation of my new Tabernacle. There was no flourish of drums and trumpets. I simply went and uttered a prayer, and took the first spadeful of earth out and said, "Now, go ahead, boys; you know better how to dig than I do."

The next morning I was walking down Johnston street, Fitzroy, and near to the site of my new Tabernacle, as I say, behind this old man. Presently he paused, and leaned upon his staff, and looked at the workmen digging the foundations on the four sides of the Tabernacle for the walls; and laying out lines between other foundations. He looked with surprise at this, for it had all been done in a day, just the same as some people will look surprised when they get into Zion Tabernacle next Sunday at what has been done in a few weeks; and they will be more surprised before we are through with them. (Laughter.)

Well, he stood there and he looked at this, and he did not notice me, but I stood close to him, and I watched his good old face. He was in great perplexity. There was nobody near for him to ask a question of. He looked around, and at last he saw me. He might have seen me sooner, if he had looked closer to himself, but he was looking afar off.

"Oh," he says; he was a Cornishman, and I may fail to recall exactly how he put it, for it is years ago; but if I remember it was this:

"Dost thee know who is building here?"

"Yes," I said, "I happen to know."

"Well," he said, "I wonder who it is?"

"Well," I said, "it is John Alex. Dowie, and the people who are with him, I understand."

"What?" he says, "that parson Dowie?"

"Yes."

"Well," he said, "what be they a-doing?"

"Well," I said, "they are going to build a Tabernacle here."

"Tabernacle for whom?"

"Well, for the Lord first."

He said, "Dost thee know them?"

I said, "Yes, I know them."

"What dost thee think of them?"

"Well," I said, "I do not think much of them," (Laughter.)

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"Well," he said, "that is just what I think. (Laughter.) Dost thee think that any man is going to fill a church as big as that? Now, what dost thee think?"

"Well, I believe you are quite right, friend. I do not think any one man can fill that church."

"Well," he said, "does that old fool Dowie think he can fill it?" (Laughter.)

"Well, now," I said, "I happen to know that old fool Dowie, and he does not expect to fill it."

"How dost thee know?"

"Because he told me so this morning."

"Well, then, don't thee see he is the biggest of big fools; for, if he does not expect to fill it, why does he build it?"

"Well," I said, "I can tell you that, too."

"Well," he said, "did he tell thee that, too?"

"Yes," I said, "he told me that, too."

"Well, what is it?"

"Well," I said, "Friend, art thou a Christian?"

"I bes," he said, "I bes. I love the Lord."

"Well, then, I will tell you that John Alex. Dowie never expects to fill it, but he does expect the Lord to fill it."

He said, "Who be thee?" (Laughter.)

"Well," I said, "I be John Alex. Dowie."

"Oh," he said, "I beg thy pardon." (Laughter.)

"Now," I said, "there is no use being sorry about it, because we have had a jolly good time."

"Well," he said, "wait a minute. I take it back."

"I am not an old fool, am I?"

He said, "No, I be the old fool." (Laughter.)

I said, "Come, I am glad to meet you. Now look here, here is a ticket."

"What did thee say? Thee got out the tickets already?"

"Yes," I said, "we have got out the tickets already."

"Well," he said, "got the tickets already."

"Yes."

"When is this thing going to be ready?"

"On such a day."

"Sure?"

"Yes, on such a day." I took my pencil and I wrote across the card to give to my janitor, exactly where he was to sit, and I took the old man down to the corner, and I said, "There will be a seat right there in the corner. Thee be there, and come thou early, or thee will not get in, and present this card, and you shall have that seat. Nobody else shall have it, and thee ought to be there when I open the Tabernacle."

He was there. A vast congregation was in, but a great many more were outside than were in. Perhaps they may be the same down there. I turned around and I said, "There was an old man who met me when this place was being laid out who said, 'Dost thee expect to fill it?' And I said 'No,' and he said, 'Thee beist a big fool for building it;' and I said 'No,' for I expect the Lord to fill it.' Then my good old friend popped up from the corner and said, 'I be the old fool myself.' (Laughter.)

APPLICATION.

That is a very interesting incident.

But I want to tell you friends, do not let us boast for a moment. I hope you never have. I have never intended to nor wanted to. I have always felt that God would fill every place I preached in, if I were only faithful. I feel now that God will fill the New Tabernacle. Do you feel so?

Audience:—"Yes."

Then we are going down to it, and start with it full.

Friends, can we not ask God to keep it filled? (Amen.) Then can we not take the leverage that will come from success, and go forth and send men out into other parts of this great city and lay hold of these two millions for God, and then prove our fitness for a further work. God grant it.

And now friends, if God's Presence goes not with us, we do not want to go. Oh, Jehovah let the fiery cloudy pillar go with us, and when we have entered that tabernacle, as of old when Moses entered the Tabernacle of the Congregation, Lord let the fiery cloudy pillar descend upon Zion Tabernacle, (Amen) and fill it with Thy glory. (Amen.)

We praise Thee that Thou has blessed us in this place, and ask Thee to bless us still.

Friends, I want in closing these words to ask you to bear with me yet a few minutes. It is easy for us to-night to say, I will. But,

Listen!

"Oh it is easy in life's tranquil day,
When all around is peace to kneel and say:
Father, Thy will be done in earth as it is in heaven,
But when that will of God, above
Calls us to suffer and still rest in love;
When that will calls us to suffer and be patient still,
When God's mysterious ways are all unknown,
Where clouds and darkness veil His awful throne,
Oh then we'll need His supporting hand,
To bow submissive to His high command,
In resignation meekly then to say,
Father, Thy will be done in heaven and on earth."

And, if that Will shall permit us to offer the sacrifice of life, and that which is dearer than life, my comrades are you willing to live, and love, and even, if called upon, to die for Jesus? Tell me.

Audience:—"Yes, sir."

Then I have men, then I have women that have never been seen on God's earth in such proportionate numbers, in any Church in this city or in this land.

How they mocked at Moses because he was leading a nation of slaves who had the cruel yoke of bondage upon their necks, and the fetters of bondage upon their legs, and the burden of their task-masters upon their shoulders for four centuries. And they mocked the mighty Moses, because he chose to suffer affliction with the people of God rather than to sit on Pharaoh's throne. He knew what cowards these slaves were, and they were nearly all of that type.

When they went out into the desert they grumbled at everything; they grumbled at Marah, and they grumbled at Meribah, and they grumbled at Horeb, and they grumbled at Sinai.

They fell into idolatry, and they told Moses he had better mind his own business. They wanted to be priests just as much as Aaron, and they grumbled and they growled, and they sinned, until that whole generation's carcasses had fallen in the wilderness with the exception of Joshua and Caleb and a few of the younger generation. All the Egyptians mocked Moses and said, How are you going to take Canaan with a nation of slaves. But, friends, God knew, and God out of these slaves turned a Royal Generation before whom Jericho fell, before whom every walled city fell until all the land was theirs, and the heathen were swept out. They had Divine Faith and so they conquered.

"Have faith in God! and trust His might,
That He will conquer as you fight;
And give the triumph to the right;
Have faith, have faith in God!"

CALL.

But friends do not let us, though we have been slaves to sin, and slaves to self; do not let us wander for forty years in the wilderness before we enter the Promised Land. Be faithful to your God now, and we shall enter in five years into a city which hath foundations on nobler plans than has ever been laid yet, so far as I can see, whose builder and maker will be God, even here on earth. A city which shall prepare for that city above where neither sin, nor sickness, nor sorrow, can come. (Amen.) But friends, if you are going to be faithful, you must follow me wherever I follow Christ. Will you do it?

Audience:—"Yes."

Thank God. Every man and woman that is going to do it, stand.

[The greater part of the audience rose.]
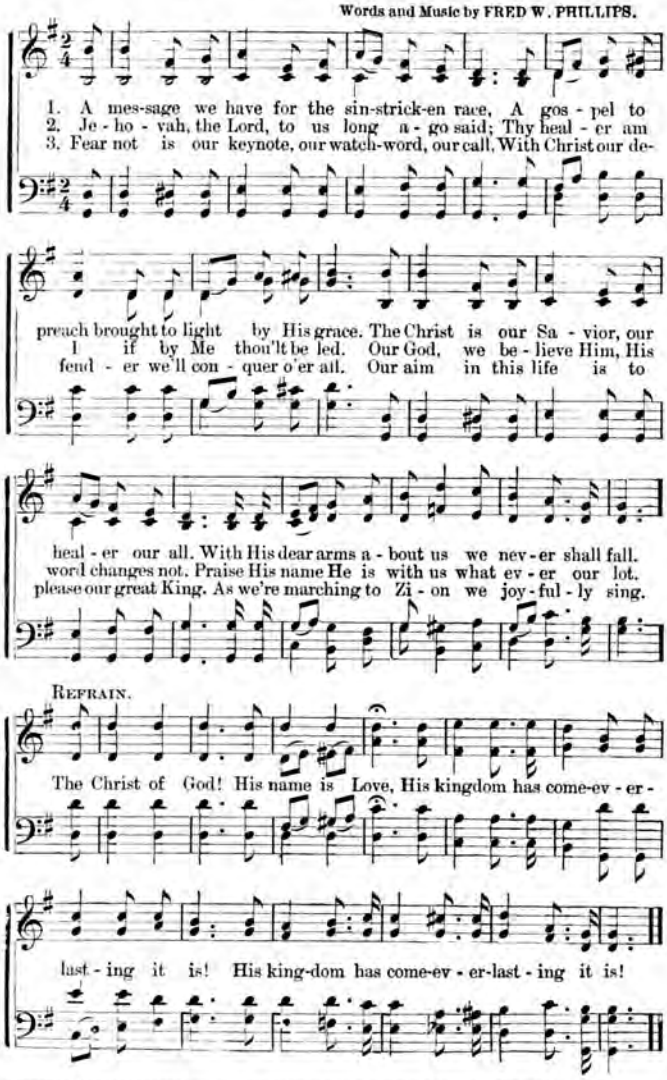
Well, now that is all who are going to follow me as far as I follow God. Well, I am going to ask every one of you now who intend to follow God even though under some other

(*Continued on Page 302.*)

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THE CHRIST OF GOD.

Words and Music by FRED W. PHILLIPS.





New Zion Tabernacle, 1621-1633 Michigan Av

THIS SPLENDID AUDITORIUM

(Seated for over 3000 persons)

WILL BE OPENED ON

Lord's Day, February 21st, 1897,

WHEN THE

REV. JOHN ALEX. DOWIE

WILL DELIVER

THREE SERMONS

At 10:30 A. M. 2:30 and 7:30 P. M.

Zion's Choir of 150 Voices leads the singing

GRAND REUNION

OF ALL FRIENDS OF ZION

on Washington's Birthday, Feb. 22, at 2:30.

Reception at Zion Home at 7:30.

"CHRIST IS ALL AND IN ALL."



Terminal Station Illinois Central Railroad---one block from Zion Home.

GENERAL ANNOUNCEMENTS FOR FUTURE MEETINGS IN ZION TABERNACLE.

These announcements will appear regularly in the weekly issues of LEAVES OF HEALING; but, so far as we can foresee, the following will be the regular programme of Meetings during the months of March, April, and May, 1897. Any alteration will be duly published in LEAVES OF HEALING:

The Christian Catholic Church

AND Divine Healing Mission.

GENERAL OVERSEER,

THE REV. JOHN ALEX. DOWIE.

Lord's Days:—10:30 a. m.; 2:30 p. m., and 7:30 p. m.
Mondays:— 7:30 p. m.
Tuesdays:— 2:30 p. m., and 7:30 p. m.
Wednesdays:— 7:30 p. m. Special Lectures.
Thursdays:— 2:30 p. m. Children's Meetings.
Fridays:— 2:30 p. m., and 7:30 p. m.
Saturdays:— 7:30 p. m. Zion Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms*, for Membership, Baptism, or Consecration of Children, must be addressed to the Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and Twelfth Street. These forms will also be sent by mail on application.

All letters intended for Dr. Dowie personally, must be marked "Private and Personal" on the outside of envelope.

DISTRICT MEETINGS

In various parts of Chicago and suburbs will be specially announced for each month in LEAVES OF HEALING, and also Special Meetings in the Native Languages of many Nationalities. Meetings which are not so announced, after March 1, will not be recognized as connected with the Christian Catholic Church, and the General Overseer will not be responsible for such meetings, even when conducted by members of the Church.

HAMMOND, Indiana, 7:30 Thursday evenings, at the residence of Mr. William H. Morrison, 630 Michigan Ave. Leader, Amos Dresser, Jr.

A MONTHLY RECEPTION IN ZION HOME,

to which all members of the Church with their families, and all Friends of Zion, *are heartily invited*, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

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Zion Home, Michigan Av. and 12th St., Chicago.

Zion – December 25th 1896

Brothers and Sisters in Christ: –

Hearty New Year greetings from all in Zion for 1894 –



New Zion Tabernacle, 1621-1631 Michigan Av. Chicago.

In the Name of the Lord Jesus; in the Power of the Holy Spirit; and in accordance with the Will of God our Father, I write to Lovers of Zion in every land whither our little White Dove shall carry Leaves of Healing from the Tree of Life for all nations.



Praise God for Wonderful Answers to our United Prayer for Seven Blessings in 1896.

Pray with me Daily in 1894 for the following Nine Blessings: –

First: The constant Presence and Power of the Holy Spirit in the new Zion Tabernacle and in Zion Home.

Second: The Salvation from Sin of hundreds of Thousands through the Words which shall go forth from thence to all the World.

Third: The Healing of Multitudes over all the earth through Faith in Jesus in 1894

Fourth: The Cleansing, Keeping and Quickening of all in Zion, and in all the work of the Christian Catholic Church.

Fifth: One Million Dollars, at the least, for the promotion of God's Kingdom and Zion's Onward Movements.

Sixth: The Preparation and sending forth of Seventies into Chicago and elsewhere from a fully organised Church.

Seventh: The Extension of Zion Publishing House, and the printing and circulation of Leaves of Healing in many Tongues.

Eighth: The Guidance of God in the selection and laying out of a suitable site for Zion city in America.

Ninth: The Co-operation of all in Zion, for the good of all, in the Church, the Family, and in daily Business.

Zion's Watch-word for 1894 is: –

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD" – JEREMIAH 31:6.

Great Conflicts await us; but also yet Greater and more Glorious Victories for God.

We shall "sing in the Height of Zion", the Song of Salvation, Healing, Holiness, and Everlasting Joy.

Chicago and her Two Millions open unto us Gates into every Nation for the Everlasting Gospel.

The King of Glory, the Lord of Hosts, is leading Zion's Onward March, and He will conquer.

Let us Work, and Watch, and Wait, and Give our all to Him who Loved us and gave Himself for us and for all!

I am, your friend and fellow servant in Jesus Christ,

John Alex. Dowie

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"THY PRESENCE."

(*Continued from Page 299.*)

Christian leader, to stand. Those that want to follow the devil sit still and we will know where to find you.

[Apparently the entire audience rose.]

Well now, I think there are not twenty who are not going to follow me so far as I follow Christ, and the rest are going to follow God after they get through with the Catechism and with other things. The Lord let us get through with them. Now then, answer me again.

My brothers and sisters, do you hate sin? Can you say, I do?

Audience:—"I do."

Are you determined to do right? Can you say, I am?

Audience:—"I am."

Will you, if you are conscious now of wrong against any, will you restore? Will you confess that sin? Will you do right to your fellow man? Can you say, I will, God helping me?

Audience:—"I will, God helping me."

Will you follow Christ fully? Will you obey Him wherever He commands, without respect to parties or church affiliations? Can you say, I will?

Audience:—"I will."

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; help me to fulfill these vows. God, help me by Thy Spirit. Cleanse my spirit, and my soul, and my body, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause after Dr. Dowie.*]

Now, do not let a man or woman stir until we have sung our Consecration Hymn:

"And now, O Lord! give all with us to-day
The grace to join our song;
And from the heart to gladly with us say:
I will to Christ belong."

After the singing of this stanza Dr. Dowie continued,

FAREWELL, ZION TABERNACLE NO. 2!

Within these walls the God of Israel has covered our head in the day of battle; within these walls multitudes have found peace and pardon; some who were saved here have entered into Heaven.

Farewell, farewell, and when we get to Heaven we will remember these dear old walls.

[The audience again united in singing:]

"I will! I will! I will, God helping me,
I will be Thine!
Thy precious blood was shed to purchase me,
I will be wholly Thine!"

[As the audience ceased singing this stanza some children who were in the street below took up the refrain, and as Dr. Dowie heard their childish voices he said:]

How sweet to hear the children! They are singing "I Will Be Thine." God bless the children. Praise God.

Let us have the Doxology before I pronounce the benediction.

"Praise God from whom all blessings flow
Praise Him all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."

[After the singing of the Doxology Dr. Dowie offered the following farewell prayer and benediction.]

CLOSING PRAYER.

Father we have no words to praise Thee adequately. We are so thankful to-night for the promise that Thou wilt go with us, and that Thou wilt give us a perfect rest in heart in the midst of all and then a perfect rest forever. Oh, as we hear these childish voices echoing up our song outside there in the dark night, singing, "I will! I will be Thine." Oh, God, we pray, let hundreds of thousands of children sing it in Chicago, and their parents and multitudes of people in the great city whose motto is, "I will," Let it be, "I will to Christ belong." (Amen.)

BENEDICTION.

Beloved, 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 The grace of our Lord Jesus, the love of God, and the fellowship of the Holy Spirit, abide in you, keep you and bless the word spoken here to-day to earth's remotest bounds for Jesus' sake. Amen

Good-by, until we meet again in the New Tabernacle!

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.
Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.
The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.
The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.
A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.
A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.
The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.
Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.
This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.
An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.
This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.
This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.
In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.
We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.
It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.
This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.
This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4
A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

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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.

SUBSCRIPTION RATES:

One Year,	$2.00
Six Months,	1.25
Three Months,	.75
Single Copies,	.05

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

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

Following the subscriber's name in our mailing list, is the Vol. and No. to which the subscription is paid, so that a glance at the printed label on the wrapper will show how the account stands.

Make all Bank Drafts, Express Money Orders or Post Office Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, U. S. A.

All communications upon business must be addressed to

Long Distance Telephone South 602. THE MANAGER ZION PUB. HOUSE,

Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, FEBRUARY 20, 1897.

EDITORIAL NOTES.

"THEY SHALL COME AND SING IN THE HEIGHT OF ZION."

As these pages pass through the press the Friends of Zion are assembling from far and near.

IN two days more the splendid New Zion Tabernacle will be opened, if the Lord permit, and all the appearances are favorable to our hopes that there will be a Glorious Gathering and a still more Glorious Manifestation of the Presence and Power of God.

THE Opening Services will extend into next week, as announced in the Full Programme published in our issue of 12th inst., and we shall then hope to go on with the work of God in greater vigor than ever.

GREATER interest will now attach to Zion Home than ever. The guests will now be able to attend all the services in Zion Tabernacle, from which the Home is only four blocks distant. The old Tabernacle was, by cable car and elevated railway, about eight miles away.

WE publish in a special number of this same date a Souvenir of Zion, which has been prepared at much cost. It gives full information concerning Zion Home, and a large number of interior photographic views. It will enable our friends to understand more clearly the purposes for which the Home has been established.

THERE is no Hotel in the City which gives greater comfort to its guests, apart altogether from the special help which God gives there.

THE rates charged are extremely moderate for the accommodation, and no charges are made for Dr. Dowie's services in teaching or in praying with the sick.

WE heartily invite all who can to come, first for Teaching, and then for the Blessing in spirit, soul and body which that Teaching reveals to the eye of Faith as found in Jesus only.

"ALL things are now ready."

WE warn our friends not to put off their coming until the summer.

The programme announced for meetings is only for March, April and May.

There is a probability of Dr. and Mrs. Dowie being away from Chicago for a considerable part of the summer.

WE give this notice to save disappointment; because, if it be possible, Dr. Dowie will in the interests of the future City of Zion possibly visit Europe in June and July.

THOSE who are seeking the Lord for healing should not wait until their diseases and the doctors' drugs have worn them away until they have no power to think or pray.

IT is a shame to treat the Lord as a last resort.

A FRIEND told us the following story which illustrates what we want to enforce:—

Many years ago he was on board the Royal Mail Steamship "Australia," on a voyage from San Francisco to Sydney. One dark night, in the midst of a storm, the vessel went ashore on a coral reef off the island of Lakemba, one of the Fijian group.

It soon became evident that there was considerable danger, and all the passengers made preparations to get into the boats, should they be ordered to leave the ship.

There was one exception, that of a Rector of the Established Church of England, a man of wealth, without piety, to whom his ecclesiastical offices, for he held several, were only valued for the large income they supplied him with.

He gave small stipends to poor curates to do his work in his English parishes, whilst he spent his time in traveling, professedly for his health, but really for his own selfish lazy belly, which he filled up with wine and meat to its fullest capacity daily.

He had been wining and dining, and when the ship ran aground he was sleeping in a corner of the dining saloon.

Suddenly he realized that there was something wrong, and listened with a fear-stricken face to what his valet told him of the disaster.

Just then the Captain passed hurriedly along, and the cowardly parson grasped at him, saying, in a husky voice, "Captain Granger, is there any danger?"

"Danger!" replied the disgusted captain, as he looked with contempt upon the shivering coward who cared for nothing but his belly, "Yes, of course there is danger! Our only hope this night is in God."

And then, his fears completely controlling him, he uttered a low moan, and cried, "*My God, has it come to that!*"

AND this is the contemptible and cowardly manner in which professed Christians are constantly treating Christ as their Healer.

They fill themselves up with all kinds of medical muck, they lay themselves down upon operating chairs to be cut up.

Then, they are told, "Now your only hope is in God," by the leeches who have bled them to death.

And then they cry, "*My God, has it come to that. Now let us go to Zion for healing!*"

CAN it be wondered at, if their coming to Zion in Fear, taking drugs up to the last moment, should not avail with God, who has been dishonored by being put last?

WE are often tempted to refuse such cases, and sometimes we do: for they are a hindrance to God's work.

They come in Fear, not in Faith, and are like the miserable parsonic hypocrite on the reef of Lakemba.

DO NOT insult God by making Him a last resort.

GO TO your God and Father in the Name of Jesus, at the first, and trust Him fully.

If for any reason you do not get deliverance, and feel led to come to Zion, then come when we have got something more than the mere skin and bone of an utterly exhausted person to deal with.

God may see that you are not true in putting Him off, and that you have considered business, or man, before Him.

"BRETHREN, PRAY FOR US."

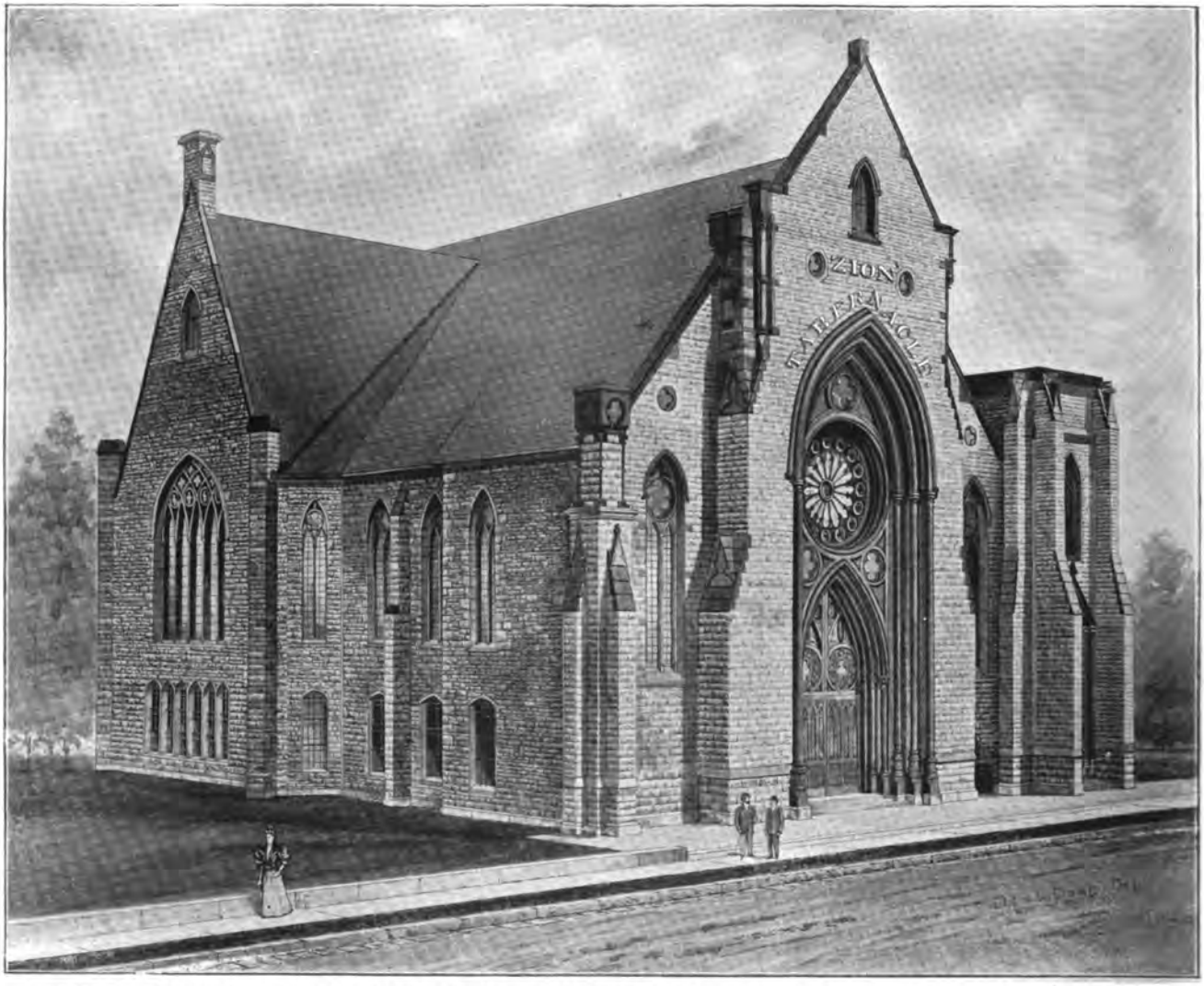
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"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD." — JEREMIAH 31:6.

OPENING ON LORD'S DAY, FEB, 21, 1897

OF THE



NEW ZION TABERNACLE, 1621-1633 Michigan Av., Chicago.

3 Sermons at 10:30 a. m., 2:30 and 7:30 p. m., by the REV. JOHN ALEX. DOWIE.

GRAND REUNION OF ALL FRIENDS OF ZION, Feb. 22, 2:30 p. m.

RECEPTION AT ZION HOME, from 7:30 to 10 p. m.

"CHRIST IS ALL AND IN ALL."

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

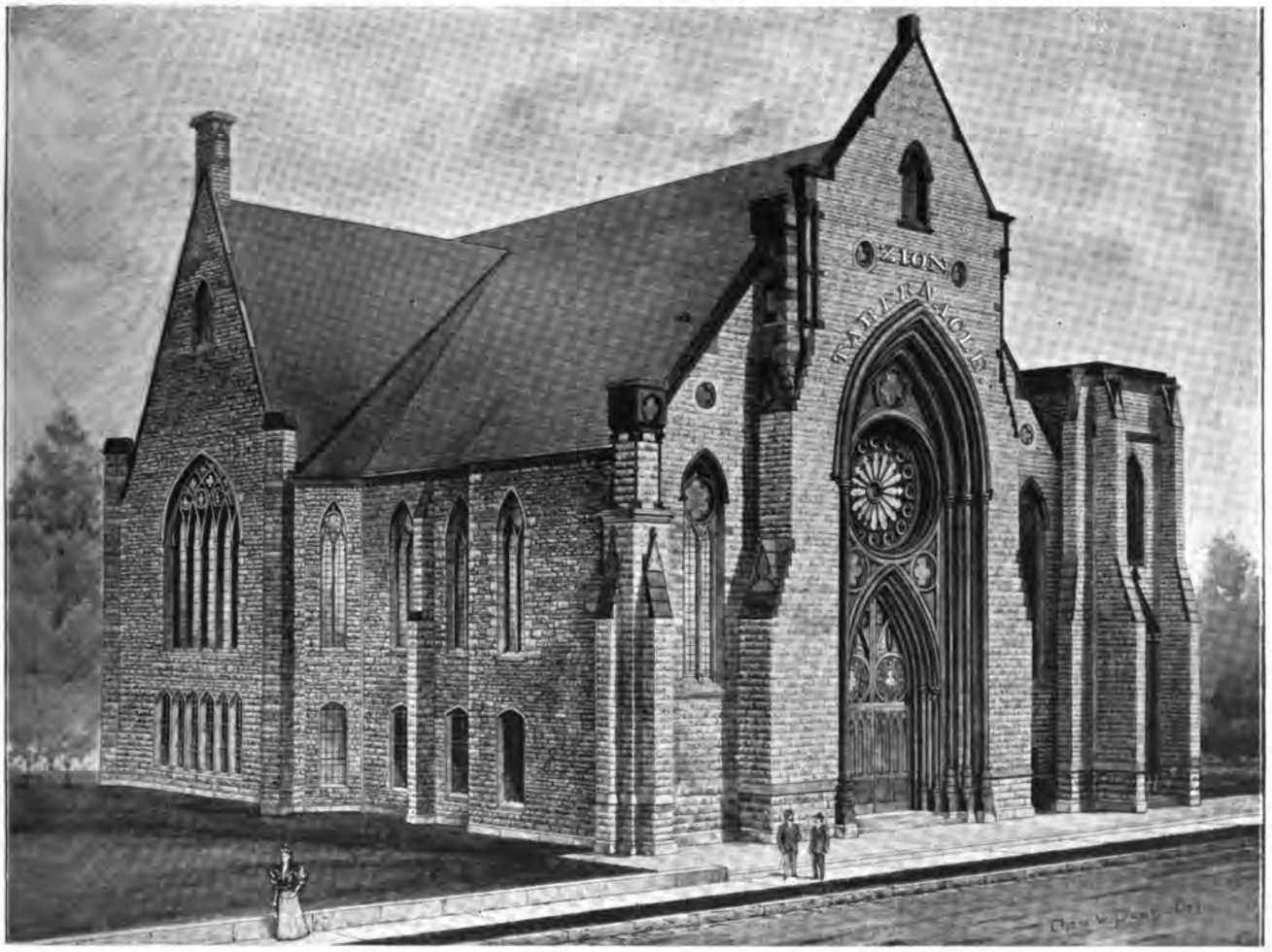
And the leaves of the tree were for the healing of the nations.

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 3. NO. 20. CHICAGO, FEBRUARY 26, 1897. PRICE FIVE CENTS

THE OPENING SERVICES IN



NEW ZION TABERNACLE, 1621-1633 Michigan Avenue, Chicago.

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, Feb. 21, 1897.

ZION ENTERS THE HEART OF CHICAGO.

The New Zion Tabernacle is Filled to Overflowing with Attentive Listeners at the Opening Service.

SERMONS:

Morning: JESUS. A Name above every name.

Afternoon: The Gospel of the Kingdom of God.

Evening: What Shall I Do With Jesus?

More than 7,000 Persons Attend the Services During the Day, and Almost Without Exception, Confess Christ Openly.

REPORTED BY A. D. JR. AND S. & E. W.

THE earnest prayer of many loving hearts was graciously granted by our Heavenly Father, in giving a bright, cheerful day for the opening services in the New Zion Tabernacle.

The eager multitude began to assemble before the opening of the doors, and in the afternoon the spacious auditorium was filled, even to the most remote sections of the upper gallery, and many remained standing who were unable to secure seats.

So far as is known, not a single daily paper in Chicago announced the opening meeting, so that we believe the assembling without newspaper assistance of so large an audience to hear the gospel preached is without a modern parallel.

The comfortable seating of thirty-five hundred where all can both see and hear the speaker, reflects great credit on those who have had in charge the construction of the New Zion Tabernacle.

The seal of the Christian Catholic Church, over the inner entrance to the Tabernacle, attracts the pilgrim, if the eye is turned upward, and as he passes in, on the rear wall, surrounded with crutches, boots, pipes, tobacco, medical diplomas, secret society jewels and demits "captured from the enemy," are the words in large letters,

CHRIST IS ALL AND IN ALL.

These trophies are artistically arranged in the form o crown, crosses, stars and other attractive designs, and those which are to follow will also be nailed on the walls as long as any available space remains. Judging from results, their influence for good far exceeds the most beautiful paintings and so-called works of art with which many of our houses of worship are adorned.

The spacious platform is nearly in the center of the auditorium, the audience being in front and on either side, and a gallery for the choir behind. Seats are provided for four hundred Christian singers, and nearly one-half of that number were present and led the songs of praise on the opening day. Mr. Phillips, the leader, will be glad to welcome additional members until every seat is full.

Promptly at the time announced for the Dedicatory Services to begin, Dr. Dowie with a sprightly step came upon the platform, and gave out the Doxology as the opening Hymn. The vast audience then rose, and with one voice sang, "Praise God from whom all blessings flow."

Those present listened with keen interest to the addresses of Dr. Dowie, and many were deeply moved as the beautiful story of Christ's Ministry was unfolded "in demonstration of the Spirit and of Power."

It was indeed a time of great rejoicing, and the blessing of God was manifested, when, so far as could be seen, the entire audience, at the close of each of Dr. Dowie's addresses, rose in response to the call to Repentance, and with one heart and voice followed him in the prayer of Consecration.

MORNING SERVICE.

The meeting was opened by singing the Doxology.

"Praise God, from whom all blessings flow,
Praise Him, all creatures here below;
Praise Him above, ye heavenly host;
Praise Father, Son, and Holy Ghost.

INVOCATION BY DR. DOWIE.

Holy, holy, holy, Lord God Almighty, Heaven and earth are full of Thy Glory. Holy, holy, holy Father, Son and Holy Ghost, we adore Thee, and with Thy Church throughout endless ages we love to recount Thy praises in these earthly Tabernacles, until the time shall come that we shall stand within the gates of the Zion above.

Let the beauty of the Lord, our God, be upon us; let the Grace of our Lord Jesus, and the Power of the Holy Spirit, in accordance with the Will of our Eternal Father be made manifest this morning, this day, and throughout all the coming days in this Tabernacle, for Jesus' sake.

Dr. Dowie then said: After Mrs. Dowie has read the 67th Psalm, I shall ask the whole congregation to at once rise, and repeat that Creed which has come down to us through all ages, and which embodies all the essentials of the Christian Faith—the Apostles' Creed.

The 67th Psalm having been read by Mrs. Dowie the congregation joined together in repeating the Apostles' Creed, at the conclusion of which Dr. Dowie offered the Dedication Prayer.

"Come, let us worship and bow down. Let us kneel before Jehovah our Maker."

DEDICATION PRAYER.

Our Father, who art in Heaven, we hallow Thy name, and as taught by our Lord we rejoice to cry, Thy kingdom come, Thy will be done in us on earth just as it is done in the Heavens, and therefore we present to Thee this morning, in the name of Thy dear Son and our Saviour, our humble, heartfelt thanksgiving for the way in which Thou hast led us in our onward march to the Zion above.

We praise Thee for the wondrous things that Thou hast wrought in the few past years within this great city, and we bless Thee this morning that we are led now into this New Tabernacle where we can find room for many more thousands than we could worship with in the Tabernacles before; and we bless Thee that we have perfect confidence that Thou who hast used us in the previous Tabernacles will cause Thy Glory to appear in this, Thy House; and, therefore, we pray Thee this morning to fill it with Thy Glory. (Amen.) Grant that within this place the beauty and the glory, and the power of Jesus may be made so manifest that the multitudes will desire to know and to follow Him in the path of Salvation, and Healing, and Holiness; in the path of Divine Wisdom and Knowledge; in the path of Faith and Hope and Love; in the path of Purity and Peace and Power; in the path of Eternal Life. Lead us into tender sympathy with the sick, and the sorrowing, and the sinful, and lead us upward and onward until at last we dwell with Thee, oh Christ of God in the Zion above! (Amen.)

And now we dedicate to Thee this New Tabernacle rescued from the world, and from the worldly purposes to which this place was so long dedicated. We now ask Thee to take it, and use it as Thou hast enabled us to restore it to Thy service, and to the people of this city as a place of

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assembly for worship. We pray Thee to take this place and make it a mighty power in this city. (Amen.) That Thou wouldst grant that from this platform the voice that speaks from this Zion may go forth into every street, and every lane of the city, bearing a message of God; (Amen) bearing to every part of this, and of other lands a message from God; (Amen) and as our little LEAVES OF HEALING, our "White Doves" carry forth the message to every land, make it a greater and more glorious story of Zion than ever before. (Amen.)

And now, Father in Heaven, to that end we therefore pray Thee to take us, who bow before Thee in deep humility, conscious of our great imperfection, of our many shortcomings, and of our altogether unworthiness. We come to Thee, and we say take us as we are, but make us what we ought to be; that in spirit, and in soul, and in body he who speaks to Thee and this people that are with him, shall be so filled with the indwelling power of the Holy Spirit, that through them in their daily lives, and wherever they go the Spirit of the Highest may flow, and flow in streams of Salvation, and Healing and Holiness.

God grant us therefore this morning to make consecration of ourselves to Thee as we make dedication of this Thy House.

Receive us as we now pray therefore in the words which our Lord taught us, when He said, "After this manner therefore pray ye."

The Lord's prayer was then repeated by all present, followed with interlude by Zion Choir, "Come, Sinner Come."

The audience then united in singing:

"Come, we that love the Lord,
And let our joys be known,
Join in a song with sweet accord
And thus surround the throne."

After singing the above hymn, Mrs. Dowie read the Scripture lesson from the 4th chapter of the Acts of the Apostles.

"The Light of the World" was then sung, followed with thanksgiving remarks by Dr. Dowie.

The Invocation being pronounced, Dr. Dowie delivered the morning address.

JESUS:--A NAME ABOVE EVERY NAME.

INVOCATION.

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

In the second chapter of the Epistle of Paul to the Philippians at the 9th verse.

"Wherefore God also hath highly exalted Him, and given Him a name which is above every name:

"That at the name of Jesus every knee should bow, of things in heaven, and things in the earth."

The word "things" is in italics, and I think manifestly is not a good addition. Wherever you find italics, it means that the translators supplied the word. You will read it thus:

"That at the name of Jesus every knee should bow, of those in heaven, and those in earth, and those under the earth;

"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Standing here this morning, and speaking the Word of Eternal Life for the first time within these walls, I feel the great importance of this utterance, and I have asked God, as in all my utterances, that I should speak aright.

JESUS:—A NAME THAT IS ABOVE EVERY NAME.

What better theme could I have for my opening discourse than the name of Him whose face I long to see, whose unseen presence I realize constantly with me, under whose banner I have loved to serve, and in whose battles I have fought, and am abundantly willing to die.

I love the name of Jesus; the name that is above every name; the sweetest note in seraph song; the sweetest name on mortal tongue. The sweetest carol that has ever been sung, must be a song that embraces the name of Jesus, and to me His name has been most sweet at all times, and never was sweeter than now.

THE ANNUNCIATION.

It represents so much.

I think of the shining one who came from the presence of the Eternal Father, and who was with that lowly maiden in her purity, pondering upon the Majesty and Glory of God; that maiden whom God had sanctified so far as to make her worthy of so wondrous a choice—I think of the shining one, the angel of the Lord, who, in a moment, became visible to the Holy, blessed virgin mother Mary, who, in her maidenly purity sat pondering these things, when suddenly that shining one became manifest to her wondering eyes.

It was not the first time, doubtless, that he had been with her; but it was the first time she had seen his face.

We shall love to look upon the faces of these guardian spirits who have been with us from our childhood until now; and when suddenly our spirit is emancipated from the body we shall see them, if not before.

"Are they not all ministering spirits, sent forth to minister unto them that shall be heirs of salvation?"

And as he appeared to her, she heard the glorious words which bade her to know that she, out of all the women that had ever lived, had been chosen by God to be the mother of the Redeemer, and in tender tones he told her how the power of the Highest would overshadow her, and within the virginal purity of her body there would be conceived the spotless purity of Christ; and that she, under the benign influence of the Eternal God and Father, should become the mother of the Son of God; and when that angel gave her the message, he said,

"And thou shalt call His name Jesus; for He shall save His people from their sins." (Amen.)

Jesus, the name that means Saviour, Saviour of His people from their sins, and that is the first thought that comes to my mind—

THE WONDROUS POWER OF JESUS;

the wondrous power of that Name when the sinner in sorrow and in shame cries upon God the Father in the name of Jesus; that name that rings through all the Heavens, and goes straight to the heart of the Father; and as Martha said: there is nothing that can be denied to Him the friend of sinners, the Son of God, the Son of man, who pleads our cause in highest heaven to-day.

I "know," she said, with a sublime faith that God gave her,

"I know, that even now, whatsoever thou wilt ask of God, God will give it Thee."

She knew her brother was dead, but she said,

"I KNOW, THAT EVEN NOW, WHATSOEVER THOU WILT ASK OF GOD, GOD WILL GIVE IT TO THEE."

She had faith that He had the Resurrection Life within Himself, and it was so.

So now we speak of Jesus who saves us from our sins.

"Thou shalt call His name Jesus; for He shall save His people from their sins."

The whole life of Jesus for thirty years was a life spent in preparation for the administration of the glorious service which He rendered to humanity by the last three years of His human life.

I tell you that those who are to be used of God in saving men must be prepared.

PREPARATION IS THE FIRST ESSENTIAL IN MINISTRY.

I have no sympathy with the foolish talk that every man and every woman is a teacher, is a preacher, is competent to be an administrator of the Grace of God.

It never has been, and it never will be!

Even the Christ Himself had to be prepared for His Ministry.

His mother had to be prepared for His birth; she had to be sanctified in spirit, sanctified in soul, sanctified in body. Had there been a part of her being that was uncleansed, then we should have had an unclean Saviour.

The preparation for Christ's advent was within the heart, and within the life's blood, and in the body of a woman; and I tell you the best preparation for sending men forth to Christian service is a holy motherhood, (Amen) and

YOU CANNOT GET IT WITHOUT A HOLY FATHERHOOD.

You tell me it little matters what the father is, so long as the mother is good. There is no greater fallacy ever cursed humanity than that lie. Everything lies under God in a pure heredity; in the man emancipated by the Power of God, and cleansed by the Spirit of God in spirit, soul and body, being the procreator under God, in a holy womanhood, of a clean offspring.

Oh, that God might make you see that it was impossible for the Christ to have been the Christ but for the Holy Father

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in heaven, and for Him to make of that woman on earth a holy mother!

GOD GRANT THAT HE MAY MAKE MEN ON EARTH HOLY BY HIS SPIRIT, AND CREATE A HOLY FATHERHOOD THROUGH HUMANITY, AND A HOLY MOTHERHOOD. (AMEN.)

I call your attention to the preparation for Christ becoming the Saviour. He had to be cleanly born. When He came to this earth, the Holy Thing that was called Jesus was without a passion, or the taint of pollution, without sin, or disease, nor could death or hell have any power over Him.

Friends, we shall never understand what Salvation means until we have come to see that as Christ is so are we to be in this world, and that deliverance in spirit, and in soul, and in body that has been purchased for us through the holy child Jesus must come by the cleansing power of the Eternal Spirit, taking these polluted humanities of ours, and cleansing them from their centre to their circumference; cleansing us from our spirit to the last drop of blood in our body, until we stand before men and angels and devils, clean, strong, pure by the cleansing, and the strength and the purity that God supplies.

I call your attention to His preparation for being our Saviour, and the necessity for those who would be used in the Ministry of Salvation for being prepared too. What preparation is theirs?

IS IT THE PREPARATION OF A LIBERAL EDUCATION?

Is it the preparation which is acquired in the schools?

God forbid that I should underestimate the value of education; for I believe that education, rightly directed, illuminated and penetrated by the Power of God is a wondrous Power; and I thank God for every atom of it that I possess. But, let me tell you, that a man may have all the learnings of the schools; may have been taught from the lowest to the highest grade of all human knowledge, in all classes, and in all conditions of thought and things, and yet perish in his sin. He may search the heavens with his telescope, and never find God. He may dissect with his lancet, and lay open the secrets of nature, and explore the deep, dark, mines, and never find God. He may unlock the secrets of electricity, and lay bare the hidings of God's power in nature, and never find God.

It is possible for a man to be educated up to the highest possibilities of humanity, and never find God, and be only a splendid devil.

FRIENDS, SALVATION NEVER LAY IN HUMAN EDUCATION.

It pleased God, that when the world through all its wisdom could not find God, to raise up men, who, filled with a life that was divine, preached a Gospel, and brought to humanity's ears the Name of the Saviour who made it possible for men to be saved.

It was not possible for Christ to have been our Saviour had He not passed through all stages of humanity; had He not passed the infancy of humanity, and its dangers and perils accentuated as these dangers and perils were in His case by the murderous malice of the king, and the priestly council who wanted to destroy the infant Christ.

It was not possible for Him to become our Saviour without passing through boyhood, and youth, the time, when growing up into life, and grown, the blood courses freely, and all the powers of a virile nature are seeking to find expression. He had to be subdued.

I say this: it was essential for Christ to pass through every part of humanity.

"It became Him, for Whom are all things, and by Whom are all things, in bringing many sons into glory, to make the Captain of their Salvation perfect through sufferings."

Not the suffering from disease; not the suffering from sin, but the suffering which came to Him because He was free from sin, and free from disease.

Who suffers the most keenly? Not the diseased mind, nor the diseased body. The diseased mind which is polluted and unclean is dull, and does not suffer. The darkened spirit does not suffer as the enlightened does. The clean healthy man is he who suffers.

Having to live for us a human life, it was needful that He should lay upon the altar of sacrifice every part of that life. For Him there was no father's joy; for Him there was no wifely smile; for Him there were no little babes to leap into His arms, and laugh because their father had come home.

The young man grew up to give up His life, and every drop of His blood, and all its strength for humanity.

Was He not tempted? Was there no temptation? Did there never come a time when the strong humanity in Him cried out?

YES, AND HE LAID IT UPON THE ALTAR.

"He suffered, being tempted . . . and He was tempted in all points, like as we are, yet without sin."

For Him who came from highest heaven, adored by angels and arch-angels, there was not even the meanest home on earth. He knew He was marching on, marching on to Calvary; marching to a bloody cross, and a dark sepulcher.

Think of the preparation by a life of self-repression of Him who was inconceivably rich, becoming almost inconceivably poor; coming from the highest heights of glory down to the meanest depths of earth's degradation, and there working out Salvation by the Divine self-repression of Himself; by taking the position of a son in a carpenter's hut in the mountain village of an obscure country; by helping a widowed mother to find bread for four boys, and three girls, Simon, Joses, James and Jude, and three sisters, and to live, driving the plane, and using the adz, and making the little, plain country things, and getting the wages that He needed to have in His hand to buy bread for the little mouths that He fed, and the little backs He clothed, and the dear old mother whom He loved!

JUST THINK OF IT! THIRTY YEARS SPENT IN THE SELF-REPRESSION OF A LOWLY CONDITION.

Friends, do you want an education that will fit you to rise to be the highest? Then find it in lowliest service for God. (Amen.) In self-repression, in denying self, that made Him possible to be Saviour; so that when at thirty years of age, the boys and girls had grown up, and the mother was comfortable, and things were right, and the shadow of the cross that had so often fallen upon the Christ, came once more, one morning He disappeared, and they knew not whence He had gone; but everything was in order.

His work was done in the home. and in the family, and He stood at the Jordan, and He stood by the side of that little river, and He stood in front of that strange prophet, and He said: "John, baptize me," and in a moment the mightiest prophet that had ever lived, saw the signal that had been given by God; saw the light; saw the Holy Ghost descending—the unseen sight, that His eyes, like Elisha's, only could see; for Elisha at Dothan could see multitudes of the heavenly host, when the servant could see nothing.

And John the Baptist saw the Holy Ghost, and bowing low, he said: "Thou art the Christ.

"I have need to be baptized of Thee, and comest Thou to me?"

"Yes, yes; it is the last act in my life of humiliation precedent to my advent upon my ministry. Oh! let Me be baptized amid the sinners; let Me go down with those who have come from the slums of Jerusalem, and from Capernaum; let Me go down with them! John, baptize Me. It is meet that the Saviour of sinners should be baptized amidst sinners."

I tell you, do you think of anything lowlier than that? To be baptized amidst sinners, and to rise up and go down among the wild beasts, and be tempted of the devil in the dark howling wilderness, and then to come up in the Power of the Spirit to do his wondrous work as the Christ. And how He is equipped!

Oh! whence is this learning? He never learned it in schools. He has no mark of the Rabbis upon Him. Rabbi Gamaliel does not know Him; Rabbi Nicodemus never heard of Him. There are none of the Rabbis of the Great Council who know anything about Him. He has never been a student in any of their colleges; none of their various denominations understand Him; neither the Pharisees nor the Sadducees—the Presbyterians, the Baptists, nor the Unitarians,—know Him.

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None of these denominations of that day knew anything about Him. And they do not know Him yet, although they talk about Him. And it maddens them to tell them so—just as some are angry when they hear or read, these words. If they knew Him, they would not be bitter against one for telling them the truth; and, if it is not the truth, they have still less need to be angry. They should be sorry, if I err. But I do not err. I say it boldly,

THE REAL CHRIST IS NOT KNOWN BY THE DENOMINATIONS AS A WHOLE.

Individuals here and there "see Him as He is." The masses of Christians, see Him as He is not. He suddenly appears and begins to preach.

What a strange thing it is. Here is a man that has lived for thirty years who suddenly appears, and says, "I am God."

"God! We know where you were born. We know your mother; we know your brothers and sisters! You God?"

"I am God."

"When were you born?"

"Before Abraham was."

"What! you are not fifty years old, and you born before Abraham was?"

"In the beginning was the Word [Logos], and the Word [Logos] was with God, and the Word [Logos] was God.

"The same was in the beginning with God.

"All things were made by Him; and without Him was not anything made that was made.

"In Him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehended it not."

"I am the light; I am the life; I am the Eternal Creator; I am God."

What! What a strange daring thing to say?

"God! You God?"

"Yes, I am God."

"God? God can forgive sins."

"I forgive sins."

"God can heal sicknesses."

"I heal sicknesses."

"God can raise the dead."

"I raise the dead."

"God can give life."

"I give life. What is there that I cannot do? Tell me! *Tell me!* I bind the winds in my fists, and say to the seas, Peace, be still. My touch heals the leper; my touch gives sight to the blind; my touch gives hearing to the deaf; my touch gives life to the dead. I am God."

So He preached! *So He preached!* So HE PREACHED!

And so I believe, O Jesus, Thou art God. Do you believe it?

Audience:—"Yes."

Dr. Dowie:—Has it entered deeply into your hearts that He is God?

Audience:—"Yes."

Dr. Dowie:—God exalted Him, and gave Him the Name.

THE ETERNAL FATHER GAVE HIM THE NAME THAT IS ABOVE EVERY NAME;

for at the name of Jesus, the glorified and resurrected Christ, every knee in heaven, every knee on earth, and every knee under the earth shall bow.

I tell you there is not one that is not going to bow, and there are men here that mock at His claims to-day. There are men here that mock at His divinity to-day. You must bow or perish; for He must reign, and He must reign until He hath put all His enemies under His feet, and let me tell you He will put every enemy in Chicago under His feet. (Amen.)

Every enemy in America under His feet! Every enemy in the world under His feet! Every enemy, if there be any, throughout the universe under His feet, and He shall reign!

HE HATH ALL POWER IN THE HEAVENS AND ON EARTH.

Friends, He proved His power to save. How did He prove it?

One day there was a great congregation met. If you had looked along the lines of that congregation, as I look along your faces to-day, you would have seen a strange sight. That congregation was entirely composed of Rabbis out of every town of Galilee, out of Judea, and out of Jerusalem. They were all gathered together: Doctors of the Law, and Rabbis of high degree, priests. There must have been hundreds of them, and the Christ was teaching as I have told you He taught, declaring His divinity, declaring His power to save and heal, and eternally bless men, and declaring His determination to rule upon this earth, and these Rabbis were listening; and some of these old men with their long beards and their broad phylacteries were looking at this young Rabbi, and there was a feeling of awe in their hearts; and as they looked at Him, "Was He man, or was He divine? Was this man a devil, or was He indeed the Son of God?" And they are thinking about all this, when suddenly, right down in their midst there is put a man that is paralyzed; the roof is open, and the sick are so determined to get at Him that they put this man right down through the roof, just as if some one was to put a man right down through this roof before me now.

What do they say? They look at each other, and they look at Him. What is He going to do? He looks at the man who is lying before Him—a poor, paralyzed sinner, his paralysis perhaps the direct consequences of his own sin, and He looks into his face, and He says, "Son!"

"Who is talking? Who says son?"

Don't you know it is the Father talking? Don't you know that in Jesus the only power that ever did anything was the power of the Father? Do you not know that Jesus said,

"The words that I speak unto you I speak not of myself; but the Father that dwelleth in me He doeth the works."

And the Father said through the lips of the Son,

"Son, thy sins be forgiven thee."

What! Every Rabbinical face all around that Voice is filled with wonder. "How dare a man say he forgives sins? This fellow blasphemes," and He answers their envious thoughts, and He says:

"Whether is it easier, to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed and walk?

"But that ye may know that the Son of Man hath power on earth to forgive sins, (He saith to the sick of the palsy,) I say unto thee, Arise."

In a moment he is on his feet.

"Take up thy bed."

He has taken up His bed.

"Walk!"

He walks quickly away.

He proved His power to save men from their sins by healing them of their sicknesses. (Amen.)

Do you hear it? I proclaim, in His Name, that

DIVINE HEALING IS LINKED WITH DIVINE SALVATION ETERNALLY. (AMEN.)

And the Gospel that we preach is therefore the Gospel of Jesus: the Name that is above every name; that leads us into Salvation, and the Name that brings us Divine Healing.

We crown Him with the crutches and the boots; [*Dr. Dowie here pointed to the high wall behind his platform, and above the choir gallery,*] we take these things that have been captured from the enemy and with them crown Him who gave us the victory. We went down into the valley and fought for them, and we got them, and those things represent centuries of suffering, and there are thousands that represent more. He is still the same Healer; He is still the same Saviour.

Listen! *Listen!*

Ye men who imagine that to be a minister of Christ you must go to a University, and get a Yale-combination-lock to unlock the mysteries of humanity.

Listen! You oratorical fools, with your oratorical, and metaphorical, and historical, and paregorical discourses; (laughter) you men telling us of your philosophical thinking, who are spinning out your beautiful metaphors. You are

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taking your pipe, and dipping it in your own soap-bubble oratory—and there it is! Yes, and that is all there is to it—wind and bubbles, ye children who are playing with verbal soap suds at the world's dirty wash tubs!

Tell me this! *Tell me this!*

When did the wisdom of man save man? When did the knowledge of man save man? When was man ever spiritually saved by science? When did electricity accomplish anything in the human heart? Did it ever bring strength in the hour of sorrow and death? Did it ever lift you up into communion with God? Tell me!

Does your engineer do it? No. Tell me what does! Tell me!

I will tell you. It is Jesus who does it.

Now then, we prove that His name is the same to-day in power, when in the preaching of this Gospel we preach Him as the Healer of His people, and there is none other name, *none other name*,

NONE OTHER NAME GIVEN UNDER HEAVEN AMONG MEN WHEREBY WE MUST BE SAVED.

None other name.

When a man is saved; when a man is healed, that seal outside the door tells you that he becomes a temperate man; that the power of the Holy Ghost makes him sophronos [σωφρόνος] as the Greeks call it—sound and temperate in all things.

He can no longer be a stinkpot, because he has become a vessel of God, and he dare not defile the body which has become the Temple of the Holy Ghost.

He cannot tamper with the alcohol, or the nicotine.

He cannot take laudanum or nux vomica.

He does not dare to defile himself with arsenic or strychnine.

He cannot go down for the chlorodines, and he does not go around hunting for cocaine when the pain has come, because he has found Jesus, the mightiest of all Pain Killers. He has no need for doctors, drugs or devils.

He has no need any longer for the things that defiled him; he cannot touch them.

He becomes temperate, and he wants to be holy, and God sets his feet in these holy paths that lead into these holy lives. that alone are power; *that alone are power.*

Friends, we owe nothing to-day in Chicago to the men of worldly power. We have fought the men of power, we have fought them in their pulpits, and we have fought them in the Press; we have fought them in the Council, and we fought them in the judgment seat; we fought them in commerce, and we fought them in daily life, the men that would have torn our hearts out, and flung them upon a Chicago holocaust.

We have "loved righteousness and hated wickedness." Therefore, God "has anointed us with the oil of gladness." We never feared the entire combination of "the world, the flesh, and the devil."

We never shrank when they offered us battle, and we have often forced them to fight when they wanted to compromise. We shall never compromise with rebels; but demand their "immediate and unconditional surrender."

And friends, I think this place to-day shows that Zion has won. (Amen.) This shows to-day that God has won; that we preached the Gospel of Salvation, and Healing, and reached the people, and I know that this day will not pass without this place being filled with God's glory. (Amen.)

HIS NAME.

Friends, His name represents to us Salvation from sin; Healing from sickness; Temperance, and sweetness, and purity in all things; and a path of Holiness which is the King's Highway, along which the ransomed walk, and come to Zion with songs.

Now there is much about that Gospel that I want to tell you, but to-day I have three discourses to preach, and I do not intend to exhaust myself upon the first; for I want this afternoon to present that Gospel of the Kingdom of God to you; the Gospel not of the Church, but the Gospel of the Kingdom of God. (Amen.) And to-day, therefore, I proclaim that Christ is King of Kings, and Lord of Lords, and that we preach in Zion His Everlasting Gospel.

CALL.

Every one in this room who loves the name of Jesus, and wants to stand beneath His banner, and to stand approved before His judgment seat, stand to your feet.

[Apparently all rise.]

Brothers and sisters, standing here to-day I ask you do you hate sin?

Audience:—"Yes."

Dr. Dowie:—Do you desire to do that which is right in God's sight?

Audience:—"Yes."

Dr. Dowie:—Are you willing to consecrate yourself to God?

Audience:—"Yes."

Dr. Dowie:—Spirit, soul and body?

Audience:—"Yes."

Dr. Dowie:—Time and talent?

Audience:—"Yes."

Dr. Dowie:—Then pray.

CONSECRATION 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, in body. May the name of Jesus be above every name; the Glory of Jesus be my constant aim; the Spirit of Jesus be my all-sufficient guide; my all-sufficient satisfaction in life, in death, in all the time to come.

Oh Christ of God, help me to see Thy name most glorious. For Jesus' sake, my Father, answer me. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean it?

Audience:—"Yes."

Then God means what He says: when you confess your sins, He is faithful and just to forgive your sins, and to cleanse you from all unrighteousness.

Let us just sing a verse of that Consecration Hymn, "I Will."

The Consecration Hymn being sung, Dr. Dowie closed the services by pronouncing the

BENEDICTION.

Beloved, 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. The grace of our Lord Jesus, the love of God, and the fellowship of the Holy Spirit, abide in you, keep you and bless the word spoken here to-day to earth's remotest bounds for Jesus' sake. Amen.

AFTERNOON SERVICE.

The services were opened by singing:

"Onward, Christian soldiers, marching as to war,
With the cross of Jesus, going on before.
Christ, the royal Master, leads against the foe;
Forward into battle, see, His banners go." Etc.

Dr. Dowie then said:

One of our common exercises in the old Tabernacle, and for years in Zion's Homes, has been the recitation together of the 35th chapter of the book of the Prophet Isaiah. You will kindly take the time from the platform, and repeat with me the glorious Song of Salvation, Healing, Holiness and Triumphant Entry into the Zion above.

The entire congregation then joined in repeating the 35th chapter of Isaiah.

The favorite song of Zion was then sung:

"We're marching to Zion."

"In the Cross of Christ I Glory," was also sung. Dr. Dowie continued:

Rev. Dr. Speicher, my valued colleague will offer prayer, and though I will never bow the knee to man—as an act of adoration, let me say,—in Zion we have been accustomed to say,

"Come, let us worship and bow down: let us kneel before Jehovah our Maker."

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Prayer was then offered by the Rev. Dr. Speicher.

At the conclusion of Dr. Speicher's prayer the choir sang as an Interlude Hymn, "Wondrous Love."

Dr. Dowie then made some Thanksgiving Remarks, referring to several cases of healing, which had taken place during the week; also to the decorations on the rear wall of the building immediately above the choir gallery, which are composed of all the old crutches, braces and high-heeled boots, etc., that were brought from Tabernacle No. 2, and arranged in the most artistic and tasteful manner.

Among other things referred to were a number of cigar-boxes filled with cigars, which were arranged in the letters: "S" "P" which every one familiar with the Doctor's teaching will recognize as significant of the word, "Stink-Pot." The allusion to this was met by applause from the audience.

As Dr. Dowie concluded these remarks the audience and choir sung, "Crown Him!"

This was followed with the reading of Scripture by Mrs. Dowie, from the first to the 15th verse of the first chapter of St. Mark.

Again all joined in singing the hymn: "The Great Physician."

Dr. Dowie then made the announcements at the close of which the offering was received. While the large corps of ushers were engaged in passing the collection boxes, the choir sang the beautiful anthem: "Stand up for Jesus."

Dr. Dowie then delivered an address upon,

"THE GOSPEL OF THE KINGDOM OF GOD."

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 all the coming time, in this and all the other lands that word may reach, for the sake of Jesus, our Lord, our Strength, and our Redeemer. Amen.

In the first chapter of the Gospel according to St. Mark, 14th and 15th verses.

"Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God,

"And saying, The time is fulfilled, and the kingdom of God is at hand: Repent ye, and believe the gospel."

I speak this afternoon concerning the Gospel of the Kingdom of God.

"Whose dominion is an everlasting dominion, and His kingdom is from generation to generation."

I speak this afternoon concerning the Gospel of the Kingdom of God, and I say, looking up to my God: Thy Kingdom is an everlasting Kingdom; Thy dominion endureth throughout all generations.

"Crowns and thrones may perish;
Kingdoms rise and wane."

But the kingdom of God knows no abatement of glory, of beauty, of power, of strength. That Kingdom is an everlasting Kingdom; and I preach to-day the Gospel, the everlasting Gospel of the Kingdom of the everlasting God. (Amen.)

Do not forget it.

Do not forget it, ye who look at the visible and the temporal.

DO NOT FORGET THAT THE KINGDOM IS AN EVERLASTING KINGDOM.

I want to present to you to-day, so far as my feeble powers will permit, that gospel as it was preached by Him who gave it to mankind; these glad tidings which have made this life so sweet to many of us, and which will render heaven's joy complete; that gospel which has been such a blessing to the race and people from which we are descended.

It is said that when the gospel first came to Great Britain in the olden time, when our fathers were dark heathen, when many of them were gross idolaters, and some of them painted savages, when they used to lay upon the altar of their bloody god, the fruit of their body for the sin of their souls, when they would slay their first born on Druidical altars to the horrid gods who then held sway in Britain and among the Anglo-Saxon peoples.

Odin and Woden and the dark Norse Gods had their following when these lands and our fathers were heathen.

It is said that when the first preachers of the gospel came to Great Britain, the tribe where they landed were about to slay them for bringing such a preaching; a preaching that would say that there should be no murder; a preaching that told them that those whom they had slain in revenge would have their victims rise before them in the day of judgment; they were to have that awful sight. These warriors that had slain their thousands when they heard that in the judgment somewhere the spirits of these they had revenged themselves upon should stand before God against them, they said, "Let us kill them."

An aged heathen chief who had been listening to the missionaries and their wonderful words, and of the wonderful Christ of whom they spoke, looked into their faces and saw how calm and strong these men were in their faith, and how they were not afraid of death. That aged chief rose in the council and said, "Peace;" and they listened to him, for he had been brave in war and wise in counsel, and there were none greater than he. The aged chief rose and said, "Peace;" and they listened while he said these words:

"Oh," he cried, "Let them teach and let them preach. My fathers died, and they knew not where they were going. I have lived and toiled and slain, and no comfort comes to this aged breast from all my conquests. Oh, if these men can tell us from whence we came and whither we are going, and of a God that can save us from our sin, and take us to a land of life and light and beauty; if they can tell us how to be better, oh let them speak, for my heart longs to hear the glad tidings that they bring." And the whole council was deeply affected as the aged chief made his appeal, and they said that the missionaries should stay. And how we should thank God that they did stay; for all that is bright, and all that is beautiful, and all that is strong, and all that is good, and all that is eternal, has come to us from the everlasting Gospel of the Kingdom of God.

It has emancipated womanhood from the thralldom of slavery.

It has stricken down the strong who ruled in cruelty, and and has lifted up the weak.

It has made all men know that our Master is our great elder Brother, and all we are brethren.

It has made us to know that the Eternal Father cares for us, and has shown us a path of prayer by which we may reach our God, and find consolation here; strength when we lay down our head and look into the future and see the light grow brighter as the light of life disappears, and which thrills our hearts with joy as we hear the music that comes to us from the city to which we are journeying, whose builder and maker is God, for the songs of Zion are ringing through the gates of heaven, and the chariots of the blessed are sweeping low to-day. (Amen.)

Oh God grant to us to know something of that everlasting gospel.

"Jesus came into Galilee preaching . . . after that John was cast into prison."

After that John was cast into prison? Wherefore?

Wherefore should he have been cast into prison?

What wrong had he done?

Friends, you will have to learn to ask another question. What right thing had he done to win the dignity of a martyr's crown? I will tell you what he did. He preached repentance, and the baptism of repentance for the remission of sins. He waked the slumbering consciences of whom? Of the Church of the living God that had been stricken down by whom? By its own priests; stricken to the very heart by the darts of their selfishness, their cowardice, their greed, their outward piety and their inward adultery; their zeal in making proselytes, of whom the Lord said:

"Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves."

And these are not dead who are ready to proselytize and

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to force men into their crooked way of thinking, and to tell men that they are saved when they are damned, and are twofold more the children of hell than themselves.

Oh, friends, John the Baptist woke the slumbering consciences of the nation, and showed them that a false religion full of formality would not take them to heaven; that God had no regard whatever for their ceremonies, but He had regard to their heart,

AND AS A MAN THINKETH IN HIS HEART, SO IS HE.

And John the Baptist laid bare their hearts and preached the baptism of repentance, and in doing this he spared the sins of none; an untitled teacher and prophet whom God had given to Zacharias and Elizabeth in their old age; a prophet who was the greatest of the prophets, for the Christ of God said of him:

"Among them that are born of women there hath not risen a greater than John the Baptist: Notwithstanding he that is least in the kingdom of heaven is greater than he."

For great as was his preaching, the Gospel of the Kingdom of God which was to follow was greater still, and he who earnestly desired to become the humblest and the lowest, began to rise to be the highest.

"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."

In deep and true humility sinful man must find the lowest place if he would reach the highest in the kingdom of God. He must stoop to conquer human hearts; he must stoop to bear human burdens; he must seek to save, and the dark wild night must find him toiling and weeping and sowing his bread upon the waters of sorrow and sin and of shame. Beside all waters he must sow, and everywhere he must seek to save that which the Christ himself came to seek and to save —the lost.

IN THE DEEPEST HUMILITY YOU WILL FIND THE HIGHEST MAJESTY OF CHRISTIAN CHARACTER.

John the Baptist said that when Christ came he should decrease, but He, the Christ, must increase. And so he bade his followers follow Christ and retired into the wilderness. But he had preached a word that had struck deep. He had pierced hypocrisy and torn the veil from the face of pharisaic pride, and iniquity, and he had climbed up the very steps of the royal throne, and with a strong hand had smitten the king, and torn the mask from the adulterer's face, and said to Herod: "Thou shalt not have her." She was Philip's, Herod's brother's, wife, and she had no right to be seated on that throne. An adulterous woman alongside the king of the Jews! How could they dare to appear in God's Temple, unless it were in the garb of penitents, wearing sackcloth, confessing and forsaking their shameful sin!

"Thou shalt not have her," and in the spirit of Elijah he struck that Ahab on the throne, and made that Jezebel to feel that there was a prophet in God's Israel. But when the Christ went forth upon His mighty mission, proclaimed to be the Lamb of God that taketh away the sin of the world, the Jezebel Herodias sent down into the wilderness. Quickly the troops of Herodian cavalry seized the prophet and bore him away down through Perea, down there to the dungeon of Machaerus, and under the palace floors, deep down in some noisome den she had cast her hated enemy. But, though he was there, Herod feared him. Herod feared John the Baptist's words more than he did an army of soldiers, and I tell you the day is coming; yea, it has already come, when

THE MIGHTIEST THING IN CHICAGO WILL BE THE WORD OF A MAN THAT CAN SPEAK THE ETERNAL WORD OF THE ETERNAL GOD. (AMEN.)

It is mightier than your politics, and mightier than your regiments, and mightier than your press, and mightier than the pride and pomp and circumstances of your great city, for the mightiest thing in the Universe is the Word of the living God. (Amen.)

Let men not forget it whose breath is in their nostrils. You can write, and you can plot, and you can lie, but

God's word for all your craft and power
One moment shall not linger,
But spite of hell shall have its power,
T'is written by God's finger. (Amen.)

What care I for the miserable press! How often it ha damned me; how often it has cursed me; how often it has urged the Council and the doctors on to imprison me. I suppose I have the honor of being the minister who has been most imprisoned in this country. I was illegally arrested on one hundred warrants in one year, as the Superior Courts declared. That wretched *Chicago Tribune* on April 4th last, announced that "Dowie had been driven out of Chicago," when the lying sheet knew at that very time we were addressing thousands of people every Sabbath in the Auditorium.

But what care I. This meeting has come together and there has not been one single word of announcement in any paper of this city. We can do without the press; for we can rise above it, and we can crush that generation of vipers beneath God's feet. (Loud applause.)

There is one man who has never feared them, and never will, and to-day I challenge them to combat again. We whipped you before, and we will whip you ten times more. (Loud applause.)

Now that is like Zion. (Laughter.)

We are dead are we?

We are driven out of Chicago are we!

It does not look much like it to-day, does it? (Laughter.)

Friends, it would be a small matter, me being driven out of Chicago; but, I know that concerning the testimony that I bear, neither the Press nor a false pulpit, nor a misguided people, under the influence of a dastardly Press, can ever keep it back, because the masses of the people are hungering and thirsting, and crying out for the Living God, and that is the message that we bring to them; that God has a blessing for them, and that Zion, as the Lord has said is a refuge for the afflicted of God's people. God make it so. (Amen.)

So John the Baptist preached his fearless Gospel, and laid down his life without any fear. Oh! how the chariots swept low that day when there stepped into them the spirit of the mighty prophet whose bloody head was borne on a charger to the wicked Herod. Herodias' daughter had danced her way into the voluptuous king's heart.

THE WINE AND THE DANCE, OH HOW THEY DESTROY, AND DRAG DOWN MEN TO HELL.

God help you, any of you who have gone like Samson down in the valley of Sorek, the valley of sweet wine. God help you, my brothers, who have laid your heads on the lap of the Delilah, and been shorn of your manhood and strength. God help you, if they have cut off your hair, and taken your strength. Oh! before the Philistines put out your eyes, young man, rise, and find strength in God. (Amen.) I know it will be so. God is doing it. He has done it for thousands. Samsons, go not down into the valley of Sorek, for there the daughters of Herodias dance their way into your heart, and lead you down into depths of hell.

It was there that Herod was led, when in his drunken passion he said, "Thou shalt have whatsoever thou shalt ask," and then spoke out the adulterous woman, full of hatred,

"Give me here John Baptist's head in a charger."

And, friends, the Herodias daughters are not all dead. The Herodias wives are not all dead. Oh! that God would change the voluptuous hearts of voluptuous women who are pleading a Chicago divorce as a cloak for their adulteries, and imagine that such a document can stand before high heaven.

Oh! I beseech you before God abandon your sin, and live the life of purity.

John the Baptist passed, passed into the glory, and Herod is only remembered by his atrocities and wickedness, while John the Baptist shines in the eternal light.

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Oh! friends, I would rather die with Lazarus,

"Rattle his bones over the stones,
Only a pauper whom nobody owns,

I would rather lie with Lazarus at the rich man's gate, and die with Lazarus, and find myself in paradise than live the the life of selfish and voluptuous ease that ends at last in the Gehenna of Torment. Oh! how many lift up their eyes in hell to-day, like Dives in Gehenna, crying out for the Water of Life which they would not take when they lived.

I plead with you to-day. Ask your God to give you that which this Gospel is bringing to-day—deliverance; that when you pass from this life it shall be into an everlasting habitation in heaven.

And Jesus came and preached this Gospel. His great Forerunner had gone, and He came, and He said in sweet and clear, but powerful tones that rang through human hearts

"REPENT YE."

"The time is fulfilled; the Kingdom of God is at hand. Repent ye, and believe the gospel."

And that is the message He has handed down to us. Oh, Lord Christ, help us to preach it to-day! (Amen.)

The Gospel of the Kingdom of God does not begin with faith. Hear me, hear me, you Christians who have so often been told that if you believed on the Lord Jesus Christ you would be saved. Hear me, hear me, ye preachers who have been preaching error when men have asked, "What must I do to be saved?" for you have answered to all, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Hear me!

To tell men that is to send them to hell.

Hear me!

"Doctor," says one here to-day perhaps, "I have read the Word of God. I have read what Paul and Silas said in the dungeon of Philippi, when the jailor fell at their feet, and cried, 'What must I do to be saved,' did he not say to them, you say to me, "'Believe on the Lord Jesus Christ, and thou shalt be saved?"

Yes, he did, and that was right.

But, listen to me! Paul and Silas said in the dungeon to the Philippian Jailer,

"Believe on the Lord Jesus Christ, and thou shalt be saved"

after he had repented of his sin, and not before. Let me tell you this: it is right to tell a man that he will be saved by believing in Christ when he has repented of his sin, but not a moment before, (Amen) for the beginning of the Gospel of Jesus Christ, the Son of God, was the preaching of Repentance by John the Baptist; and when Christ came preaching, He placed repentance first, and faith next.

Listen!

Ye teachers that have sent ten thousand souls to hell by telling them "Only believe, and you will get to heaven."

Hear me!

You have falsely taught. You must take it back, and you must go to your misguided flock, and you must say to them, "Repent." The command of God is first—what?

Audience:—"Repent."

Dr. Dowie:—Repent ye. Remember that this was the way the Gospel was preached; that when John the Baptist prepared the way for Christ he said—what?

Audience:—"Repent ye:"
Dr. Dowie:—"Repent ye: for—"
Audience:—"The kingdom of heaven is at hand."

Dr. Dowie:—And Christ said,

"I am not come to call the righteous, but sinners to"—what?
Audience:—"Repentance."

Dr. Dowie:—To repentance. And He said,

"Or those eighteen, upon whom the tower of Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, Nay: but, except ye"—what?
Audience:—"Repent."
Dr. Dowie:—"Ye shall all likewise perish."

And when Peter, on the Day of Pentecost, was asked "What shall we do?" by the convicted multitude, "Men and brethren," they cried to Peter and his associates, "what shall we do?" the answer of Peter was plain, and it comes down through the ages; let me give it to you to-day:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;"

but he never said believe first. He said "Repent and believe." Repentance comes first.

Now, let me urge it upon you to-day, have you repented? If you have committed wrongs, have you righted them to the utmost extent of your power?

APPLICATION.

Oh, man who used your knowledge and strength, and your attractive winning ways to go into the heart of an innocent maiden, and robbed her of that which is more than life, and you go on your way unstricken by the hand of men, know you to-day that the hand of God strikes you, you fornicator, you scoundrel, you thief, you liar, that won that woman's heart upon the pretense of love, and carried it off a prey to lust into the hyena den of your filthy passion!

Men, I say to you, Repent, and seek that woman, and fall at her feet, and ask her for God's sake to forgive you, and right her wrong, and place her where you ought to place her—upon the pinnacle of wifehood and motherhood; and, if you cannot do that, having wronged her when you were already a husband and a father, then seek her out and help her to bear her shame, and take upon you the burden of that nameless child, who, all the way through life, will bear the burden of your damning lust.

God help you to repent, or you will be damned.

No faith upon your part will help you, if you do not right that wrong.

"Confess your sins one to another, and pray one for another," is the command, and then God will save you, and will heal you.

But to go to God and say, "I believe," and leave the wrong upon the head of the wronged, will land you in hell while you vainly sing of heaven.

Hear me! Repent, ye women who have robbed a husband, and a father of all the glory and beauty of his home by defiling it, and dragging his manhood in the dust of your shame.

Repent! and go to his feet, and ask forgiveness from man and God. Go back to your home, adulteress! Do not rest for a moment in the divorce decree that you may get by the loose laws of Illinois; it will not stand before the Judgment Seat of God. It may satisfy Mayor Swift, and Washington Hesing; it may satisfy the poor, wretched politicians of the day, but it won't satisfy God.

Listen! You have to go to God, and stand judgment there.

I beseech you to remember that the Gospel of the Kingdom of God is proclaiming the Righteousness of God. The Kingdom of God is Righteousness, and then Joy, and then Peace in the Holy Ghost; but there is no Peace, and there is no Joy, unless you do right.

My brothers, my sisters, tell me, are you willing to do right?

Audience:—"Yes."

Dr. Dowie:—By the help of God, can you say, I am?

Audience:—"I am."

Dr. Dowie:—God help you, and wherever you are, whether it is in business, or elsewhere, remember that the Gospel of the Kingdom of God goes with you. Let it go with you ye builders, when you go to build a wall which is to be solid brick, and do not be scoundrels who build up a brick on each side, and put rubbish in the middle. (Laughter.) God knows that. I say Repent, and confess your sin, and give back the money you stole. Repent of every wrong, and right it to the extent of your power.

"Bring forth therefore fruits meet for Repentance: and think not to say within yourselves, We have Abraham to our father."

You can have Abraham to your father, and go to hell. Jesus said to those that boasted that they were children of Abraham:—

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"Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it;"

and He charged it upon these men who thought they were great because they were priests and high priests, that they were children of the devil.

And what are you, if you lie? And what are you, if you sin? And what am I, and what is any man who sins, and does not repent?

Repentance means to do right in the sight of God, and toward men.

Repent, and bring forth fruits meet for repentance, and God will bless you, and then believe the Gospel.

Friends, let me tell you what you have got to believe—it is a glorious thing. You have to believe, first of all—although I cannot define it. I could never define it fully, if I live a thousand years. But let me give you some of its beauty.

What must I believe?

Friends, believe this: that God is Love. Oh, believe it, my brothers, believe it!

Listen!

"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 we may tread,
Life's dreariest labyrinths may thread
Through dark ways under ground be led,

"Yet, if we 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;
That God whose name is Love."

I know not where to find Love, if I cannot find it in my Father, and my God. Where shall I seek it, if I find it not in Him, my Saviour and my elder Brother: if I find it not in the sweet ministrations of the Holy Ghost, where shall I find it?

"Oh, Love, thou bottomless abyss,
My sins are swallowed up in thee,
Nor spot of guilt remains on me,
For Jesus' blood through earth and skies,
Mercy, free, boundless mercy cries,
And tells me that my Father's mercy never dies."

Oh, friends, let me tell you this:

"There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.
There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood."

"For the love of God is broader
Than the measure of Man's mind;
And the heart of the Eternal
Is most wonderfully kind."

Friends, I bid you all be happy in God your Father's Mercy; in God your Father's Love. He has sent His Son to redeem you, and that is the Gospel:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

"REPENT YE, AND BELIEVE THE GOSPEL."

Believe that Jesus saves; believe that Jesus heals; believe that Jesus cleanses; believe that Jesus keeps; believe that Jesus will take you to heaven; believe that within that Gospel there is guidance for earth, and eternal blessing in heaven.

Oh, what a Gospel! A Gospel of Salvation and Healing, Cleansing and Holiness. Who would not receive it? I bring it to you to-day, and I urge you, my friends, seek Him whom that Gospel reveals as your all-sufficient Saviour.

I tell you, God's handwriting is on the wall.

Christ is All—our Saviour, Healer, Cleanser, Keeper. Oh! if He is in All, and you know Him as such, what a power and a blessing you will be in Chicago.

CALL.

God grant this. Now, every man and woman within these walls who desire to know the blessing of the Gospel of God's full Salvation, stand to your feet and seek your God. Every one who wants God to reign over them, stand and seek your God; stand up and seek your Father. [The vast audience of over three thousand rose immediately, as one man.]

My brothers and sisters, I ask you, do you in your hearts hate sin? Can you say I do?

Audience:—"I do."

Dr. Dowie:—I ask you, are you willing to give up sin? Can you say I am?

Audience:—"I am."

Dr. Dowie:—Are you willing to trust in Jesus Christ, the Lamb of God that taketh away the sin of the world? Can you say I am?

Audience:—"I am."

Dr. Dowie:—By the grace of God will you, to the utmost extent of your power, right the wrongs that you have committed against any, no matter what they be, and no matter what it costs? Can you say by the grace of God I will?

Audience:—"By the grace of God I will."

Dr. Dowie:—Then pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul, body. Save me; cleanse me; heal me: give me power to do right. If I have wronged any, give me power to restore, to confess, to do right in Thy sight. Give me Thy Holy Spirit. Take me—take me, oh my Father, cleanse me and keep me. My Father, grant it, giving me Thy Holy Spirit, helping me to fulfill my vows for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Friends, I ask you in the name of Jesus, did you mean that? Can you say I did?

Audience:—"I did."

Dr. Dowie:—Then, listen! I am God's Minister, and my Lord said

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

"And whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven;"

As Christ's Minister, therefore, I say, that if you have truly confessed, and forsaken your sins, God has forgiven you.

Now, go on your way, sin no more lest a worse thing come unto you, and trust God to keep you.

Now make consecration. Do not go away without it.

[The Consecration Hymn, "I will," was then sung, and the services were closed with the Benediction.]

EVENING SERVICE.

"WHAT SHALL I DO WITH JESUS?"

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 coming time, in every land, for Jesus' sake. Amen.

In the 27th chapter of the gospel according to St. Matthew at the 21st verse:

"The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, Barabbas.

"Pilate saith unto them, What shall I do then with Jesus which is called Christ? They all say unto him, Let Him be crucified.

"And the governor said, Why, what evil hath He done? But they cried out the more, saying, Let Him be crucified.

"PILATE SAITH UNTO THEM, WHAT SHALL I DO THEN WITH JESUS?"

He did not know what to do with Jesus.

He was in great trouble about it.

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I will take that back. He knew what he ought to do with Jesus, but he would not do it, and there are a great many people that know the right, but they will not do it. It costs them too much, they think. They cannot afford to pay the price.

Now Pilate's position was clear. He was the Roman Procurator; a Roman Judge, sworn to do that which was right and just to every citizen, and every subject in the Roman Empire. It was his bounden duty, if any man was innocent, to set him free, and to surround him with all the power of imperial Rome, with all its civil and its military majesty, and to save that man from death. But Pilate was a coward. He knew that for Envy they had delivered Him: for in fact, they had told him.

Oh Envy!

What an awful power of hell Envy is.

Envy has destroyed great cities, uprooted mighty nations; and has caused the greatest of crimes.

Envy made the first born man the murderer of his own brother.

Cain envied Abel; envied him the blessing of God which had come upon his sacrifice and accepted it; and angry and envious at Abel's acceptance and at his rejection, he made a quarrel with his brother, and in his anger and envy slew him. The first-born of humanity was the murderer of his brother through envy; envious of the blessing that God gave him.

Oh, how envy curses humanity! Let it into your heart and begin to envy your neighbor, and you will be covetous, and you will be an idolater, and your covetousness will, if you yield to it, take the knife and slay your dearest upon the altar of your covetous idolatry. Coveting that which another possesses, you will slay everything good and pure in your own heart.

You will slay your own moral nature; and many men coveting gold and coveting silver will sacrifice their wives, their families, yea their own lives upon the altar of envy and covetousness. These Jewish priests were all covetous.

They derided Christ for His unselfish and uncovetous nature. They derided Him because He had no envy. They were full of envy and they hated Him for His purity;

THEY HATED HIM WITHOUT A CAUSE.

Let me tell you that you do not need to go far to find the same thing to-day.

It is not a very long time ago since I was running in a cable car, through the streets of a certain city which I knew well. I was asked by a gentleman in the car many questions about the city. In fact, it was in Melbourne. I told him much about the city and its government with which I was perfectly acquainted.

He had not been in Melbourne for more than twenty years. He had been in the back country and in England. He was a very intelligent man; large squatter, that is to say a great sheep farmer. Asking me a great many questions and getting answers he said to me, "I am greatly interested in your conversation, sir, and in your readiness to answer my questions. You have been very kind to me in answering these questions, and giving me so much information. It has made my ride very pleasant."

It was at the time of day when there were not many in the cars, and they had been stopped a number of times and as we passed public buildings and so on, he asked about them. Presently we passed my own Tabernacle; a large building, arranged interiorly on the same general plan as this, and he caught sight of the building, and he said, reading its title, "Is not that Dowie's Tabernacle?"

"Well," I said, "some people call it that I believe, but you will see that the title is, 'Free Christian Tabernacle.'"

"Oh," he said, "but it is Dowie's Tabernacle, is it not?"

"Well, he preaches there," I said.

He said, "You know a great deal about the public men of this city; tell me what you think about Dowie." (Laughter.)

"Well," I said, "I do not think much of him."

"Well," he said, "That is just how I feel about the fellow! (Laughter.) "Now," he said, "I am glad to have that from your lips, because I have a great deal of confidence in your judgment."

"Well," I said, "let me be the questioner now before you ask me any more questions. Please tell me why you do not like Dowie?"

"Well," he said, "I do not know that I can exactly tell, but away up in our part of the country we have been reading a good deal about him, and we have discussed him very often, and we have got an idea that he is either an angel or a devil, and I swing to the side of devil." (Laughter.)

"Well, now," I said, "why do you swing on that side?"

"Well," he said, "the paper said so and so."

"Well," I said, "I happen to know about that, and the papers were all wrong. The whole thing was a lie."

"Is that so?"

Then I told him the truth about it.

"Well, now," he said, "so and so."

"Well," I said, "that is all a lie, too."

"Well, now," he said, "but so and so."

"Well," I said, "that is another lie."

"Well, look here," he said, "if all these things are lies, I think he must be an angel." (Laughter.) I must go to the other side."

About this time he had begun to think a little, and he looked at my face, and he saw, I suppose, a twinkle in my eye, and he began to wonder.

"Now," I said, "if you are beginning to think why it is I know so much about Dowie, let me tell you my good friend that I am Dowie."

"Well," he said, "will you not forgive me? (Laughter.) I have had such pleasure in your conversation, and the very last man in the world I would have expected to be Dowie is you."

"Will you mind telling me just what kind of a man you thought I was?"

"I figured you out to be a great big Scotchman six feet and-a-half high with red hair. (Laughter.) Well," he said, "I am so sorry."

"Well," I said, "do not be a bit sorry. I was only drawing you out. You see you let these infernal papers guide you, and they are all wrong."

"Well," he said, "I know it now. (Laughter.) I would not believe anything against you."

"Well," I said, "it is all right."

"When do you preach, sir?"

"I preach to-night."

"Well," he said, "I will be there."

So he was there, and I told this story, (laughter) and he was there enjoying it very much, and very much ashamed too. After I had finished my sermon he came up with tears in his eyes and thanked me, and that man has been my friend ever since that time. Now he was antagonistic to me because he had heard the lies about me, and so it was that the people were antagonistic to Jesus.

There is not a day of my life that I do not hear or read of the most atrocious fabrications concerning myself and my work for God and for humanity.

These lies are so numerous that, even if I were disposed, I could not find time to answer them. Many of them take their origin from the villainous Chicago daily papers who have so long been engaged in this nefarious business. Many of them originate elsewhere. But they are all born of the devil and sin, and are the offspring of Envy. Their object is to get the people to hate and despise me, and that object is often attained for the time.

And this was our Lord's experience. The scribes of His day, full of poison like vipers, did the work of envious priests and hypocrites. They led the people by their lies to demand the cruel crucifixion of the Holy and the Just, the Merciful and Loving Saviour.

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These Pharisees delivered Him through envy, and when Pilate offered them Barabbas or Jesus, they persuaded the people to cry for Barabbas, the murderer, and when he siad, "What shall I do with Jesus which is called Christ? They all said unto him, Let Him be crucified."

And he said, "Why, what evil hath he done?"

And they could not tell, but they had got mad, and they were all lashed up into fury, and they believed the lies of the Scribes of that day, and they said, "Let Him be crucified."

But Pilate was not willing to do it, because his own wife sent him on her tablets a message saying, "Have thou nothing to do with that just man: for I have suffered many things this day in a dream because of Him."

Pilate read these tablets on his judgment seat, and his wife's message was just in accordance with his own feeling, and he said, "Why, what evil hath he done?" and he washed his hands in water and said, "I have no fault with him," and they said, "If thou let this man go, thou art not Cæsar's friend."

"Well," he said, "shall I crucify your king," and then came the crowning thing, the hypocrisy of these Jews who hated Rome. They cried out, "We have no king but Cæsar;" and "If thou let this man go, thou art not Cæsar's friend."

Then he saw what they intended, that if he released Jesus, they would complain of him at Rome, and would have influence enough to remove him from his position as Procurator, and so as he was an ardent office-seeker, and an ardent office holder, and a vile man, he was prepared to sacrifice the Lord Jesus Christ upon the altar of his petty miserable office. I tell you there are multitudes of office-seekers and office-holders to-day who are prepared to sacrifice their Christianity upon the altar of their envy and covetousness. An awful thing, but it is true. My good Lord keep any of you from ever sacrificing Christ on any altar, but sacrifice yourselves to Him.

"What shall I do with Jesus?" he said, and when they cried at last, "Let Him be crucified," he then yielded, and handed Him over to be crucified. Now all posterity execrates Pilate.

But Jesus stands pleading before you to-night, seeking to win your sinful and rebellious heart; and Pilate's question is ringing in your ears,

"WHAT SHALL I DO WITH JESUS?"

That is the question to-night for you. Now, I want to put it plainly, and simply in a short and very familiar way. I want you to see that there is just one of three things that you can do with Jesus.

Now, listen.

You can do one of these three things; and, friends, you must do one of these three things:

(1) You can Neglect Jesus;
(2) You can Reject Jesus; or
(3) You can Accept Jesus.

WHAT WILL BE THE CONSEQUENCE OF NEGLECTING JESUS? I want you to think it out with me. Very simple. If you neglect Jesus, and simply do not reject Him, what will be the consequences? Now, think it out. Very simple. Now what will be the consequences if you neglect Jesus?

Listen! In that Bible there is a question which no man can answer; a question which no devil in hell can answer; a question which no angel in heaven can answer; a question which the great God himself cannot answer, and this is the question:

"How shall we escape if we neglect so great Salvation?"

How shall we escape? Ask any man on earth how he is going to escape if he neglects Jesus, can he tell you? There is only one name given under heaven whereby we must be saved; only one; *only one.*

There is only one name given under heaven whereby we must be saved, or else the Bible is a lie. Jesus said,

"I am the way, the truth and the life; no man cometh unto the Father but by Me."

That is either the truth or a lie. If there is any other way of Salvation but through Jesus, then Christ did not know what he was talking about, and He is not the Christ; He is not God: but, if He is the Christ, and if He is God, and there is no way to the Father but through Him, then you will be damned, if you neglect Jesus; you will perish.

Multitudes of people perish because of neglect.

AN ILLUSTRATION.

Have you ever seen Lake Erie near to the Niagara River? Have you ever seen the Niagara River as it issues from Lake Erie, and goes to the Niagara Falls? It is broad and wide and beautiful. All you have got to do to perish is to ship your oars in your boat on Lake Erie, and let it drift with the current; let it drift out of the lake into the river; let it drift into the river, and drift more rapidly. Do not believe what anybody may tell you, "You will be dashed to pieces, if you do not pull;" but say "this is very pleasant; I do not need to row." Let your boat go on, only go on, and then it will be presently too late. You may put your oars into the water, and strain, and pull, while the veins stand like whip-cords on your brow—it is too late; your oars snap like straws, and the boat whirls and shoots over the rapids—you are dashed to pieces.

APPLICATION.

You have only got to neglect, and you will perish; that is all. Only go on, and say, "I do not bother myself about Jesus," and you will go to hell without doubt—cannot help it. You will drift on from one sin to another, and you will shoot the Rapids into perdition most surely, if you neglect Jesus.

You think there is some other way to be saved, do you? If you do, you know more than Jesus; you know more than all the apostles; you know more than God, the Eternal Father Himself.

THERE IS NONE OTHER NAME GIVEN UNDER HEAVEN WHEREBY WE MUST BE SAVED.

To neglect is to perish.

"Robert! *Robert!* ROBERT! If I were you, I would give my heart to God to-night."

It was the captain of the ship talking to his first officer, and more familiarly he said, "Bob," putting his arms around him, "Bob, my son, you know how I love you, and I know how the house esteems you, and we are nearing the end of the voyage now, and as we are bowling up the English Channel underneath this starry sky, with little wind, I think I am going to lose my Bob whom I have trained from a midshipman now to be first officer; I know they will make you captain next voyage, and then you will be sailing in your own ship; but, oh Bob, you know I have prayed with you so long to give your heart to Jesus, and you know I hate to part with you forever."

"Oh, Bob," said the captain, "Bob, won't you give yourself to God to-night? Won't you say Yes to Jesus? What are you going to do with Jesus, Bob? Won't you say Yes to Jesus?"

And Bob looked up, great, tall, fine fellow. "Oh," he said, "Captain, you know I am going to get married when I get ashore, and I think they will give me a ship, and make me captain, as you say; but then you know I might not be able to go to theatres and things that the girl would like," and so on, and he said, "you know I cannot be a Christian just now, Captain; you know I intend to be a Christian some time, and captain, you have been very good to me, but I really cannot be a Christian now, because you know it would take away a great many pleasures I could not go into; I know that I could not do lots of things, and be a Christian."

The captain put his arms around him more closely, "Bob, are you going to lose your eternal spirit because you delay, because you neglect? Oh, Bob, I cannot help feeling to-night, if you do not say Yes to Jesus, you will never have a chance."

"What is the matter, captain, do I look sick?"

"No, I never saw you looking better, but Bob, I cannot

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sleep for the last night or two; I cannot tell why. I am thinking about you so much," and the captain, great, rough fellow he was, had a tear in his eye, and Bob had a tear in his eye, and they loved each other these two, and Bob said, "Now captain, look here, do not be troubled about me; I will be all right."

The captain let go his arm, put his hands into Robert's for the last time, and said, "Good-night Robert, I will try to sleep, but oh, I wish you would say Yes to Jesus."

And Robert turned from him, and the captain went downstairs. The vessel was in charge of the pilot, and they were sailing up the English Channel under a light wind, and the spanker-boom was very low, and the sail was flapping in the wind, and the boom was swinging from side to side, and Bob was thinking about what the captain had said. He was going up and down, and he did not know how low the spanker-boom was, and it knocked him overboard, and there was a cry from the man at the wheel, "Man overboard!"

The captain jumped out of his bunk, rushed on deck, and the boats were lowered, and they went to find him, but he never rose to the surface. Bob sank in the waters. I suppose he got a blow from the spanker-boom on the head, and sank in the waters of the English Channel.

He neglected his salvation; he did not dream that death could be so near; and he died neglecting Jesus.

Would you like to die like that? Would you like to go overboard like that? The spanker-boom may give you a knock on the head, and send you overboard, and the death-angel may knock at your chamber in the still watch of the night, and you will pass away. Are you ready? I earnestly command you to settle it to-night. I would not neglect for all the gold of Ophir.

You can neglect Jesus, if you like, but if you keep on neglecting, you will perish, and the longer you neglect, the more you will neglect, and the more you say "by and by," the Portugese proverb will be fulfilled in you which says, "The road of By and By leads to the town of Never."

Friends, we all know this in daily life, that if we neglect one duty, we will neglect another, and another until disaster overtakes us. You cannot afford to neglect in business; you cannot afford to neglect in anything, Take the duty that lies at your hand and do it. Do not attempt, friends, to put off till to-morrow what God wants you to do to-day; and in Salvation it is essential to accept Jesus *now*.

YOU CAN REJECT JESUS.

You can. You can say No to Christ, and positively reject Him, but where will that lead you to? Where? Tell me. where will it lead you to?

I knew a young man who was influenced by Ingersollian literature, and influenced by other infidel and atheistic literature, such as Strauss' "Old Faith and New," Renan's "Life of Jesus," and things of that kind, of godly parents, the support of a widowed mother, a Christian boy, who had got among the infidels.

It was easy to pass from infidelity to immorality, for infidelity is immorality. A man that is an infidel is essentially immoral. He cannot help it. When the fool says in his heart there is no God, the Word of God is fulfilled,

"Corrupt are they; they have done abominable works."

You never found a man say that there was no God that was not corrupt; never found a man say there was no God that was not a fool. The man that says there is no God is the biggest of all fools.

AN ILLUSTRATION.

Suppose I had a large globe here, a globe of the world; suppose I had a large globe there, an astronomical globe, showing all the stars, and some one upon this platform said to me, "Dr. Dowie, what magnificent globes these are. Oh, what a lovely globe that is. How beautiful. All the continents and islands are shown upon it. Who made it?"

"Why," I say to you, "no one made it?"

You look at me and smile, and turn to this other globe here, and say, "I declare that is a magnificent astronomical globe. Who made it, doctor?"

"Oh," I say, "nobody made it."

"Now, come, you are joking us."

"No, I am not joking you; nobody made it."

"But how did it get together?"

"Oh," I say, "it is only by a fortuitous concatenation of atoms which came together in some occult and mysterious way nobody knows about."

"Look here, I see the marks of workmanship upon it, and I see the maker's name; and I refuse to believe that."

Now you would refuse to believe that globe was made by nobody; for nobody can only make nothing. And yet there are men who are fool enough to say that this world and all these stars, of which those globes are but the faintest reflection—they are fool enough to say that nobody made the stars, and nobody made the earth, and refuse to believe that the faint representation of them set forth by these globes could be made by nobody.

The biggest fool is the man that says that no one made man, and no one made the world, and no one made the stars, and that there is no God. The man is a fool that says that, for the mark of God's hand is everywhere.

Yes, there are men that reject, and this young fellow rejected God. He believed the philosophy that said that nature by unseen and occult forces had created things, and that there was no intelligent God; and he passed from that to immorality: for what moral responsibility need be acknowledged by a man who counts himself to be only a mass of senseless molecules?

He knocked billiard balls, and he went to other kinds of balls to fool around like a teetotum. He drank ices and champagne, and in the morning he had real pain. (Laughter.) Lots of it.

He was not any good for his work, and began to get sick. Infidelity did not help him much when he was sick. But he recovered, and went back to his life of sin. Oh, he was "in the swim," and he went back again to immoral women, theatres, cards, horse races; neglected business interests and was a fool in his heart, a fool in his life, splendid talents wasted.

At last consumption struck him. He realized, to his horroe, he was dying. Then he woke up. His infidel companions gathered around him. They saw him dying, and the young man's money was exhausted, and the patience of his infidel friends soon went, and they began to visit him very rarely; only one or two of them held on to him, and they talked about their atheistic principles, and the principles that would support a man in going out of life.

The young fellow was thinking about this more and more seriously as day after day went, and he was fooling around in the dark with these principles, and somehow he could not touch them, somehow he could not find them anywhere. When it came to the point, he could not find even a straw to grasp; he was sinking, sinking in the night, nobody to help him even to a drop of water; he was alone in the lodging house, and on the Sunday morning as the bells were tolling, one of his infidel companions came in with a cigar in his mouth, filling the room with the filthy smoke, and he said, "Ho, Tom; Tom, look up." Tom began to cough, nearly killed himself in coughing, and said, "I wish you would put that cigar out."

"Oh, well," he said, "denying a fellow his pleasure; I did not know it was going to hurt you like that," and this selfish, infidel, beastly fellow went on smoking until he had to throw the cigar away for very shame's sake.

"I want to talk to you," said Tom, "look here, you are the president of this little infidel society that we are connected with."

"Tom, what are you going to talk about? Are you losing hold of your principles?"

"That is just the very thing," said Tom, "I just want to get these principles. What principles are they? Look here;

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look here, John," he said, "John, look here, I am dying, and I am feeling around in the night for something to lay hold of. Stick to your principles, you say. I say John, will you tell me what I am to stick to? Oh, John, will you tell me what I am to stick to? I feel I am sinking in the dark waters of death. Tell me what I am going to hold on to. *Tell me what I am going to hold on to.* Tell me where I am going. Tell me what I am to hold on to."

"Oh," he said, "you are giving up your principles."

"No," he said, "I want to find out what they are. My old mother had principles; my old mother had Christ, and as I hear these Sabbath bells ringing, oh! I want to get back to where I was when I was at my mother's knee, and said,

'Now I lay me down to sleep,
I pray Thee, Lord, my spirit keep,
If I should die before I wake,
I pray Thee, Lord, my spirit take,'

and I laid down my head in those days without a fear, and I slept. It seemed to me then I loved the Lord; it seemed to me then I saw the Christ, and oh I wonder if He has forsaken me forever."

"Why," he said, "you are a Christian; you are not an infidel, and you have lost your principles," and he went out. The Sabbath bells rang on. The prayers of that mother were heard in heaven, and the boy was crying out for God, and God was near him, and God had pity upon him; for a loving voice came in and said, "Can I do anything for you?" She had flowers in her hand, a book and a nice orange, and she peeled it, and put it down by his side—it was so sweet—and he began to talk with her. It took him back to mother, and took him back to God, and not many days after he lay down to sleep repeating the words,

"I pray Thee Lord, my spirit take."

But I ask you where would he have been had he held on to his rejection of Christ? Would he not have been lost?

Friends, I have seen people reject Jesus; I cannot bear to recall it; I have seen a great many things in my day. I have seen men die without Christ. I have seen men die hating Christ, hating Him like Adrian the Apostate Emperor, who, when he was fighting against Christianity, and an arrow pierced his armor near to his heart, when the blood was gushing out, he threw that blood against the sky, fainting and dying in his chariot, and cried, "I am dying, but oh! Galilean, I hate thee, even though Thou hast conquered!" and he died.

Friends, the man that rejects Christ is lost, unless the Bible is a lie. I do not believe it is. I believe it is all true.

Friends, listen! *Listen to this question!*

Did you ever know a Christian when he came to the end of his life, a man or woman say, Oh I am so sorry that I trusted Jesus?

Did you ever know one? Tell me.

Audience:—"No."

Dr. Dowie:—Did you ever hear of one? Tell me.

Audience:—"No."

Dr. Dowie:—Oh! but how many a time you have heard the cry, I am sorry I neglected Jesus. I am so sorry I rejected Jesus. It is too late, *too late*, TOO LATE.

How often I have heard that when I have offered Salvation to one that was sinking. "Doctor, you are very kind, but it is too late," and they felt they could not enter, and they died. I could not persuade them that God still had mercy for them. I have seen several die in that manner, and I never want to see another.

YOU CAN ACCEPT JESUS.

Now friends, there is just one thing left. What shall I do with Jesus? Shall I neglect Him? Shall I reject Him, or shall I accept Him? What will you do with Jesus?

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

Friends, men bother themselves about the doctrine of election. Let me tell you Salvation is provided by God freely and fully for all. Every man who accepts Jesus is elected. Whosoever will, may come, and every man who comes will be received.

EVERY CANDIDATE FOR SALVATION IS ELECTED.

If you are not saved, be a candidate, and you will find God will elect you. God will save you.

That is all I ever cared to bother about concerning the doctrine of election. I figured it out that every candidate for Salvation is accepted, and is elected. If you are a candidate, you will be.

"Whosoever will, let him take the Water of Life freely."

Now there are some people that shrink and wonder whether they will get saved, and when they hear the knocking of Christ at their heart, they begin to think, "Oh, well, I am afraid to be a Christian. What would it be?"

I will tell you what it would be.

If you accept Jesus, you will find Salvation from sin.

If you accept Jesus, and follow on to know Him, you will find Healing from sickness.

If you accept Jesus, you will find Deliverance from all the powers of hell, from fear, from doubt, from care.

"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 wicked, even mine enemies and my foes, came upon me to eat up my flesh, they stumbled and fell.

"Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this will I be confident.

"One thing have I desired of the Lord, that will I seek after: that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple.

"For in the time of trouble He shall hide me in his pavilion: in the secret of His tabernacle shall He hide me; He shall set me upon a rock.

"And now shall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle sacrifices of joy; I will sing, yea, I will sing praises unto the Lord."

Do you hear that, you devils in hell, and incarnate devils in Chicago? You cannot make me afraid.

Whom shall I fear? Shall I fear Mayor Swift? (Laughter.) Shall I fear Wash. Hesing? (Laughter.) Shall I fear Mr. Dr. Hillis? I do not think there is much left of him. Shall I fear Medill and the *Tribune?* Whom shall I fear? Shall I fear Dunlop who attacked me for two years, and who is on his way now for two years in Joliet? Whom shall I fear? Shall I fear the doctors and the drugs? Whom shall I fear?

"Oh! somebody might kill you."

Well, whom shall I fear? Let the snap of the revolver, and its click come now, and the bullet pierce my brain, how shall I fear? I will get to heaven. I am not afraid to die. You cannot hurt me.

You may pierce my brain with a bullet, but my spirit will wing its way to God that gave it. I shall only get to heaven a few years quicker than I might otherwise. Shall I be afraid to go to heaven?

Do you think I am afraid to wake up in the city of God to-morrow? I would rather wake up in heaven than in Chicago any day. (Laughter.)

I would like to know whom I have to fear? "Well, the devil." The devil? Well, I think the devil has more cause to fear me. I have given him some trouble and he has retaliated. I never object to that.

"The Devil and I we can't agree;
I hate him and he hates me;
Glory, Hallelujah!"

If I were the devil, I would fight John Alex. Dowie. I would give him a knock every chance I could get. I do not expect anything else from the devil but fight. But the good Lord cover my head with the Helmet of Salvation; the good Lord cover my breast with Righteousness; the good Lord girdle my loins with truth; the good Lord protect my feet with the blessed preparation of the Gospel of Peace: the good Lord give me the Shield of faith, and give me the Sword of the Spirit, and then I can give a good account of the devil any time. Whom shall I fear?

Shall I fear the devil? Not with the armor of God on; not with the Sword of the Spirit in my hand; not with the valiant host that love God who are following me on to victory. Whom shall I fear? Why a man that loves God does

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not need to fear anything, or anybody? Oh, you might lose all your money. Oh, I never have any to lose. (Laughter.) I use it at once when I get it. I use all the money I get at once in God's work. "Never save anything? "No, never save anything.

"Oh, you are going to get a lot of money soon."

Suppose I am. Don't you know I may get half a million—I am planning to spend two millions for God; that is all.

"Well, look here, is that the right thing?"

Yes, yes; the right thing to do is for a man to be entirely independent to use everything for God.

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."

Some people say, "Take care of your strength, Doctor; take care of your strength. I wish you would take care of your strength." (Laughter.)

That is the most amusing thing of all. Take care of my strength! Well, I put my strength in God's care a long time ago, and I find all these fellows who take care of their strength, have precious little to take care of. (Laughter.) I do not take care of my strength. "Well, what do you do?"

Well, I put my strength in God's care.

"Well, your brain might get weary." But I put my brain in God's care.

"Well, your body might get weary." All right, I put my body in God's care.

"Your blood might get disordered." Well, I put my blood in God's care.

"Well your spirit might grow weak," but I will put my spirit in God's care.

"Well, what after that?" Why, I shall get strength to do my work, and when the time comes for me to lie down and sleep; that is all right; I have done my work—finished my day's work, and I am going to sleep on earth and wake in heaven.

What is the use of being afraid? Have you accepted Jesus? Then it is all right. It is good to live, and if it be the will of God, it is better to depart.

Sometimes I have a desire to depart. I suppose there are few men who have more to live for than I have. There are few men that have more friends, and perhaps there are few men that have more enemies. I think my friends love me for the enemies I have made. I think angels look upon me with love for the enemies that I have made.

I have made enemies of the enemies of God. The devil hates me. I am glad he does. I should be in considerable trouble if Joseph Medill and Joseph Dunlop wrote good articles about me. I should think I had fallen from grace. I should be in considerable trouble if Mayor Swift was backing me; and I do not know what on earth I would do if Wash. Hesing had good words to say for me. (Laughter.)

I should be very much troubled if Dr. Hillis of the Central Music Hall Go-as-you-please and Do-as-you-like Church approved my theology, because I do not approve his. He is just about the meanest man in Chicago. He lied about me, and he knew he lied. Perhaps some of you may not know what I am talking about. Go back and get one of the LEAVES OF HEALING, No. 7, Dec. 11, 1896, in which I replied to him, and you will know. I laid him out, and flayed him, and hung up his theological skin upon the Walls of Zion. Let him challenge my reply if he dares, even with all "the generation of vipers" to help him—the miserable word-juggler, and willful liar! I should be awfully afraid if such a man as this approved my theology.

Listen! *Listen!*

IF YOU HAVE ACCEPTED JESUS, ACCEPT WITH JESUS THE CROSS OF JESUS.

Accept the shame; fight the good fight, and accept the glory. [Turning to the trophies "captured from the enemy" displayed on the wall of the Tabernacle.] I look at these tokens to-night, and I say, Lord, if I never lived any longer, I should be glad that I put that crown, that was taken from the suffering, upon Thy brow; and that I have been able to put these stars in that crown. Thank God. Thank God.

But I want to live on. I would like to live a little while yet and fight out this fight.

I have accepted Jesus, and I will tell you what I found in Him.

I found Him to be my Saviour, Healer, Cleanser, Keeper; I found Him all I want.

I do not want any but Jesus.

"Whom have I in heaven but Thee? and there is none on earth that I desire besides Thee."

And when my heart and flesh fail, I hope to sing,

"God is the strength of my heart, and my portion forever."

CALL.

What will you do with Jesus?

Will you accept Jesus? Tell me.

Audience:—"Yes."

Every one that wants to accept Jesus, rise, and those that want to reject Him sit still, and we will know where to find them. (Apparently all rose.)

Now friends, listen.

Follow me in prayer.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be. I accept Thee as my Saviour and Healer, and my Cleanser, and my Keeper, my Guide, my Lord, my God. Cleanse my heart, and make me holy within. Oh, Father, hear me for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Now friends, I want to ask you this question: Did you mean that prayer?

Audience:—"Yes."

Dr. Dowie:—Then God means what He says, when He says you are forgiven.

Now we will sing the Doxology and depart. Let us sing it from the heart.

The Doxology was then sung, and the services closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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.

PSALM XCI.

HE that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, 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.
He shall cover thee with His pinions,
And under His wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And see the reward of the wicked.
For thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent,
For He shall give His angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under feet.
Because he hath set his love upon Me, therefore will I deliver him:
I will set him on high, because he hath known My name.
He shall call upon Me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him My salvation."

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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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Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, FEBRUARY 26, 1897.

EDITORIAL NOTES.

BLESSED BE JEHOVAH OUT OF ZION."

THE GLORY OF JEHOVAH FILLED THE TABERNACLE."

IT was a glorious opening.

AT the three services, more than Seven Thousand persons were within the walls of the new Zion Tabernacle.

THREE Thousand confessed Christ on the Day of Pentecost.

More than twice three thousand stood up, and made an entire Consecration to God of themselves and their all, on last Lord's Day in Zion Tabernacle.

IT is supposed that thousands went away in the afternoon who could not obtain seats; for every seat was filled, and many stood, throughout the service.

WE cannot find words to express our gratitude to God, who has so signally honored our work in Zion.

THE Joy of the people was manifest, and especially of those who had been with us through all the toils of the past three years.

BUT the remark was heard on every side, "*The Tabernacle is too small already.*"

YET, not a single line of announcement, either advertisement or press notice, had appeared in the Chicago daily newspapers.

IT was a triumph over those who imagine that their support is essential to great public gatherings.

IT is probable that no such gathering has ever been held in Chicago before, without the assistance of the newspaper press.

THESE Glorious Gatherings were held despite the fact that the press has falsely announced again and again that we had been driven out of Chicago.

The lies of the Scribes did not deceive the people.

NOR did we owe anything to the Pharisees. Not a single minister or Church gave our Opening the slightest notice, so far as we could hear.

JESUS is Conqueror.

CHICAGO is seeking the way to Zion.

ETERNITY alone can reveal, when the Books are opened, what were the results of our first day's work for Jesus in the beautiful new Tabernacle in the Heart of Chicago.

INCIDENTS of intense interest have been brought to our notice by many; but, as our readers see, there is not a line to spare in this issue for anything but the stenographic reports of the opening services, and these brief notes.

HOWEVER, a sweet little story in a little letter, now before us, catches our eye as we write.

As it may interest the little ones among our readers to tell what a little boy saw, we will try to find room for it:—

HAMMOND, INDIANA, February 22nd, 1897.

DEAR DR. AND MRS. DOWIE:

A little incident occurred yesterday which I think worthy to be mentioned.

As the crowd stood before the principal door of our new Zion Tabernacle, waiting for it to open, a Little White Dove flew to the Tabernacle, and alighted above our heads, perching for awhile on the outside pillars of the door-casing.

It looked down for a little time on the crowd, and then flew eastward.

My little boy noted this, and called our attention thereto.

It seemed a Message from above to God's Church. Yours in Christ,

MRS. ETTA WALKER.

AND now, oh Little White Dove, carry these LEAVES OF HEALING to all the lands, and tell them that the "Lord dwelleth in Zion," and that He never changes in love, wisdom, or power.

THE reports of the second day of our opening gatherings are crowded out of this issue.

But it may be well to give some items of interest in advance of what we may be able to publish hereafter.

AT the First Annual Assembly of the Christian Catholic Church, held on Monday morning, 22d inst., we had the great JOY OF RECEIVING 183 NEW MEMBERS INTO FELLOWSHIP.

THE Re-union in the afternoon was affected by the exceedingly bad weather which prevailed; but was still largely attended by over a thousand persons.

At the Reception in Zion Home in the evening there was a great throng of loving friends.

THE one disappointment was the comparatively small free-will offerings, amounting in all to about $1,200.

Instead of twelve hundred, we needed and still need, twelve thousand dollars.

If every reader of this paper will send at least One Dollar, and those who can afford it send Ten Dollars, we shall have all we need.

Please to do it at once, and relieve an already overburdened servant of God, who has poured out his all at the feet of His Lord.

"BRETHREN, PRAY FOR US."

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

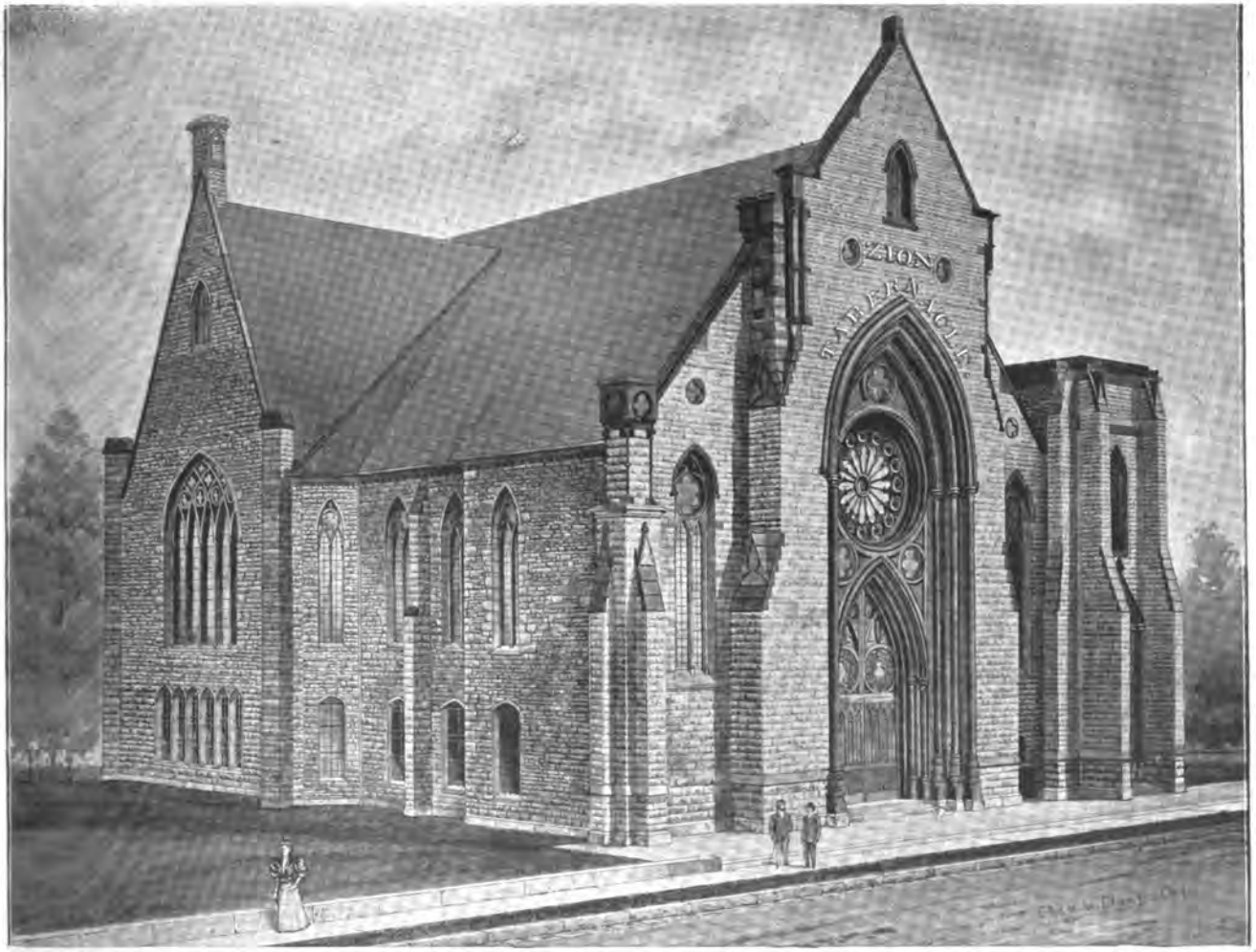
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EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 3. NO. 21. CHICAGO, MARCH 5, 1897. PRICE FIVE CENTS

FIRST TESTIMONY MEETING IN



NEW ZION TABERNACLE, 1621-1633 Michigan Avenue, Chicago.

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, Feb. 28, 1897.

THE ENTIRE DAY ALL DEVOTED TO PRAISE AND TESTIMONY.

Hundreds of Glad Witnesses Testify to Salvation and Healing Received Through Faith in Our Lord Jesus Christ.

SECRET SOCIETIES DENOUNCED.

The Members of the Christian Catholic Church Find Something Better than The Secret Lodge Affords.

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE.

THE "Little White Dove" is unable to carry all the words that are spoken in an All-Day-Service in Zion. The report of the opening exercises in the morning is therefore omitted.

It is difficult to convey to distant readers an adequate idea of a Testimony Day in Zion.

First: there are the eager throng of Witnesses to God's healing power, arrayed in the New Tabernacle in tiers of hundreds upon hundreds in the galleries to Dr. Dowie's right, and in the Choir gallery behind him. On the day here reported *over five hundred persons* were thus arranged, and many were scattered throughout the audience. Only a small number of the healed can ever testify fully at one time, just as in an army only a comparatively small number of troops engage in battle at the same moment. *But all are ready.*

Second: the eager interest of the listening thousands, as they closely follow Dr. Dowie's introduction of each case, and watch with delight his keen cross-questioning as he brings out important facts which are known to him, but have been overlooked in the excitement of on unaccustomed position. The tears and smiles, the joy and delight, and sometimes the irrepressible enthusiasm of the people rise to a height where a burst of cheering, or a verse of a hymn, are absolutely necessary to give an outlet to their pent up feelings.

These, and the conscious power and presence of God, make the scene a wondrous one, utterly beyond all the skill of pen or pencil to transmit to paper.

But we do what we can, and feel sure that God will bless the story of the wonders He hath wrought.

NARCOTIC POISONS.

Dr. Dowie, taking from the desk a Hypodermic Syringe, and holding it up before the audience, said,

This which I hold in my hand seems a very simple thing, but it is, in my judgment, representative of one of the deadliest things that curse this country.

The use of alcohol or nicotine is a terrible thing, but the demoralization and destruction of people by the use of morphine, cocaine, and these various preparations of narcotic poisons, chlorides and things of that kind, is most terrible.

It is destroying in America the health, and it is absolutely destroying the moral purity of the people.

I know of men and women who have been turned into absolute thieves and fornicators, and murderers by this thing.

Now, this lady, Mrs. Julia McDonald, whose post office is Johnson, Wisconsin, is now a guest in Zion, and was brought to our Home last Tuesday morning, having been a terrible sufferer for many years, using tobacco and this deadly drug, and also pure alcohol.

Mrs. McDonald is now here to tell us of her entire emancipation. God has entirely delivered her. She was just brought into our Home a helpless mass of disease, and could not hold up her head for an hour without this deadly morphine. She has been with us now since Tuesday morning, and has not taken any of these poisons: for God has delivered her.

The gentleman sitting by her side is Mr. Henry Hendrickson. He is the partner of her husband in a farm at Johnson, and Mr. Hendrickson is a Christian who has devoted himself to Mrs. McDonald's nursing.

Mr. McDonald's sight is very imperfect, and he is exceedingly nervous and he could not use this syringe, and these fine needles with which the horrid poison was injected, and Mr. Hendrickson has devoted himself in a most noble Christian manner to helping this lady, and when he heard of Divine Healing he came right down with her to the city, and the Lord has blessed their visit.

Now I will ask him to speak first, and then I will ask her to state her case afterwards. Mr. Henry Hendrickson will tell us about it. Take your own time; tell it in your own way; tell when she first became sick, and what doctors attended her, state what her condition was, and tell how she came out to this city, and what the Lord did for her.

MR. HENRY HENDRICKSON, OF JOHNSON, WISCONSIN, TESTIFIES TO THE HEALING OF MRS. JULIA MCDONALD OF ASTHMA.

Mr. Hendrickson said, "I am very glad to-day, ladies and gentlemen, to testify to the great things the Lord has done for us.

"I have been a prisoner to the devil for two years in taking care of this lady, who is a sister in Christ, I am glad to say.

"It is about nine years ago this spring since I first became acquainted with this lady, and she was sick at the time with the asthma. I did not know much about her condition, but the next fall I worked together with her husband in the woods, and he asked me to come and live with them. She was very sickly and wanted somebody to stay with her. I took care of her most all of that winter, and I have every winter since with the exception of one.

"She was treating a long time with the Cooly Importing Company, of Cincinnati. She took about $25.00 or $30.00 worth of their medicine. The medicine improved her a little bit, but she took a backset again, and from that time the medicine did not do her any more good than so much water.

"She also treated with Dr. R. from Chicago. He was a traveling doctor, and an imposter from the word go. He promised to cure her and she paid him $10.00 a month. She treated with him four or five months, and he pretty nearly

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killed her. I threw away the medicines, and I commenced with the old remedies for the asthma, which are hot towels on the chest. I also gave her warm slings; warm alcohol slings.

"The night just before Thanksgiving, 1895, she took to her bed, and I called Dr. Dickens, of Wausau, who attended her. The first thing he did for her was to give her chloroform, and that pretty nearly killed her, and about five minutes afterward gave her morphine. This was on Friday, and Tuesday he ordered me to go to town and get the syringe to use myself, and I have been using the syringe from that time up until last Tuesday morning."

Dr. Dowie:—This is the syringe. (Holding it up.)

Mr. Hendrickson:—"That is the syringe. I used about $20.00 worth of morphine in that little syringe."

Dr. Dowie:—When did you begin using this?

Mr. Hendrickson:—"In November of 1895."

Dr. Dowie:—Have you been using it right along?

Mr. Hendrickson:—"Ever since until Tuesday morning last at nine o'clock down at the North Western Depot, where I gave her the last dose of it. When I got to the Home I gave it up to the Doctor. This is the way it was used Doctor. (Illustrating.)

"After I had used it for about two weeks her nerves got so weak, and so poor that it drew her mouth all to one side, pretty nearly to her ear, and she suffered with a nervous drawing of her face. Her face was drawn out of shape entirely. You would not know her at all; you would not know it was a human being.

"Then by the doctor's advice, I had to use the alcohol slings—about a half a glass of water to a couple of teaspoonfuls of alcohol, and she used about a gallon of alcohol a month for over a year."

Dr. Dowie:—Now just make that very plain. She used a gallon of absolutely pure alcohol—

Mr. Hendrickson:—"A month."

Dr. Dowie:—Pure alcohol?

Mr. Hendrickson:—"Pure alcohol, right from the drug-store."

Dr. Howie:—How often did you use it every day?

Mr. Hendrickson:—"Well, from ten to twelve times a day."

Dr. Dowie:—In what form did you use this alcohol?

Mr. Hendrickson:—"I took a glass or half a glass of warm water, and put a little sugar into it, and two teaspoonfuls of alcohol, and let her drink it."

Dr. Dowie:—Did you use this alcohol after using morphine?

Mr. Hendrickson:—"Yes. Then she had to wash her arms in alcohol to take the soreness out of her arms. When we used the morphine it caused great big lumps to form on her arms, so that we could not even shove a needle through, and broke two or three needles in trying to push them through, and the doctor advised me to wash her arms in alcohol."

Dr. Dowie:—What doctor?

Mr. Hendrickson:—"Dr. Dickens."

Dr. Dowie:—Never go to Dickens. (Laughter.)

Mr. Hendrickson:—"Well, I will say this much of the doctor, that I went to him last Saturday afternoon to get money to come here to Chicago. He called me a fool, but still he said if it would do her any good, he would give me the money, and he loaned me the money, and we came here. The doctor told me that as soon as I quit off the morphine she would die; she would smother to death inside of an hour.

Dr. Dowie:—That was a good kind act on the part of Dr. Dickens, even if he did call you a fool and falsely prophesied utter disaster.

Mr. Hendrickson:—"We started out in the afternoon to come to Chicago. We left Aniwa (that was the nearest station from home) on Monday afternoon. We had to use a little more morphine than usual to keep her up. She had not enough faith to leave off the morphine; she had to use it, but she left off the alcohol a week before in the name of the Lord.

"She also left off the stinkpot habit, as she had been advised to use tobacco by the doctors twenty years before for phthisis."

Dr. Dowie:—Twenty years?

Mr. Hendrickson:—"Yes, sir. In the name of the Lord she put her pipe in the stove a week ago to-day, and has not used it since, thank the Lord.

"We came here a week ago to the Home at ten o'clock, and gave the morphine up to Dr. Speicher. She went up to her room, and was very tired, and about three o'clock in the afternoon she had a very hard smothering spell, and I called Dr. Speicher. He prayed for her, and inside of ten minutes she was able to speak just as good as she ever did, and read just as good as she ever did.

"She went to bed that night and slept good until morning. About six o'clock I went down to Dr. Speicher again for him to come and pray for her, for she was very bad. He came up and prayed for her, and inside of fifteen minutes she was all right again, but was weak and nervous so that she could not get out of bed.

"Wednesday afternoon I called the Doctor up again to pray for her, but he did not have time to come, so he said he would pray for her down in his office, and about five minutes after, when I went up stairs, she was all right, and she has not had a smothering spell since.

"Friday noon I told her she had better get up and go out to the Healing Room, but she said she could not possibly do it. I said, 'You must do it, you came here to get cured; now in the name of Jesus you get up and dress yourself, and we will take you to the Tabernacle.'

"She got up and dressed herself. She thought she was not able to go down stairs at all. She could not walk, and I had to carry her, and I put her in a cab, and brought her to the Tabernacle, and she was very cold. I got her over by the heater during Dr. Dowie's address. He afterwards laid hands on her, and when she came back home again she was feeling a great deal better, and I praise the Lord her disease, as far as asthma is concerned has entirely disappeared.

"She had pain around her heart and last night Dr. Dowie prayed for her and it has disappeared, so I thank the Lord she is about healed, and she is rapidly getting her strength back again."

MRS. MCDONALD CONFIRMS THE TESTIMONY.

Dr. Dowie:—Now, Mrs McDonald we will have your testimony. About how many years were you sick?

Mrs. McDonald:—"I have been sick for about thirteen years."

Dr. Dowie:—And this gentleman has waited upon you for nine?

Mrs. McDonald:—"Yes, sir."

Dr. Dowie:—Now, I think he has been very good to you."

Mrs. McDonald:—"Yes, sir."

Dr. Dowie:—Has the desire for this morphine gone entirely out of you?

Mrs. McDonald:—"Yes, sir, it has; the sight of it makes me shudder."

Dr. Dowie:—And do you want any more whiskey? (Laughter.)

Mrs. McDonald:—"No."

Dr. Dowie:—And you do not want any more tobacco?

Mrs. McDonald:—"No, Sir."

Dr. Dowie:—Well, now, that is how you feel?

Mrs. McDonald:—"Yes, sir: I feel I just hate it."

Dr. Dowie:—And now what has God done for you?

Mrs. McDonald:—"He has done wonderful things for me."

Dr. Dowie:—Just you tell us now in your own way what has been done for you.

Mrs. McDonald:—"Well, I am a very poor hand to talk."

Dr. Dowie:—I will stand by you, and I will back you up. You are glad to tell these people?

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Mrs. McDonald:—"I am glad."

Dr. Dowie:—And you will be glad to let the world know?

Mrs. McDonald:—"Yes, sir."

Dr. Dowie:—When you came down here on the 23d, were you a victim to that? (referring to the syringe.)

Mrs. McDonald:—"Yes, sir; I was."

Dr. Dowie:—How often a day were you taking it?

Mrs. McDonald:—"Oh, every three or four hours."

Dr. Dowie:—And sometimes every hour in the twenty-four, I am told?

Mrs. McDonald:—"Yes; that was before I was taken to my bed."

Dr. Dowie:—How long have you taken to your bed altogether?

Mrs. McDonald:—"Well, the time Dr. Rae was waiting on me last winter I had lain in my bed seven weeks."

Dr. Dowie:—Were you able to walk out?

Mrs. McDonald:—"No, sir; I was not out of my bed, and when I came down here I was hardly able to walk.

Dr. Dowie:—But you are able to walk now. Let us see you walk quickly. (Mrs. McDonald as she walks briskly across the platform, "Oh, I guess I can walk.") Now tell us more about it. What about this tobacco? How long did you use it?

Mrs. McDonald:—"I used it about twenty-one years."

Dr. Dowie:—What for?

Mrs. McDonald:—"The doctor I was doctoring with at the time told me to take mullen leaves, and soak them in salt water, and let them dry and smoke it for the phthisis, and I did that, but it did not help me. Then he said, 'I have often heard that tobacco was good; try that.' I got a pipe and tobacco and commenced smoking, and of course, like all smokers, I got in the habit of it, and had to have it until two weeks ago to-day. I was lying on my bed, and I had some of your LEAVES OF HEALING, and I read about the stinkpots, and I made up my mind I was not going to use that tobacco any longer."

Dr. Dowie:—You were not going to be a stinkpot any more?

Mrs. McDonald:—"No, sir; I was not. Well I did not get right up then as I should have done and throw my pipe in the stove, but that night I was on my knees praying at our family altar, and it came to me, 'Why you are a stinkpot and praying to God, and drawing that old pipe. Get up and throw it in the stove.' I got up and I threw it in the stove, and I said, 'There by the help of God, I will never draw another draft,' and I have not from that day to this; and I have not had any desire for it. Right away after my meals, for a few days, I would think of it, 'Well, I guess I will take a smoke,' then I thought, 'I have no pipe, so I cannot. I had plenty of tobacco in the house though."

Dr. Dowie:—But you did not want it?

Mrs. McDonald:—"No, I did not want it. The Lord took the desire for it out."

Dr. Dowie:—How long since it went out?

Mrs. McDonald:—"Since before I left home."

Dr. Dowie:—What was your disease?

Mrs. McDonald:—"Asthma."

Dr. Dowie:—And now can you breathe well?

Mrs. McDonald:—"Yes, sir, and I slept well last night."

Dr. Dowie:—You slept well last night. Has the Lord entirely liberated you?

Mrs. McDonald:—"Well, I think He has."

Dr. Dowie:—So far as you know you are well?

Mrs. McDonald:—"As far as I know, I am well."

Dr. Dowie:—But the appetite for all these things is gone?

Mrs. McDonald:—"Yes, sir."

Dr. Dowie:—And you feel better of the asthma?

Mrs. McDonald:—"Oh, yes, sir; I think it is gone entirely."

Dr. Dowie:—But there is a slight weakness here on the left side?

Mrs. McDonald:—"Yes, sir."

Dr. Dowie:—Well, that is just because you have got a tobacco heart and a morphine heart, and this has got to be made over again. The Lord has got to change that heart literally, but you are getting on nicely. You feel that the Lord has healed you?

Mrs. McDonald:—"Yes, sir; I do. I thank Him for it, and I hope and trust that every person that has any disease about them will come to *Zion* Home, and I shall spread the news."

Dr. Dowie:—If all were to come to *Zion*, how would we have any home?

Mrs. McDonald:—"Make the Home big enough."

Dr. Dowie:—Well, then, I should make a tremendous big one. Now this sister has received a large portion of this blessing through my colleague, Dr. Speicher, in the Home.

I am glad that God used him very largely in this case and used the LEAVES OF HEALING which led these friends up there in Wisconsin to see that the Lord was the Healer.

I do not usually go around to the rooms, excepting in extreme cases, and Dr. Speicher usually attends to that.

I am sorry to say that the Doctor is completely overworked, and we will have to spare him for a while. I have relieved him from duty for the last few days entirely, and I want him to get a rest, and he will leave us to-morrow for a few weeks' rest, and we want him to have a complete rest, and want you to pray for him. He is a most faithful man, and he has been a great help in the work.

I am thankful that my health is maintained in the midst of it all, and as this is Testimony Day, I may say that I have felt no fatigue in consequence of my heavy work in connection with the opening of the Tabernacle. I never felt stronger in my life, and yet I am doing more work than I have ever done before. I give God all the praise and glory, and rejoice to say that He has made his service my delight.

Mrs. Kaiser will tell us how the Lord healed her of cancer. I am glad to take an old case and a new case and put them together. She was healed of cancer in 1893 at the beginning of our work in Tabernacle No. 1, and her name then was Miss Canfield, and she is able to tell you of a perfect healing. Now, may the Lord bless her story.

TESTIMONY OF MRS. E. E. CANFIELD KAISER, DOWAGIAC, MICHIGAN. HEALED OF CANCER.

Mrs. Kaiser said, "In the spring of 1888 my mother died of cancer. The next spring I was dismayed at finding a small lump in my breast. Of course her having died of cancer made me fear it more. I used remedies and took blood medicines for two or three years. In 1893 I came to visit the Fair, and roomed and boarded on east 62d street, within a few steps of Dr. Dowie's Tabernacle, and we stepped in there a few times to hear him preach.

"I had heard of Divine Healing, and so it was not entirely new to me, but I went home without having prayer for myself, and went back to my sister's in Michigan, but I thought my breast would burst, the glands seemed to be inflamed, and it seemed to be swelled somewhat.

"I went to Mrs. Dr. Palmer in Albion, and she made a slight examination of it, and asked me if any of my folks had cancer. I told her that my mother had died of cancer, and she said that I should have that out. I asked her who she would recommend, and she mentioned several, and I had heard about Dr. L. D. McMichael, of Chicago, and she told me he was a friend of hers, and recommended me to go to him. I wrote and made arrangements with him, and called to see him in a few days.

"When he examined me he said the whole breast would have to be removed. Of course, that was very much worse than I expected, and I felt very badly about it; but in the providence of God I was led into another part of the city and finally around to Dr. Dowie's. I had no courage then for the treatment from the doctor, and I thought, perhaps, if I would go to Dr. Dowie, that there I could get spiritual strength so

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as to have a treatment from Dr. McMichael; but, of course, when I got to Dr. Dowie's there were no drugs or doctors any more.

"When I told Mrs. Dowie about it, she told me to have nothing to do with the doctors, and advised me to send him a card, and inform him that I had taken the Lord for my physician. But I had occasion to go back to the doctor, and I thought I had better go, and on the way I decided that if he were in and I met him, I would tell him what I had decided to do.

"I met him just as I was turning to go into the vestibule. I stopped him and told him I was going to take the Lord as my healer, and that I believed He would heal me. He said, 'You do? I do not,' and he called it an "insane idea," and told me that I would never get it done so cheap again, and that I would be sorry. But I told him it was no use talking, and we both took the elevator; he went one way and I went another, and I have not seen the Doctor since.

"I went to Dr. Dowie's, and he prayed for me that afternoon, and it did not disappear immediately. I had some conflicts and doubts to meet, but I took them to the Lord, and after a while, when I searched for the lump, it was gone, and the breast has gradually become natural."

Dr. Dowie:—Then to-day, Mrs. Kaiser, you believe you are pefectly healed?

Mrs. Kaiser:—"Yes, sir."

Dr. Dowie:—When, as near as you can tell, did I lay hands upon you?

Mrs. Kaiser:—"In August, 1893."

Dr. Dowie:—And from that moment the cancer was healed and began passing away, and after a short time your breast became natural?

Mrs. Kaiser:—"Yes, sir."

Dr. Dowie:—Is there any trace of the cancer?

Mrs. Kaiser:—"No, I do not find any."

Dr. Dowie:—Not the slightest?

Mrs. Kaiser:—"No, sir."

Dr. Dowie:—Now, I am very thankful to hear that.

Now, friends, I have let these two tell their stories at considerable length. I wanted the case of deliverance from asthma, heart trouble, whiskey, alcohol, tobacco and morphine to be told you in detail as a recent case of instant healing; because the healing was an instantaneous one, through simple Faith in Jesus Christ our Lord.

I have on the platform here some very wonderful cases of Divine Healing which I have selected from the many hundreds now present. Our sister, Miss Turner, of Cincinnati, who was in bed for years, raised first from her bed in Cincinnati and then brought up here and her healing perfected; and our friend, Mr. Yeamans, from Dayton, Ohio; he has also been greatly blessed, and others here. Their cases are too good to hurry up and be told in a few minutes; but I am going to have a long meeting this afternoon, and I want others to hear these testimonies, and I think, therefore, the best thing would be for us to close very soon. Now I want to say a few words to you in closing. Do you believe that these testimonies are true?

Audience:—"Yes, sir."

THE CASE SUBMITTED.

Dr. Dowie:—Is there any one here who doubts these testimonies? Just put up your hand. Is there any one here who doubts whether these people are speaking the truth? Is there any one here who has any difficulty in receiving that testimony? [No hand was raised.]

Now that testimony is very clear. Mrs. Kaiser has not come up here from Dowagiac to tell us a lot of useless lies, and that she was healed of cancer in 1893, and to-day has a normal condition of breast. You could not have brought these people down here from Wausau and from Johnson, Wisconsin, to tell a lot of useless lies—strangers whom I never saw before. They have told a straight story which would be received as evidence in any court of law. Do you believe that?

Audience:—"Yes."

Dr. Dowie:—There are hundreds of witnesses. Suppose you just rested a case upon the two cases like these; two persons proving a fact are just as good as a thousand, and these cases are clear cases; they are extreme cases too. Dr. McMichael has his books and Dr. McMichael will doubtless remember, when he reads this, that Mrs. Kaiser, then Miss Canfield, was at his office and he said she would "never get it done so cheaply again." (Laughter.) I am so glad that the doctor will find that it was done cheaper.

(Dr. Dowie, turning to Mrs. Kaiser.)

Did I charge you anything?

Mrs. Kaiser:—"No, sir."

Dr. Dowie:—Did I ask you for anything?

Mrs. Kaiser:—"No, sir."

Dr. Dowie:—Did you ever pay anything for that healing?

Mrs. Kaiser:—"No, sir; I put a little in the free-will offerings, which are taken up like the collections from seat to seat in any church, and I subscribed to the LEAVES OF HEALING.

Dr. Dowie:—Were you asked to give anything?

Mrs. Kaiser:—"No, sir."

Dr. Dowie:—What you gave, you gave of your own accord?

Mrs. Kaiser:—"Yes, sir."

Dr. Dowie:—She has given just as anybody might give in the offering. I am so thankful that the Lord heals without money and without price.

Now I want all who desire to give themselves wholly to the Lord stand to their feet and say so.

[Apparently all rose.]

Pray with me:

PRAYER OF CONSECRATION.

My God and Father, I desire to give myself to Thee, in spirit, in soul, in body. Take me as I am. Make me what I ought to be. Cleanse me and keep me. Deliver me from all sin, and give me power to do right. If I have wronged any, to restore and to repent, to do right in Thy sight. For Jesus' sake make me Thine, and keep me. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*

Beloved, we believe that consecration is heard by God. Let us praise then the Father, Son and Holy Spirit.

After singing the Doxology the services were closed by Dr. Dowie pronouncing the Benediction.

AFTERNOON SERVICE.

The meeting was opened by singing:

"The Great Physician now is near,
The sympathizing Jesus;
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus."

In giving out the third stanza, Dr. Dowie said:

I do not like that word dying.

"He ever"—

Audience:—"Liveth."

Dr. Dowie:—Does He ever die?

Audience:—"Never dies."

Dr. Dowie:—Now, that is just the difference between an apostate Christianity, and a living, true Christianity. The Roman Catholic Church sacrifices Christ every day; slays Him every day; crucifies Him afresh every hour in the apostate sacrifice of the Mass and presents you with a dead Christ, whom they say you can eat in that wafer, as you eat a dead piece of mutton or beef.

The difference between a dead Christianity, and a dying Christianity, and a living one is very great. Let us cut out the word "dying."

"He ever liveth to make intercession." No dying about Jesus. He gave Himself up. He died once to die no more.

"All glory to the Living Lamb!
I now believe in Jesus;
I love the blessed Saviour's name,
I love the name of Jesus."

The Scripture Lesson was read by Mrs. Dowie from the 43d chapter of the book of the Prophet Isaiah, from the 1st to the 13th verse inclusive.

"Crown Him," was then sung, and Dr. Dowie followed with the afternoon address.

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THANKSGIVING.

Now, beloved friends, many of you are not accustomed to the services of Zion Tabernacle. I quite admit that they are not conducted like the services where they preach oratorical, historical, metaphorical and paregorical sermons. (Laughter.) I have nothing to do with that. I abominate it. I hate it from my very spirit. We are here gathered together for positive business, *business!*

You see I love that word business!

Jesus said,

"Wist ye not that I must be about my Father's"—

Audience:—"Business."

BUSINESS!

Now, I am in the business of my ministry. I was a business-man when the Lord called me, like Matthew, from the receipt of customs. I was a business-man, as they say in this country, from the word go.

I learned early how to handle my pen, and how to deal with figures; how to manage a Counting-House. I was the resident partner's confidential clerk in a firm doing several millions of dollars a year when I was only seventeen years of age, and so on.

When the Lord called me at twenty-one, I had a standing in business which made it very clear that I could, with steady attention to business, easily be a wealthy man. No difficulty about that.

IT DOES NOT TAKE A VERY WISE MAN TO MAKE MONEY.

The biggest fools in Chicago are the richest. (Laughter.) It only takes a man with nerve, clear-headedness, and if he is a very big fool, he can become very rich; that is to say, if he is foolish enough to sacrifice upon the altar of his mere material business all his moral nature, and suppress every fine instinct, he can be very rich.

If he is willing to oppress the poor, and enter into combinations of capital, without any regard to whom he crushes, then the smell of his oil will go all over the country.

No man ever yet honestly earned by his own personal toil ten million dollars, nor two; and, therefore, if he got that sum, —unless it was a gift of God in some way to him,—if he says he got it from business, he stole it in God's sight, by some combination and juggling, stock-jobbing, and so on, where somebody lost what he gained. And, also, the winner in such gains is too often a loser through this life and that which is to come.

But I believe in the business idea, of making a business of whatever you are about, and of making your business a solid and honest success.

I believe that very large fortunes are possible to many competent and honest men, if they go about it in a right way. For the most part every honest man likes to spend money in good ways as he gets it, and I think it is best to spend for God all the way along.

However, that is another question, and one day I shall say some words concerning "Christianity as a Business."

I always tell the people something of the work of the previous week or two.

Last Sunday I had not any time to talk to you about the work of that previous week, because we had special services, and a great deal to do, and so there have accumulated around me these things from nearly two weeks; the little trophies that come in as something that expresses outwardly the inward and invisible faith.

Now there are so many things I want to say to you to-day by way of thanksgiving, that I do not know where to begin.

Well I think we might hit the devil over the head with these crutches first. (Laughter.) (Dr. Dowie here held up three crutches.) These three crutches were left on Friday by two persons who were healed.

This brace and its attachment was left by a young lady from Henderson, Ky. Will she stand? (The lady rose in the gallery, and said, "I am healed.")

The Lord has blessed her so that now she is able to go without these. She has been blessed, and gave these up, goes up and down stairs, and about the house.

Will the young lady stand, please, to whom this other brace belongs?

A voice:—"She is not here."

Dr. Dowie:—She has left the Home. Just let me see, where did she come from?

A voice:—"48 DeKalb St."

Dr. Dowie:—What is her name?

A voice:—"Jessie Ashley."

Dr. Dowie:—She was in the home when she got the healing.

This is another crutch, and this boot was left by one who got a blessing. It is a high-heeled boot; a letter is left with it. I have not time to read it, but we will publish it one of these days, and this pair of rubber gloves were left by a lady who suffered with tetter, for how many years?

A voice:—"Twenty-two."

Now, I am going to get at something else.

NOW, THEN, YOU STINKPOTS! (LAUGHTER.)

Do you know what a stinkpot is?

Do you see that "S" up on the walls of Zion, and that "P"? [Referring to large letters made of boxes full of cigars.] They stand for stinkpot.

Do you know whom that represents? It represents you dirty fellows who chew and smoke! A stinkpot! (Laughter.)

You say you are Christians—a Christian should be clean, and you smell like the devil. (Laughter.) You disgusting, beastly fellows! I want to walk right straight into you!

I am glad that so many men and women are giving up this accursed tobacco in all its forms.

Do you see that revolver? It was in the possession of a man who used to be in that stinkpot business, and these boxes of cigars that form the "S" and the "P" were given up by him, and he is out of that business now. He was going to commit suicide with that revolver, when the Lord brought him into Zion Tabernacle No. 2, shortly before we left it, and healed him partially, and saved him. Now he is out of the stinkpot business. Stand up, friend, to whom this revolver used to belong.

[The brother referred to rose in the gallery.]

Is that all true?—"Yes."

It is not loaded. [Referring to the revolver.] I wish I could shoot the devil with it though. (Laughter.) I do not feel any compunction in saying that. We will do the best we can to shoot the devil, but the devil is in a pretty big business I tell you, and there are a great many of him. He is in that kind of business. [Turning to the braces and surgical appliances piled upon the platform.]

It is not enough to bind people in affliction, but the doctors bind them in iron—steel, and drag their lives with added misery to death. God heals them.

Many things keep people back from God, and every week we capture some of these things.

Here is something I would like to describe. It is a surgical appliance. Here is another. Here is something very much like a cancer taken out of a woman's mouth this last week. The Lord took it away.

Where are you mother? Stand up you who were healed of that. [The lady rose.] Did that come out of your mouth?

"Yes, out of my throat."

This was an arrangement which was used in connection with a rupture.

This is a stinkpot's box. It used to contain tobacco, and it is surrendered by Mr. Miller, of Elroy, Wis.; who used tobacco for 43 years. The Lord blessed him in the reading of the LEAVES OF HEALING, and he gave up the tobacco, and he put a five-dollar bill in that box and sent it down to me by his wife. Where is his wife; will she stand? [The lady rose in the gallery.] Is that your husband's old tobacco box?

Mrs. Miller:—"Yes."

Dr. Dowie:—Did he smoke for 43 years?

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Mrs. Miller:—"He chewed."

Dr. Dowie:—Did you ever say to him,

"Lord, by this time he stinketh." (Laughter.)

You could have said that. Was he not a stinkpot?

Mrs. Miller:—"Yes."

Dr. Dowie:—What made him quit?

Mrs. Miller:—"While I was down here two years ago I subscribed for the LEAVES OF HEALING. After I got back home he seemed like a changed man; he gave his heart to Jesus. He quit without my saying anything to him. I noticed that he did not use his tobacco box any more. One day I went to early meeting, and while away he told my son, who is about 18 years old now, 'I have been chewing for 43 years, and I will give it up now.' He never took a chew since then, and he was also healed of sciatic rheumatism last winter. If you remember last fall I sent in a request for prayer for him, and he was healed of that."

Dr. Dowie:—The Lord saved him through the reading of the

LEAVES OF HEALING,

and took this stinkpot business out of him.

Mrs. Miller:—"Yes, sir."

Dr. Dowie:—And has given him healing?

Mrs. Miller:—"Yes, sir."

Dr. Dowie:—Now, is he a clean man?

Mrs. Miller:—"Yes, sir."

Dr. Dowie:—Now, he is nice to kiss, is he not? (Laughter.)

Ay, you stinkpots! *Ah, you stinkpots! What clean, sweet woman wants to kiss your polluted lips?* (Laughter.)

Mrs. Miller:—"Doctor, I could tell you of another man in our neighborhood whom I sent the LEAVES OF HEALING to, and who was converted here just a few weeks ago. I encouraged him and told him that he must raise a family altar right away; for I was well aquainted with his wife who used to work for me, and he said, 'Mrs. Miller, do you know what led me to Christ?' I said, 'No,' and he said it was the LEAVES OF HEALING that I had sent to him. 'When I read them I took my old pipe and opened the stove and threw it in, and have never had a desire to smoke again.'"

Dr. Dowie:—Praise God.

Mrs. Miller:—"There was another man down here two years ago, and he said to me, 'Mrs. Miller, I would give $75 if I could give up smoking, for I am a regular slave to tobacco,' and I told him if he would come down here, Dr. Dowie would knock it out of him." (Laughter and applause.)

Dr. Dowie:—Thank you for your confidence in me; but do not forget that only God can help me to give knock-out blows to any sin.

Mrs. Miller:—"He told me the other day he was down to the Tabernacle, and he took his old pipe and threw it in the gutter, and it went all to pieces. He came back and he said he had no more desire for it."

Dr. Dowie:—Well, what about that $75?

Mrs. Miller:—"He is too poor now."

Dr. Dowie:—You tell him that belongs to Zion. I will look for the $75 now.

Mrs. Miller:—"Well, maybe he will, by and by."

Dr. Dowie:—Oh, but he has got to do it now. (Laughter.) Did he not say that he would give $75, if the Lord took that out of him, did he not?

Mrs. Miller:—"Well, I do not know whether he meant it that way."

Dr. Dowie:—You remind him of his Vow, and tell him that he had better pay it to me for use in Zion, where God is cleansing so many dirty stinking nicotine vessels, and making them "vessels unto honour," vessels that Christ our Master loves to use.

Is the lady here who testified this morning?

[Mrs. McDonald and Mr. Hendrickson rose and confirmed their testimony which was given in the morning.]

They came down to Zion Home last Tuesday and she was a complete wreck. Through the LEAVES OF HEALING she, Mrs. McDonald, was led to see that her course was sinful, though she had not seen it before, and that she must quit these filthy things. She read that horrid word I use, stinkpot—it is a dirty word; but, if you will give me a dirtier word, I will use it. I cannot use a word too dirty to cover the dirtiest, filthiest thing that I know, which causes $700,000,000 every year of God Almighty's money to be spent upon that infernal tobacco, creating cancer, aumarosis, paralysis, and all kinds of dirty diseases, dwarfing the youth, destroying manhood, and creating all kinds of diseased conditions.

Mr. Hendrickson rose and said:—"After the meeting this forenoon, through some mistake of the cabman, he left her, and she walked down to Zion Home, a longer walk than she has taken for four years."

Dr. Dowie:—She is back here this afternoon. Now Mrs. McDonald, would you like any tobacco?

Mrs. McDonald:—"No, sir."

Dr. Dowie:—Would you like any morphine?

Mrs. McDonald:—"No, sir."

Dr. Dowie:—Would you like any alcohol?

Mrs, McDonald:—"No sir."

Dr. Howie:—How do you feel about these things?

Mrs. McDonnld:—"Well, I feel as though I never want to see them again. I do not want to smoke. When I was going down to Zion Home a gentleman right before me in the Avenue was smoking a cigar, and I thought to myself, I wish he had gone behind me instead of in front of me."

Dr. Dowie:—Now, you stinkpots. Which one of you was it? (Laughter.) Ah, you call yourselves Christians! But your throats are an open sepulchure, and you smell like devils!

Now these things have been captured from the enemy.

Here is another class of captures from the enemy this week. That (displaying a rosary) is a Roman Catholic praying-machine. (Laughter.)

Oh, here are scapulars, agnus deis, and prayer-books.

[Dr. Dowie reads from a note:]

"These prayer books and scapular I give you to hang on the walls of Zion. I have learned to pray without this machinery, but I am sorry I did not find it out years before this. I remain

"Yours in Christ, ROSA GOSSMAN."

Where are you? [The lady rose in the audience.]

The Lord has saved you?—"Yes, Doctor."

And you can pray without machinery?—"Yes, Doctor."

And you do not need to wear a scapular?—"No."

You are not afraid to be without this scapular, are you?—"No, Doctor."

Thank God.—"I am only too glad to be without them."

The Lord has saved you and blessed you?—"Yes, Doctor; through your ministry."

Thank God; I am so glad, if it is through my ministry, but I would be just as glad, if it were through anybody else's. Here are a lot of cards here of the same kind, "Prayer to St. Joseph." Well, that is wicked. God never told you to pray to St. Joseph. Jesus said,

"I am the Way, the Truth and the Life; no man cometh unto the Father but by Me."

Mrs. Gossman:—"Those are mine too."

Dr. Dowie:—They were yours; but now that you have given them to me I hang them on the walls of Zion as trophies captured from the enemy.

Well, now, I want to get after something else.

I AM GOING TO GET AFTER YOU SECRET SOCIETY DEVILS.

If there is anything upon God's earth that is retarding the prosperity of this republic; that is interfering with the administration of justice in the courts of law, and that is interfering with legitimate business everywhere, it is this miserable thing called secretism. (Amen.)

Zion stands against Secret Societies, and will fight them to the death. (Amen. Applause.) Now here is my last

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capture from the enemy. Perhaps, you would like to see me wear it.

[Amid laughter and applause Dr. Dowie put on a Masonic apron which had been previously worn and handed in by one who had renounced brotherhood in the secret society of which he was a member.]

Now I look a nice spectacle; do I not? I look like a man going out for a day's washing. (Laughter.) I should think I might be called Wash. Hesing.

Let me see.

Does he not say that "Chicago needs a Wash?" Doubtless it does;

BUT WHO WILL WASH HESING?

Does he not need a wash? The Lord have mercy upon him. He needs a great deal of washing. He says in his pamphlet, as a candidate for the office of Mayor, that "he became a printer's devil." I believe it, and he is that to-day. Oh, that God would wash the lying out of him. He is the meanest liar in Chicago, in my opinion. Do you know what he has done? He has taken our paper, LEAVES OF HEALING, which has a legitimate list of subscribers of going on 4,000, and he has written down to Washington, and said that it was not a *bona fide* publication, but a mere advertising sheet; and he got his democratic friends in the U. S. Post Office to back him up; and to put the LEAVES OF HEALING out of the second-class into the third-class list and compells us to pay fourteen times the postage of any other paper in the country; is that not a shame?

Audience:—"Yes."

Dr. Dowie:—Well, I am glad that Major McKinley will be President in four days, and then we expect to wash Mr. Hesing. He is a bad fellow and utterly unfit to be the Mayor of Chicago. Did you hear what I said? I said a bad fellow; a Roman Catholic who has affiliations with Rome that are destructive to liberty, and all religious and civil freedom, because to be a consistent Roman Catholic is utterly incompatible with civil and religious freedom. Did you hear that?

A Roman Catholic must believe in the infallibility of the Pope; and I will tell you how Cardinal Manning defined infallibility. He said:

"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 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."

Now, I am quoting the exact words of Cardinal Manning in the *Pro-Cathedral*, Kensington, preached there on October 9, 1864.

Then, if the Pope is that, he is God; but if he is not that, he is a devil. If Mr. Washington Hesing believes that the Pope is that, then Mr. Washington Hesing and every other intelligent Roman Catholic cannot be a true loyal citizen of any country; because his loyalty is at the bidding of the Pope.

Now I am against Roman Catholicism secrecy, and I have shown that. This church is not Roman Catholic, but it is Christian Catholic. We derive our catholicity from Christ, and not from a wicked and blasphemous anti-christian Pope.

Rome denounces Free-masonry, and is herself a nest of villainous secret societies. Rome does not denounce Free-masonry because it is wrong; but because it is a rival system of diabolical secrecy, and it is simply a quarrel between business rivals, fulfilling the old adage, "Two of a trade can never agree."

I put this on [referring to the apron] to let you see what an idiotic thing it is for a man to go about wearing this. The brother who gives this in has been a Freemason for thirty years. I hold in my hands now his papers, and he has permitted me to make mention of them here.

I also hold in my hand for the first time the secret ritual of the Masonic Order printed privately, and I will tell you what I find upon it;

I FIND THE EMBLEM OF DEATH UPON EVERY PAGE.

Freemasonry is allied with death and not with life. Death is moving along on every page.

You know that, (To Mr. Cowan who was sitting on the platform,) because you were a Freemason. (Laughter.) When you told me you could not get healing for a lame back, and I asked you when you got it, I guessed that you were knocked over when they were murdering Hiram.

He hurt his back at that time, and he did not get healed until he confessed his sin.

Mr. David Cowan:—"That is true."

Dr. Dowie:—And now he has got out of Masonry and it is time that he did too. The good brother got the blessing, but this is not the brother to whom this book belongs.

This book belongs to the brother who hands me in his parchment showing that he became a Master Mason, and this is the English Ritual of the Ancient Free and Accepted Masons of Canada. He became a member of a lodge there on the 29th day of September, 1865. He became a member of the "Holy Royal Arch," as his parchment calls it.

"Holy"! Only God is holy. But what are the "sublime mysteries" of that arch deviltry? Very far from "holy"—yea, as far as heaven from hell. Some day I may tell you what its secret letters ITNOTGAOTU mean, and then you will know what I know.

Now do not go out, you Masons, because you will get a shot of Truth in your back, if you do. (Laughter.)

I want to say this that I am thankful for every one to whom I am blessed in their giving up everything of this kind.

ANNOUNCEMENT.

I shall deliver, at a very early date, an address upon secret societies, and I shall want the friends that have given up these secret societies with their oaths that are anti-Christian and ungodly, and that lead away from Christ, to testify. Acquainting myself as I have for a number of years with the wickedness of this thing, I intend to pursue it.

I am glad my brother has had grace given to him to give up these things, believing that they are inconsistent with a true and loyal allegiance to Him, the Lord Jesus Christ, who said,

"In secret have I said nothing." (Amen.)

Do you hear that?

JESUS SAID, "IN SECRET HAVE I SAID NOTHING,'

and we are to walk in the light, and to fight in the light; and, if there is any good thing that we know, let us give it to the world, and walk in the light as He is in the light.

Brother McEdward, will you stand for a moment and acknowledge that this apron, etc., and these parchments were yours, and that you have given them to me renouncing Free Masonry as inconsistent with your loyalty to Christ? [The gentleman rose and said, "I do."] Thank you. Our brother will speak on another occasion.

Now, here is another thing. I am glad to get after the Masons, but now I am after the Knights of Pythias, save the mark. Here they are, and I am glad to place on record the fact that our people are giving up association with these societies, and relinquishing all their benefits, and all claim upon them in the future.

"My soul enter not thou into their secrets."

Get out of them! Escape from them!

This brother says that he has been led to give this all up. W. H. Handyside, 2333 Kimball Ave.

"Now, Dr. Dowie accompanying this letter you will find some spoils which you have captured from the enemy. They are from the Knights of Pythias and the Royal League.

"It is two years since I first heard your voice, and I praise God for what he has done for me. I have been wonderfully blessed. My mother was healed through your agency.

"I have now given up secret societies. I was a member of five organizations. The last one given up was the Royal League in which I was insured for $2,000. These things have cost a good deal, not only money, but it cast a shadow at one time over our home.

"I was told 'You might die, and leave me alone. What would become of me then?' that is regarding the sick and funeral benefits.

"But we have learned to trust God, and we are going to give up association with these benefits, Christ is to us all in all. What have we to do with such things? Where is our faith in God?

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"It is inconsistent for believers in Divine Healing to be connected with any institution which requires doctors' certificates, and recognizes doctors and drugs, which are the enemies of Divine Healing.

"I want to be with Zion in all these matters. By the grace of God we have given all up.

"Some would say I am a crank. Yes, but I will no longer sin by paying lodge dues, for they play cards, smoke and have vile dances, and one where we paid hanged himself last week. There is lots of deviltry in them. They are full of drunkenness, and full of immorality, and I am determined to have no more to do with these societies no matter what the consequences may be.

"Yours in Christ,

"W. H. HANDYSIDE."

He gives up his certificate calling for $2000 at death, with this letter.

God bless him. Here is another surrendered to-day; Knight of Pythias badge by Edmund Raber, 4311 Evans Ave.

Now there we have the ritual of these orders, and the demits, and all these things, and I am very glad. We will put a nail through these things and hang them on the walls of Zion as trophies and may God in His infinite mercy smite and scatter the 4500 secret lodges in this city. (Amen.) And may He establish His Kingdom.

450 CHURCHES AND 4500 LODGES.

A secret society is no place for a Christian man, and a man that goes there can not attend to his wife and family. You can not be a member of a number of lodges and be a true and faithful husband and father. There is no time for it.

Apart from anything else there is not time for it.

You can be a member of the Elks on Monday, and a Primo Buffalo on Tuesday, and a Knight of Pythias on Wednesday, and an Odd Fellow on Thursday and a Freemason on Friday, and a Red Indian on Saturday, and a fool all the time, and be utterly unable to perform your duties as a father, as a husband.

It leads to drunkenness; it leads to immorality; it leads away from Christ, and it costs money. It breaks the hearts of women, and it alienates those that are in the homes, and the right thing for a godly man is to get out of it all. (Amen.) May God grant it.

ZION'S AIMS.

Now, I am right against it. We are not going to build up Zion by any compromise whatever with secret societies, with Rome, with rum, with tobacco, or with any iniquity, but whenever a form of iniquity raises its head that we can strike, we are going to strike it; and God help us in the fight. (Amen.)

Zion is going to wash its hands free from these things, and raise up, God helping us, a body of men and women to whom Christ shall be the Alpha and Omega of their lives. (Amen.) Christ shall be first, Christ shall be last. God grant it; and now let all say Amen. (Amen! from thousands.)

GOD'S HANDWRITING ON ZION'S WALLS.

You see there has been an accumulation of these things for the last week or two, and they will all be carefully taken care of, and as far as they can be, will be hung upon the walls of Zion. [Pointing to the wall over the gallery of Zion's choir.] These are some of our old tokens. Wherever we can find a patch of wall, where we can hang a new trophy, we are going to hang them until we cover Zion's walls with God's hand-writing, dooming doctors and drugs, dooming secret societies, dooming praying machines, and nailing them there and saying, We worship Jesus and worship Jesus only, and we crucify and nail to His cross everything that will interfere with our service to Him. God grant us deliverance complete and perfect. (Amen.)

A PERSONAL TESTIMONY.

These things then, God helping us, we are doing and will do. Some person said to me the other day, "Well, you are keeping up a pretty big fight Doctor along a great many lines. How are you going to get through?" "Well," I said, "I will get through very well." It was prophesied a number of years ago that it would kill me and wear me out, but though I work harder than any one perhaps, in our Church fellowship, and have been enabled to do it by the grace of God often nineteen hours out of the twenty four, I do rejoice to-day in this testimony meeting of the healed to say that the Lord healed me when I was consciously nigh to death; that the Lord raised me, and that His life, by His Spirit flows through me and sustains me, so that to-day I am a stronger man—just upon my fiftieth year—than I ever was in all my life. (Amen.)

THE JOY OF BATTLE FOR THE LORD.

I am glad of it, because I think that the fight is going to grow hotter than ever it did before; and we endeavor to make the fight hot. If the enemy will not fight, we will try and force him to fight. We are not afraid of a fight. Some people shrink from a fight. What are we here for, if we are not to

"Fight the good fight of faith," and "lay hold on eternal life."

Shrink from a fight? Why, we seek for a fight, and we are wanting to fight. We want you who are God's enemies to come on, and we are glad to have the battle rage. Let it roll along, and God is able to give us the victory every time. We got it before, and we will get it again.

Now, we are

DOWN HERE FOR BUSINESS.

and any of you nice gentry here on Michigan Avenue that do not like that kind of talk—cannot help it. We will try and knock the stinkpot business out of you, as we did up at Wisconsin, and, if you do not want to give it up, but want to hold on to your sins and want to hold on to your filthiness, I denounce your sin, and I proclaim that no man has got a right to defile his body. Do you hear? God gives you no right to defile your body. Your spirit and your soul and your body are God's. Your bodies were designed to be the temple of the Holy Spirit and God's word has said,

"If any man defile the temple of God, him shall God destroy."

I tell you you are being destroyed by these dirty defilements: Your filthy wines, your champagnes at night, and your real pains in the morning; (laughter) and your tobacco, Havana sty result. You steep yourselves in your wine and your tobacco; you lie down, and you sweat out all your disease into your wives and they are filled up with poison.

Do you hear what I say?

I am telling it to you, you dirty stinkpots. (Laughter.) You who belong to the clubs. I tell you that you are cursing your wives that have to breathe nicotine poison and alcohol from your throats; and the nasty sweat from your bodies is literally poisoning them. Your childrens' nerves are shattered, and you are a curse to the land, sending down to posterity an offspring whose brains are inflamed, and whose nerves are all ready, with their weakened minds, to do the bidding of any dirty demon that gets possession of them.

Now, that is what Divine Healing means in this church: the surrendering of the spirit; the surrendering of the soul; the surrendering of the body to God. Then God will make you clean, and He will set you free.

Now, before we go to prayer, I am going to ask every man and women in this house who, by the Grace of God, has given up tobacco to stand to their feet. [About 200 rose.]

Now, these used to be all stinkpots, and look how the Lord has set you free. Brethren, has God set you free. Tell me.

Those standing replied: "Yes, sir."

Are you glad:—"Yes."

May the good Lord keep you. (Amen.)

That is a grand sight that, I tell you. I read you out of the American Order of Stinkpots.

Oh, it is a dirty word, but it is a dirtier thing, is it not?

Voices:—"Sure."

Dr. Dowie:—It is a dirtier thing. I will follow it with that as far as I can, and I have put it up there. Now you can tell everybody what "S" "P" on the walls of Zion means.

Friends, one word more. Because I am closing my own testimony here, before we pray. When I think to-day as a business man, of $700,000,000 every year being smoked in

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the United States of America; when I think of $1,300,000,000 being drunk in the form of alcoholic beverages, so called, wines, beers, and spirits; when I think of more than $700,000,000 being spent upon drugs and doctors; when I know that more than $700,000,000 are spent upon theatres, gambling hells and secret societies, I have in these four items, a sum of $3,400,000,000 that is actually being spent upon Drink, Tobacco, Drugs, and Folly—a sum of about $50 per head every year in the United States of America. Why it is taking two-thirds of the money of the people to pay the doctor, the druggist, the tobacconist, the liquor seller, the theatrical, and these people whom I have enumerated,

$3,400,000,000 OF GOD ALMIGHTY'S MONEY CAST AT THE FEET OF THESE FALSE GODS.

Friends, I covet that money for God; I covet the health for God which these evil things are destroying, and I ask God to help me to cause the words that I speak to-day to ring through America and Europe and the islands of the sea, and to awaken God's slumbering Church to the reality of the devil's work; instead of juggling with words, and to fight against these things that are destroying men's lives.

May God grant the blessing. Now I feel that we are getting down to real work. We had a nice opening last Sunday, and the opening is all over, and the felicitations are all over in entering upon this Tabernacle. Now we get down to business, and I am thankful as I look at the spoils of the last few days, that there has been some business done for God. (Amen.) As we hear these testimonies of the recently healed and those of the past years, we shall hear a wonderful story. May God grant the blessing.

Now I am going to ask my father, Judge Dowie, to pray for the blessing. I am so thankful that he is a strong, hearty, healthy man, in fact he is so strong, and hearty, and healthy, that the other day in the Home there was an aged gentleman (I must admit his sight was not very good) said to the Judge, "Are you the son of the Doctor?" (Laughter.) "Is the Doctor your father?" So you see my good father is in good health, but he is in health because he has been trusting God. But now I want him to pray, and I want you to pray, and I would like every one of you to pray as God's word says:

"Come, let us worship and bow down: let us kneel before Jehovah our Maker."

After prayer by Judge Dowie, Dr. Dowie presented the many requests to God, received by letters and telegrams from all parts of the country.

Dr. Dowie spoke of the testimony of Mrs. Kaiser, given in the morning, and then called on Mrs. Mary Casey to testify regarding her healing.

TESTIMONY OF MRS. MARY CASEY, 6139 WENTWORTH AVENUE, CHICAGO, ILL., HEALED OF CANCER.

Mrs. Casey said, "Two years ago last April Jesus healed me. I was given up to die with cancer by Drs. Lee and Murphy of the city, and a specialist from Michigan, Dr. Mixer, and a Chinese doctor from Crown Point.

"I had one very large cancer in my left breast, and eighteen large kernels in my left arm. I had not taken any medicine. They would not even write out a prescription for me. They gave me up entirely.

"I went to Zion Tabernacle, heard the word of God, and took Him at His word and was instantly healed. The pain left that night at twelve o'clock. From eight until twelve I suffered everything, and from twelve on I fell asleep and had no pain at all, and in the morning I got up without a bit of pain.

"It took eleven weeks for the hard substance to disappear from my breast, but in three days' time it had all disappeared from my arm, and I was without pain from that time to this. I was perfectly healed of cancer, and I give God the glory."

Dr. Dowie:—How many distinct cancers were there upon your breast when I laid hands upon you?

Mrs. Casey:—"It was one mass of cancers, all just like a rock. There was one quite large one under my arm, and the doctors said that was not all, but that my body was nothing but a mass of cancers."

Dr. Dowie:—But these were the only visible ones?

Mrs. Casey:—"There were eighteen visible ones on my left arm."

Dr. Dowie:—Besides the very large one on your breast?

Mrs. Casey:—"Yes."

Dr. Dowie:—How large? How many inches?

Mrs. Casey:—"Six or eight inches in diameter."

Dr. Dowie:—And that has entirely disappeared?

Mrs. Casey:—"Yes doctor, there is not a sign of it."

Dr. Dowie:—When did that happen?

Mrs. Casey:—"About the 18th of April two years ago."

Dr. Dowie:—And the Lord has blessed you otherwise?

Mrs. Casey:—"Oh, I have been wonderfully blessed all through. Our family has been wonderfully blessed."

Dr. Dowie:—Any healings in your family?

Mrs. Casey:—"Yes, sir."

Dr. Dowie:—A very few days before her healing, a little nephew of her's was healed of abscess at the base of the brain. I would like to ask all who know Mrs. Mary Casey to rise. [About 100 rose.]

Dr. Dowie:—Do you believe that testimony to be true?

Those standing replied:—"Yes."

Dr. Dowie:—I know it is true. That will do. Now here is a little girl that was blind, and now she is restored.

TESTIMONY OF LITTLE MARY DOWLING, 915 51ST STREET, CHICAGO, ILLINOIS. HEALED OF BLINDNESS.

Dr. Dowie:—Now Mary what happened to you?

Miss Dowling:—"When I was a year and a half old I had the measles, and it went into my eyes."

Dr. Dowie:—Did you become blind?

Miss Dowling:—"Yes, sir."

Dr. Dowie:—And how long were you blind?

Miss Dowling:—"For six and one-half years in the left eye; eight months in the right eye."

Dr. Dowie:—And were you totally blind in the left eye for six and one-half years?

Miss Dowling:—"Yes, sir."

Dr. Dowie:—And when you came to me you were blind in both."

Miss Dowling:—"Yes, sir."

Dr. Dowie:—Now, when did you come to see me?

Miss Dowling:—"Two years ago last July."

Dr. Dowie:—Well, what happened when I prayed with you and laid hands upon you?

Miss Dowling:—"I was healed."

Dr. Dowie:—What do you mean by that? Were you restored to sight?

Miss Dowling:—Yes, sir."

Dr. Dowie:—Was the left eye restored to sight that you could not see with for six and one-half years?

Miss Dowling:—Yes; I could see some with it."

Dr. Dowie:—Well, what happened then. Were you able to go to school then?

Miss Dowling:—"Yes, sir."

Dr. Dowie:—Had you been able to go to school before?

Miss Dowling:—"No, sir."

Dr. Dowie:—Can you read now?

Miss Dowling:—"Yes, sir."

[Dr. Dowie opened the Bible at random and handed it to her to read, which she readily did.]

Dr. Dowie:—Now I want to see how much you can see with this left eye.

[Dr. Dowie had the little girl close the right eye while she without error told him how many fingers he held up: also was able to distinguish the several pieces of coin which were held up before her eyes.]

When she came to us the eye was completely useless, and now she is restored. Tell about the story Mrs. Dowling, you know more about it than I do.

Mrs. Dowling said, "My child had the measles when a

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year and a-half old, and it settled in her eyes. We took her to different doctors, but none of them could do anything for her. I took her to the Infirmary on Madison Street, when two years old, and they at that time wanted to take the pupil of her left eye out in order to save the sight in the right eye. They said, if I would not have that done, she would go blind in both eyes, as it was going gradually into the right eye.

"I would not have my child's eye operated upon, and I took her away, and finally it went into the right eye; so that for six and one-half years she was totally blind in the left eye.

She had some of the best doctors in the city, Dr. Pontius of the Columbus Memorial Building, was taking care of her, and he said he was doubtful if anything could ever be done for that eye; but two years ago the 12th of last July she was healed through Dr. Dowie who prayed with her and laid hands on her.

"The first evening when she came home she walked up and looked at the lamp.

"Her papa came in a little while after she got back from the Tabernacle. 'Why,' he said, 'you should not let that child sit at the table,' (for when the light would shine in her face, it would cause her eyes to run water, and the doctor had said we should not allow her to sit at the table where the light struck her eyes, and for eight months we had to feed her in a dark corner) and she said, 'No, papa; I can look at the light to-night; I can look at the strong lamp-light.'

"A little while after that the cataract started to part away over the center of the right eye, and three months after she started to go to school, and the cataract kept growing thinner all the time, so that now you cannot see a trace of it. It is gone entirely. The eye is a little weak yet, so that the sunlight, and this kind of light, dazzles her eyes a little bit, but they are growing stronger all the time. The Lord has not only healed her but keeps her. She has not seen a day's sickness from the time she was healed of her blindness until this day."

Dr. Dowie:—Thank God.

Away up yonder (pointing to the wall above the choir gallery) are two braces which have a chin-rest, a neck and head-piece attached. One of these braces—I do not know which from this distance—used to be on the back of Miss Law, and the other one on the back of Miss Long of Johnstown, Ohio. They were both healed of the same trouble. Now I should like Miss Law to stand here and tell her own story as God leads her.

TESTIMONY OF MISS FANNIE E. LAW, CLIFTON, CINCINNATI, OHIO, HEALED OF SPINAL DISEASE.

Miss Law said, "I came to Home No. 1 with the brace on the Doctor speaks of, and I had already spent six months in the Allen Surgical Institute of Indianapolis. As soon as I came I took off the brace, and trusted the Lord for healing, and He restored me instantly; and I give Him the glory."

Dr. Dowie:—How long were you sick, Miss Law?

Miss Law:—"A year."

Dr. Dowie:—Your father is Mr. Charles H. Law of Cincinnati, I think?

Miss Law:—"Yes, sir."

Dr. Dowie:—He used to be mayor of Clifton, a suburb of that city?

Miss Law:—"Yes."

Dr. Dowie:—You went to the Indianapolis Institute, and you were there how many months?

Miss Law:—"Six and a half."

Dr. Dowie:—When you came to me, how did you use that brace—all the time?

Miss Law:—"Yes, night and day."

Dr. Dowie:—Did you sleep in it?

Miss Law:—"Yes, sir."

Dr. Dowie:—Could not move about with it?

Miss Law:—"No, sir."

Dr. Dowie:—What was the condition of your spine?

Miss Law:—"The vertrabræ were inflamed."

Dr. Dowie:—And you could not sit up at all without support?

Miss Law:—"No, sir."

Dr. Dowie:—"She slept in it and there was a very bad abrasion of the skin, through constantly wearing it night and day, over her head as well as her back. There are two strong steel rods up the back, as well as the brace holding this head-piece.

When you took off that brace, you did so after conversation with me in the presence of your mother, did you not?

Miss Law:—"Yes, sir."

Dr. Dowie:—"I laid hands on you and bade you rise in Chrlst's name—what did you do?

Miss Law:—"I rose."

Dr. Dowie:—You rose and what else did you do?

Miss Law:—"And walked."

Dr. Dowie:—What has been your condition since that hour?

Miss Law:—I have been perfectly well."

Dr. Dowie:—On what day was that?

Miss Law:—"On the 19th of April, 1895."

Dr. Dowie:—Now have you been able to use yourself in every way?

Miss Law:—"Yes, sir."

Dr. Dowie:—Tell me how I would know you were misled."

Miss Law:—"I can ride a wheel."

Dr. Dowie:—Ride a wheel; like all the world she goes on wheels. (Laughter.) She rides a wheel up and down the hills of Cincinnati. Can you go fast?

Miss Law:—"Yes."

Dr. Dowie:—Now I hope you will never get into any trouble for "scorching," Miss Law. (Laughter.) But she can ride a wheel, and she rides it up and down the rather hilly city, I am told, of Cincinnati; and I know I have seen her ride a wheel upon her visits to Zion. Her good mother was with her on a short visit to Zion, and has just gone back to Cincinnati.

So Miss Law you have never been sick since that time with that trouble?

Miss Law:—"No, sir."

Dr. Dowie:—And you were perfectly healed?

Miss Law:—"Yes, sir."

Dr. Dowie:—You are sure your back is strong. Bend down and let me see. [Miss Law bends down to the platform with ease.] Well, now Miss Law is perfectly healed, and I suppose there are very few families in Cincinnati better known than the Law family, and I am very much obliged to Miss Law for telling her story.

Mrs. Law and her daughter have not kept this thing in a corner. Mr. Law is a very prominent commercial man in Cincinnati, and has been mayor of one of its suburbs, Clifton. It is looked upon as quite an aristocratic suburb, and they have been telling the story amongst the rich and the poor, and many have been healed as the result of Miss Law's testimony. Amongst those who have been healed is Miss Carrie Turner, of Cincinnati. Come and tell us that story Miss Turner.

TESTIMONY OF MISS CARRIE TURNER, 4220 LANGLAND STREET, NORTH SIDE, CINCINNATI, OHIO. HEALED OF INTERNAL TROUBLE.

Dr. Dowie:—How long were you sick when Mrs. Law told you about the Lord's healing?

Miss Turner:—"Well, I suffered for ten years with internal trouble. I had a fall at one time. I went to a church festival, and some one pulled the chair from under me when I was about to sit down.

Dr. Dowie:—And the devil attends many of these festivals. (Laughter.)

Miss Turner:—"And I sat down on the floor."

Dr. Dowie:—That was a mean kind of thing for anyone to do.

Miss Turner:—"And it was with difficulty that I got home. We had only a few squares to walk. I felt very

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badly the next day at times, and at times I would be perfectly well. Perhaps I would be walking along the street and would sink away, and I would have to be taken to bed and stay for weeks."

Dr. Dowie:—And the result of that was that you became paralyzed?

Miss Turner:—"Yes, sir."

Dr. Dowie;—What part of your body was paralyzed?

Miss Turner:—"The upper part, and I was helpless for something over three years."

Dr. Dowie:—Over three years, but this injury began how many years ago?

Miss Turner:—"Ten years before that."

Dr. Dowie:—Were you confined to your bed often?

Miss Turner:—"I was confined to my bed most all that time."

Dr. Dowie:—Most of these three years?

Miss Turner:—"When I was not in bed I was in an invalid chair or on a couch."

Dr. Dowie:—Could you see?

Miss Turner:—"I could see but I could not read. I could not distinguish anything."

Dr. Dowie:—Could you feed yourself?

Miss Turner:—"At times."

Dr. Dowie:—And often you would not be able to feed yourself?

Miss Turner:—"Well, during sinking spells."

Dr. Dowie:—How often would these sinking-spells occur?

Miss Turner:—"Well, perhaps I would hardly recover from one before I would have another. Perhaps, I would be in bed three months at a time, and I would have sinking-spells one after another, and then nervous chills."

Dr. Dowie:—Well, now tell us the circumstances of your healing, please, Miss Turner.

Miss Turner:—"The paralysis was in the upper part of my body, affecting my throat and chest, and I lived on liquids for three years. My diet was liquids. I could not swallow any solid food, and I was in bed most all that time, and when I was not in bed I was in an invalid chair, and I could not see scarcely any company because the excitement would cause me to have sinking-spells, and I could not read, and had nothing to occupy my time, and had to be kept perfectly quiet. The members of the family had to be kept quiet for fear I would go off in these sinking-spells when I was liable to die. I would lie for hours when they would think I was breathing my last. Persons in the other part of the house could often hear me gasping for my breath. I had nervous prostration, heart trouble and kidney trouble."

Dr. Dowie:—You were a complete physical wreck?

Miss Turner:—"Yes, sir."

Dr. Dowie:—Then Mrs. Law came to see you, when?

Miss Turner:—"Just a year ago Friday, on the 26th day of February. A week before that time I had a dream, and there was a voice that spoke to me, and I heard it just as plain as if one of you were talking to me, and it said, 'Trust the Lord alone and you shall be healed,' and I said, 'I do not understand,' and it was repeated, 'Trust the Lord alone. There is a minister who can teach you,' and for days I was confused. I was afraid to speak to any one about it for I felt that there was something going to happen. In less than a week's time, one morning on the 26th day of last February, Mrs. Law came to see me, and she asked me if I could trust the Lord for my healing. I was almost in despair that morning. I felt that I would certainly have to give up; that I could not endure it much longer, if I were to suffer with this terrible pain. I felt I could not endure it very much longer, and when she asked me that, I said, 'Yes.' She said, 'I am going to take you to Chicago,' but I felt I never could travel such a long distance, and endure the excitement, but she said, 'I will have you better before you go.'

"She sent Dr. Dowie a request for prayer and asked him to pray for me, and I received strength, and she brought me up to Zion Home on the fourteenth day of last May, and on Monday, May 18, I was healed while Dr. Dowie was teaching us in the Assembly-Room. I was instantly healed, and I felt the baptism of the Holy Spirit. It seemed that it burned up all the sin and disease in my heart, and as my blood flowed through my veins, it was just burning up the disease. I was about to rise to my feet, but I knew that Dr. Dowie did not like to be disturbed when he was talking, and I sat down again. I wanted to get up and talk so bad, for I felt I would like to run right out of the building. The next day I walked seven squares in Chicago and in a week's time returned home, and the next week after arriving home, I walked five miles and I have been in perfect health ever since. The Lord healed me and He keeps me, and I thank Dr. Dowie for this teaching, and Mrs. Dowie, and I am ever thankful to Mrs. Law for leading me to Zion."

Dr. Dowie:—Then you were paralyzed completely in your body? Will you walk up and down here so that we can see how quickly you can walk. [Miss Turner walks briskly across the platform.] You are well, praise the Lord. What Doctors saw your case?

Miss Turner:—"Dr. Tarrant of Cincinnati."

MRS. SARAH VAN SKIKE, OF WEBSTER, IOWA, TESTIFIES TO HEALING OF SCROFULA AND MANY TERRIBLE DISEASES, EXTENDING OVER MANY YEARS AND REDUCING HER TO A HOPELESS CONDITION.

Dr. Dowie:—Now I suppose the most remarkable case on the platform is Mrs. Van Skike of Webster City, Iowa. [Dr. Dowie and Mrs. Van Skike were seen to be engaged for a few moments in whispered conversation, after which he said] She wants to back out of her testimony about what the minister said. I am exhorting her to tell it all. Is that right?

Audience:—"Yes, sir."

Dr. Dowie:—If that minister does make a fuss when she gets back to Webster City, I will go down and settle him. (Laughter.)

Now then, we are going to have this testimony right out, minister and all, but I am not going to have her talking until you are still. Mrs. Van Skike, when did you first become sick?

Mrs. Van Skike:—"I was sick all my life, excepting three years."

Dr. Dowie:—How old are you?

Mrs. Van Skike:—"Thirty-eight."

Dr. Dowie:—Up to the time of your healing you were sick from your third year?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—What was the cause of your sickness?

Mrs. Van Skike:—"Scrofula."

Dr. Dowie:—That means little pigs. (Laughter.) Do you hear that? Do you know what scrofula come from? I will tell you. Go home and take your dictionaries, and you will find that the word scrofula comes from *scrofa*, a breeding sow, and that

SCROFULAE IS SIMPLY THE LATIN WORD FOR LITTLE PIGS,

and when you get scrofula, you have got little pigs. (Laughter.) Nasty, dirty little pigs in your stomach, ulcerations, and these little pigs squirt out nasty, filthy stuff; little pigs that get into your hips, and give you hip disease and cover you with abscesses, and give you tumors inside. That is what you get for eating pig. Now, do not eat it. The Lord Jesus Christ cursed it, and sent the devils at Gadara into it; and, if you want to be clean, do not eat pig. How many abscesses did you have in that left side?

Mrs. Van Skike:—"Well, that I could not say I had abscesses from three years old up to about fourteen or fifteen years."

Dr. Dowie:—Did you have at least twenty?

Mrs. Van Skike:—"Yes, sir; I must have had more."

Dr. Dowie:—"Was there not one in the groin?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—That never healed until God healed it?

Mrs. Van Skike:—"No, sir."

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Dr. Dowie:—Until the time when the scrofula went inside.

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—For fourteen or fifteen years that did not heal?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—Then it healed, but the scrofula went inside?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—You had twenty abscesses here, then after that period you had two or three years when you were not sick were you, and you got married that time?

Mrs. Van Skike:—"Yes, sir; I was married at seventeen."

Dr. Dowie:—Shocking.

Mrs. Van Skike:—"After the birth of my first child my health commenced to fail again rapidly."

Dr. Dowie:—Your health failed rapidly? Now you were an invalid all these seventeen years?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—How sick were you?

Mrs. Van Skike:—"I was so sick that I was handled from bed to bed, and my health at last became so poor that I was either on the bed or on the operating table."

Dr. Dowie:—What doctors saw you in various places?

Mrs. Van Skike:—"Different ones saw me. Dr. Griffin, Dr. Muchmore, and Dr. Hyde in Vinton, Iowa, and then we moved to Webster City."

Dr. Dowie:—Well I declare. What a combination. If the griffin had got much more of her hide she would have been dead. (Laughter.)

Where did you go?

Mrs. Van Skike:—"We moved from Vinton, Iowa, to Webster City, Iowa, and from the time we moved there, and moved on to a farm, my health became very poor; so much worse I was not expected to live from one month to another, although my health would be better at times, so I would probably be able to sit up a little; but for eleven years in Webster City, a little city of between five and six thousand people, I did not know one street from another. I was a member of the Methodist church for years, but was never able to go."

Dr. Dowie:—Did you know your own house?

Mrs. Van Skike:—"No, sir."

Dr. Dowie:—There were rooms in it you never knew?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—What doctors saw you there?

Mrs. Van Skike:—" Dr. Green, Dr. Whitley and Dr. Ross."

Dr. Dowie:—And did they send you down to the hospital here?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—To what hospital did you go in Chicago?

Mrs. Van Skike:—"Mercy Hospital."

Dr. Dowie:—That is not far from here. What year did you come?

Mrs. Van Skike:—"The year 1894."

Dr. Dowie:—Were you carried there?

Mrs. Van Skike:—"Yes, sir. I was taken there as a last resort; taken there in the ambulance."

Dr. Dowie.—Well now what did they do to you in the Mercy Hospital?

Mrs. Van Skike:—"Operated on me."

Dr. Dowie:—What doctors, please?

Mrs. Van Skike:—"The leading doctor; the professor was Dr. Andrews."

Dr. Dowie:—He operated upon you for a tumor?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—Meanwhile the scrofula had all gone inside?

Mrs. Van Skike:—"Yes sir."

Dr. Dowie:—What was the result of the operation?

Mrs. Van Skike:—"On account of the scrofula in the blood, it never healed. It only caused a worse internal abscess, and I was carried home."

Dr. Dowie:—Taken back to Webster City to die?

Mrs. Van Skike:—"Yes, sir. While in the Hospital I heard of Dr. Dowie's Home through a dear brother in Christ who came and told me of it, and wanted I should be carried there, as the doctors had given me up. He said, 'Sister, I believe that the Lord will heal you, if you are taken there,' but I said, 'Is not the Lord Jesus in Webster City as well as in Chicago,' and I was taken home and remained home in that helpless suffering condition for one year and a half. Then the Lord opened up the way, and I was brought to Dr. Dowie's Home in the year of 1895, in the month of November. I was carried here in a helpless condition into Home No. 1. At that time I was in a critical condition. I had internal tumor and these abscesses, and a very bad hemorrhage at that time. On the twentieth day of November I was carried into the prayer room and Dr. Dowie prayed with me, laid hands upon me, and I received instantaneous healing from hemorrhage and stood upon my feet, and from that on my healing was more gradual, and it was about three weeks, I think, until I walked freely."

Dr. Dowie:—Did the tumors come right out of your bdoy?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—They came out complete tumors, did they?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—Without any operation?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—Excepting the operation of God's power?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—Is was a remarkable thing; the tumors came right out. Well, from that time what happened?

Mrs. Van Skike:—"From that time I commenced to gain in strength and began to walk, and have been walking, praise the Lord, ever since, and I have not had a particle of any of the disease in my body. When brought into Dr. Dowie's Home I had chronic ulceration or gastritis of the stomach, and was not able to take any solid food to speak of for over three years."

Dr. Dowie:—Enumerate your diseases as far as you know them.

Mrs. Van Skike:—"Chronic ulceration or gastritis of the stomach, and kidney trouble, which was scrofula on the kidneys, and hemorrhages, tumors and female troubles."

Dr. Dowie:—You were unable to take or digest food?

Mrs. Van Skike:—"Only liquid food, and very little of it."

Dr. Dowie:—And the Lord healed you of all?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—You went back to Webster City no longer carried as you had been from there. What did they say to you when you got there? I would like to hear about that minister, please.

I want to know how ministers receive people after they go back after these many years of sickness.

In that little town she was known to be one of the sickest people in the place, and it was through the loving kindness of two good people that read the LEAVES OF HEALING that she was enabled to come down here, because her good husband had exhausted all his money, and the sickness of his wife had impoverished him, and made him sad and sorrowful, so he did not care to go to church, and did not care for anything. His wife was sick and dying, and life had lost all its brightness.

Now, when you came back how did they receive you? Did the Methodist Episcopal Church receive you with open arms, and ask you to tell your story?

Mrs. Van Skike:—"Well, you may all know how I looked forward after my healing, after I got so I could walk about Dr. Dowie's Home, and go to the meetings—you may all know how rejoiced I was, and how I looked forward to the time when I could go home to my people, and go into my own home church, where I had been a member for years, although never permitted to step into that church, and tell of the wonderful love of Jesus, and what he had done for me.

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"I looked forward to that time, and I thought of how my healing would be the means of bringing hundreds of souls to Christ for their souls' salvation, and the healing of the body. To be sure, I found many who were rejoiced over my healing when I went home; but from the very one that I should have expected the most from, was where I received the first blow.

"I returned home on Saturday, and the next Tuesday the pastor of the church where I belonged came to call on me, and seemed to be rejoiced over my healing when he came in, and shook hands with me, and there were two dear sisters of the church present at the time."

Dr. Dowie:—What were their names?

Mrs. Van Skike:—"Grandma Owens, and Sister Waugmon; and they were so rejoiced over my healing. Grandma Owens was saying, 'How wonderful it is that Sister Van Skike is well! how wonderful it is! and in so short a time; she was taken from Webster City here in a hopeless condition, now look at her. It is just wonderful!' 'Yes,' I said to them, 'it was all done without medicine or surgeons' knives,' and I saw the minister's countenance change, and he looked at me. 'Sister Van Skike,' he said, 'I want to say right in front of these witnesses you must never come into the Methodist church, and give in any such a testimony. If you undertake to do it, I shall be obliged to call you down.'"

Dr. Dowie:—Does that man belong to God or the devil?

(A unanimous shout from the audience:—"The devil!")

Dr. Dowie:—That is my opinion. Take that home to Webster City. Our little White Dove, the LEAVES OF HEALING, will carry it there.

Well, he said you were not to speak about it, and he would call you down?

Mrs. Van Skike:—"Yes, sir. I looked at him, and I said, 'Brother Mahood, if you knew how those words grieved me! If you only knew how I looked forward to the time when I could go home, and go in my home church, and tell what the Lord has done for me! But if I am not permitted to go into the church and tell of the wonderful things the Lord has done for me,

I HAVE ALL OUT-DOORS AND THE LORD ON MY SIDE. (AMEN. LOUD APPLAUSE.)

"'I shall proclaim what the Lord has done for me let come what may. If all Christendom should rise up against me, I would proclaim what the Lord has done for me; and that I have my home to testify in, and tell of the wonderful love of Jesus, and what He has done for me, and I know that the Lord will give me plenty of places without going into the church.'

"'Well,' he said, 'Sister Van Skike, if you want to go into the Methodist Church and preach the Methodist doctrine, we would love to have you come; but, otherwise, you must not.'

"I said, 'Brother Mahood, if I teach anything, I shall teach the doctrine of the Lord Jesus Christ, and none other.'" (Amen.)

Dr. Dowie:—Well now, what happened? Have you ever testified in the Methodist church?

Mrs. Van Skike:—"Never."

Dr. Dowie:—Where have you testified?

Mrs. Van Skike:—"Where have I testified?—I have testified all over Webster City, and in different towns."

Dr. Dowie:—And in churches?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—What churches?

Mrs. Van Skike:—"The Christian Church. The Christian Minister came right to me that afternoon—"

Dr. Dowie:—What is his name?

Mrs. Van Skike:—"Brown."

Dr. Dowie:—Whom does he belong to?

Audience:—"God."

Dr. Dowie:—That is right; the Lord bless him.

Mrs. Van Skike:—"He came to me that afternoon, and he said, "Sister Van Skike, your family does not rejoice more over your healing than I do.' (Amen.) He said, 'I can not tell you how grieved I was when I heard how Brother Mahood had talked to you; but I came to tell you this afternoon that my church is open; (Amen) that you can come into my church, and tell what the Lord has done for you, and we would be glad to have you come.'"

"Well, Brother Mahood's veto did not stop me; but, praise the Lord, they commenced to send for me all over Webster City, and not only in Webster City, but in different towns, paying my railroad fare if I would come, and I have gone, and told of the wonderful love of Jesus, carrying the LEAVES OF HEALING, and tracts that I had of the Doctor's to try and lead them into the light with what little light that I had. And you remember, Doctor, no doubt, the request for prayer I sent in for that child that was dying; that child was gloriously healed."

Dr. Dowie:—I remember she was called to a place called Williams. The child was dying there; a telegram came in, and the child was healed; but the Methodist Episcopal Church has not any room for Jesus as a Healer, but it has got room for bishops, ministers, and members who are thirty-third degree Masons.

A voice:—"True."

Dr. Dowie:—It has got room for a man who said the other day it would be a good thing for the Methodist church to receive into its fellowship people who had not any religion at all. A church that will reject the Lord Jesus Christ as the Healer of His people, is the church of the devil. (Amen.) The Lord Jesus said that of the Jewish Church, if a den of thieves may be called a Church. He said,

"This people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them."

Now here is a woman whom that man knew to have been an invalid all the years he had been a minister of that church, and before, and the Lord gloriously healed her. She was carried out of Webster City, dying, and walked in, but he had no room in God's Church for her to tell of the Lord's healing. Shame upon him.

Voices:—"Shame."

I feel angry down to the toes and to the finger tips; and, if he does not like the scoring he is getting here to-day, and wants to discuss the question of Divine Healing; I very seldom leave Chicago, but I will go down and I will pound him to a jelly with the hammer of God's word. (Applause.)

Dr. Buckley, one of the leaders of the Methodist Episcopal Church, has been fighting Divine Healing. Dr. Buckley will not dare to meet me on the platform in Chicago and debate it. If he is willing to do so, he can have this platform in Zion Tabernacle. Let him come to Zion Tabernacle and discuss the question of Divine Healing! He can have an hour at a time, and I will take an hour. (Amen.) We will bring the Witnesses here and we will see.

Now then, go ahead. What was the result of it all?

Mrs. Van Skike:—"Well, it was not two hours after he left my home until there were dozens of the good members of the church there to see me."

Dr. Dowie:—Thank God; the Methodist Episcopal people are all right; it is the parson that is usually wrong. (Laughter.)

Mrs. Van Skike:—"They came to see me and to sympathize with me, and I will say that if the Lord had not given me strength at that time, at that hour and in that moment, I certainly would have been overthrown, for it did take hold of me.

"Oh, I thought, how could he fight that which was of God, when he certainly knew the sin he was committing.

"Well they came to me, and they said, 'Sister Van Skike, it is not Brother Mahood's church; it is God's church, and you can come into that church and testify to what the Lord has done for you. We will stand by you.'"

Dr. Dowie:—Why did you not do it?

Mrs. Van Skike:—"The Lord never showed me to, Doctor."

Dr. Dowie:—You ought to have done it. The church

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does not belong to Mahood, it was built for the people of God. (Amen.) But the Methodist Episcopal people are afraid of their ministers.

Now, there are many things of which Mrs. Van Skike cannot talk in detail; a case of the worst kind of disease of women. She had to wear all kinds of surgical appliances, and instruments, and was just a poor, helpless invalid.

When I laid hands upon you and said Rise, in the Name of Jesus, did you rise?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—Did you stand?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—It was the first time in how many years?

Mrs. Van Skike:—"Oh, it had been years."

Dr. Dowie:—And you stood and took a few steps?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—And the Lord healed you from that time? And the power of God came through these hands upon you, and you were healed?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—And the tumors went out of your body?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—And all necessity for these surgical appliances?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—Are you a perfectly healthy wife?

Mrs. Van Skike:—"Perfect in every way."

Dr. Dowie:—Are you a mother?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—Are you able to fulfill a wife's duty?

Mrs. Van Skike:—"Yes, sir; in every way."

Dr. Dowie:—And you were a helpless, hopeless invalid?

Mrs. Van Skike:—"Yes, sir."

Dr. Dowie:—How far can you walk at a time?

Mrs. Van Skike:—"I walk every day, excepting Monday and Tuesday I stay at home and attend to my home work, and the rest of the week I go amongst the sick wherever they call me.

"When I went home I said, 'Lord, I will only go where they call me. There will more good come out of it.'

"I have had more calls than I could fill, going and telling them my own simple story of the wonderful love of Jesus, and what He has done for me."

Dr. Dowie:—Now Mrs. Van Skike let these people see how fast you can walk. [Mrs. Van Skike walks briskly along the platform.]

Now I just feel so angry about a man who calls himself a minister of Christ and when a poor, sick woman comes back whom the Lord has healed, he will not let her tell the story in the church of which she is a member. It reminds me of the Pharisees who cast the blind man out because he would witness that Jesus healed him; and, if it comes to this, that Divine Healing is to be tabooed in the churches, then we know to whom these churches belong. They do not belong to God; they belong to the devil.

That was where the Jewish church had got. These men said they were the priests of God, and that they were the children of Abraham. But Jesus said,

"Ye are of your father the devil, and the lusts of your father ye will do."

But I tell you this: one of the things that curse America is the church that is afraid to preach the gospel.

The Mahoods are afraid of the doctors and of the druggists in their congregations; they are afraid of unbelieving presiding elders and bishops, they are afraid of thirty-third degree Masons; they are afraid to tell the truth of God, and God will have no use for them soon.

God destroyed the Jewish Church, and he can easily destroy the Methodist Church. I tell you the Methodist Church has got to purge itself of such sins as these, (Amen.) and I shall expect something to be done. Mr. Mahood ought to be brought to book for his cowardice and treachery to God; and if he is not, he will hear about it.

If Mr. Mahood wants to defend his position, he can have Zion platform for it, and then we will talk to him when he is through.

TESTIMONY OF B. C. DINIUS, NORTH HARVEY, ILL., HEALED OF BLINDNESS.

Now I want to say to you that all the work in connection with this Tabernacle has been done by the hands of our own people,—excepting in the steel construction and some other things, under the superintendence of Mr. Wendell S. Pease, architect, one of our own people. We gave him our ideas as to what this building ought to be, and he carried out these ideas in the beautiful fashion that you now see. Mr. A. F. Clemens, who is the care-taker of our Home, in Zion, was the superintendent of construction, and has admirably carried out the work. Excellent men in all departments have helped him. I would like to name them all, and I would like to get a record of them published some time, for I believe that these men will ever rejoice that they worked in Zion Tabernacle.

Amongst the many important parts of the work is the electric wiring of this building, which has been carried out by a young man whose father, Rev. W. O. Dinius, has often been on our platform, and whose mother is a member of this church. Our young brother, Mr. Bert C. Dinius, though young in years, has proved himself to be a very expert and efficient electrician, lighting up this building in the beautiful way that you now see. Our brother has been working very hard. I did not know that he had not entered into full peace with God. He has been staying in Zion Home while superintending and carrying out this work, and has proved himself a very worthy young man, but the other night when attending to the arc-lights they suddenly blazed out upon him, and his eyes were unprotected, and he received a very severe injury in the eyes, and about two o'clock on Saturday morning my watchman knocked at my room and said to me: "Bert Dinius is blind; he is in terrible agony and he can not see anything, and he is seeking God earnestly, but he gets no answer." I said, "Bring him right down to me," and he was brought down from his room in Zion Home to my room. What followed I would like him to tell you himself. I am so thankful that he can stand here to-day, and tell you that he belongs to God and that the Lord healed him.

Mr. Dinius just tell it in your own way.

Mr. Dinius said, "Well, the Doctor has related the most of the transaction on Saturday morning. All I can add is that my soul was not at peace with God until I was in the Doctor's room probably half an hour, and I was satisfied then that I was accepted, and the pain left my eyes at once. I left the room then and could see all right, and have been all right ever since. My eyes were inflamed yesterday, but the inflammation is leaving, and I am all right now, and it is all the work of God."

Dr. Dowie:—You were practically blind, were you not?

Mr. Dinius:—"I was."

Dr. Dowie:—And after your consecration to God when I laid hands upon you, your pain entirely left?

Mr. Dinius:—"Yes, sir."

Dr. Dowie:—And the sight is entirely restored?

Mr. Dinius:—"Yes, sir,"

Dr. Dowie:—Is it as good as ever?

Mr. Dinius:—"Yes, sir."

Dr. Dowie:—Thank God.

HEALINGS WITHOUT HUMAN TOUCH.

Now friends, most of these healings have come through my hands, but I want to tell you of one of the most remarkable healings, and one of the first of my ministry in this part of the country, where God healed when I was not bodily present.

When I came from Australia in 1888, I spent two years on the Pacific Coast, and I then came into the neighborhood of this city to hold a short convention at Western Springs, Illinois. Some of my brethren are here now who were with me then. Brother Webb was with me then, and others. I

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am so thankful to see some that were there at that time.

Now, I want to tell you a very plain story, and have the lady tell you the story more fully; for she is well able to tell it.

On the last night of that convention I was asked to deliver the closing address. While I was about to do so I saw a lady, as it might be at the door in front of me, coming up and waving a paper in her hand. I told the choir to sing, and the lady came up, and I took the paper from her hand, The paper, as nearly as I can remember, was in these words: "Mrs. Jennie Paddock is dying," etc. The doctors had given her up, mortification had set in.

I was about to say some things that I knew the people around me would not like; some things they have never liked, but they were true things and God has vindicated my utterances. Then, I was giving my address as from God, as far as I had it, and I knew I was right. The great mass was with me. Some were not. They never have been, but the most of those who did not see with me have made shipwreck of faith and gone back to doctors and drugs. They never were sound.

I said to the friends who were present at that convention, "Here is a dying woman's cry. I am going to kneel there and pray God to heal her. She sent this petition."

I said to the woman, "Is she a Christian!" She said, "Yes." I knelt; I had never seen this lady; I had never been in Chicago more than an hour, and I thought it was the dirtiest town I ever struck. (Laughter.)

I think so still. I am not in Chicago because I like it. I do not hesitate to say, I do not like it. I have got to like it yet. The liking has got to come. I am here because God put me here, (Amen) not because I like Chicago. I have been treated without Christian courtesy in Chicago so far as Churches are concerned. There has not been a Christian Minister who has come to stand by my side on the platform excepting one that left this city, the late Pastor of Immanuel Baptist Church. The most of the ministers have been a pack of cowards, and they have been found in the ranks of my enemies; and one minister said, he would give $500 to put Dr. Dowie in prison and keep him there. [Cries of shame.]

I owe nothing to the ministers of the churches. They have been my enemies. They are the enemies of God, for I preach the gospel of repentance, and faith, and salvation and healing, and they are a pack of cowards, for the most part. Time servers, afraid of the press, afraid of their own shadows. They are always like the groundhog going back when the sun shines. (Applause.) They not only sleep all winter, but they sleep all summer. The only time they ever are alive is the time when their special interests are attacked, and I attack them often, and I am going to attack them often: for their interests are narrow and denominational, whilst the interests of the Kingdom of God are broad and universal.

I knelt and prayed. I asked God to touch the dying woman. She had a large tumor in her body. Dr. Mulfinger and others, who had seen her, said she must die, and her side had turned purple. At the moment of prayer she fell asleep. She awoke when I had finished my address in that tent at Western Springs. She knew she was healed. The tumor passed away in a few days, and that was in August, 1890, and she is healed to-day. Jennie Paddock tell that story please.

Mrs. Paddock repeated her story, which will be found in LEAVES OF HEALING for Jan. 8, 1897, page 178, and also in previous numbers. We regret that our limited space will not permit us to publish it here.

CALL.

All in this meeting who have heard these testimonies and who believe that the Lord Jesus Christ is the Healer of His people stand to your feet.

[Nearly every one present rose.]

Do you believe that Jesus Christ is the Saviour of mankind, and takes away their sins? Tell me.

Audience:—"Yes, sir."

Dr. Dowie:—Do you believe that He is the Healer of all diseases, and is just the same to-day? Tell me.

Audience:—"Yes, sir."

Dr. Dowie:—Are you willing to trust Him with your spirit, your soul and your body?

Audience:—"Yes, sir."

Dr. Dowie:—Very well. Now follow me in prayer.

CONSECRATION PRAYER.

My God and Father, for Jesus' sake take me as I am. Make me what I ought to be. Help me to trust Thee; to do right to any whom I may have wronged; to restore; to confess; to do right in Thy sight to all men. Take my spirit and cleanse it from sin. Take my soul and cleanse it from every pollution. Take my body and heal me of every sickness, and give me power to serve Thee every day of my life, for Jesus' sake. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean that?

Audience:—"Yes, sir."

Dr. Dowie:—God means what He says. You are forgiven.

After the singing of the Doxology the services were closed with the following BENEDICTION:

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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 Christian Catholic Church
CHRIST IS ALL
Divine Healing Mission.
GENERAL OVERSEER.
THE REV. JOHN ALEX DOWIE.

MEETINGS IN ZION TABERNACLE
1621-1633 MICH. AV., CHICAGO.
Lord's Days: 10:30 a.m. & 7:30 p.m.
Mondays: 7:30 p. m.
Tuesdays: 2:30 p. m., and 7:30 p. m.
Wednesdays: 7:30 p.m. Special Lectures
Thursdays: 2:30 p. m. Children's Meetings
Fridays: 2:30 p. m., and 7:30 p. m.
Saturdays: 7:30 p.m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service. *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms*, for Membership, Baptism, or Consecration of Children, must be addressed to the Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and Twelfth Street. These forms will also be sent by mail on application.

All letters intended for Dr. Dowie personally, must be marked "Private and Personal" on the outside of envelope.

DISTRICT MEETINGS

In various parts of Chicago and suburbs will be specially announced for each month in LEAVES OF HEALING, and also Special Meetings in the Native Languages of many Nationalities. Meetings which are not so announced, after March 1, will not be recognized as connected with the Christian Catholic Church, and the General Overseer will not be responsible for such meetings, even when conducted by members of the Church.

HAMMOND, Indiana, 7:30 Thursday evenings, at the residence of Mr. William H. Morrison, 630 Michigan Ave. Leader, Amos Dresser, Jr.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited*, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

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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.

VOL. 3. NO. 22. CHICAGO, MARCH 27, 1897. PRICE FIVE CENTS

GOD'S WITNESSES TO DIVINE HEALING.

Mrs. J. W. F. DeMOURE, Piper City, Illinois.

CHRIST IS THE CONQUEROR OF CANCER.

We once more proclaim Him as the Healer of this most foul and horrible of all diseases.

Here is another witness to that fact. A year ago last January she came to Chicago to undergo an operation in the Presbyterian Hospital for the removal of an internal Cancer.

But God prevented her from going there to be butchered, and then to die—another Victim to the Moloch of Modern Surgery.

We well remember the weary sufferer who looked into our face as we spoke to the sick in Divine Healing Home No. 1, on Saturday evening, January 25th, 1896.

She seemed as one doomed to die, for she felt within her heart that the sentence had been passed.

There was not the slightest doubt as to her terrible disease, as will be seen from her testimony which follows.

Neither Dr. W. F. O'Brien, of Piper City, Dr. D. W. Graham of the Presbyterian Hospital, Chicago, nor the Examining Surgeon in the Homeopathic Hospital, Chicago, will dare to dispute the fact that she had Cancer, and that they had declared that nothing but an immediate operation could give the slightest chance for her life. There she sat, listening to the Healing Word of God, having refused to allow her body to be butchered.



MRS. J. W. F. DEMOURE, Piper City, Illinois.

She had come, with her husband, to find in Zion a Deliverer from Death.

She found Him that night through believing His Word, and by the Power of His Spirit, using our hands as we prayed to the Father who has provided Healing as well as Salvation through His Son.

Ere she lay down to rest that night she was conscious of the deadly disease having been destroyed.

The pain left her in a moment, and, in the morning, she found that the lump on the side of her body had disappeared, the cancerous discharge had ceased, and the cancer was entirely gone!

Is it too strange to be true?

Nevertheless it is true, and we challenge the slightest contradiction to her testimony.

Her husband, who accompanied her, declares it to be so.

Her friends, and her home

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doctor, and the others named, know the facts, to which she has given witness in the Chicago Auditorium, before many thousands. None of them have ever disputed her statements.

What right has any honest reader to doubt?

The facts are indisputable, and there is no other explanation possible, but that which is here given, namely, that she was healed by an Instantaneous and Miraculous Display of Divine Power.

In what other way can the facts be reasonably accounted for?

She has remained well from the hour of her healing, and is a vigorous woman, doing all the work of her own home, and helping many to find Christ as their Healer, amongst them, as her testimony shows, her own family.

Hallelujah, Christ is Conqueror!

Howl, all ye generation of vipers who control the press.

Your nests of iniquity are about to be destroyed: for, if ye will not repent, Christ is coming to crush you forever.

Howl, all ye vendors of pills and potions and plasters and poisons, with your companions who wield the sharp lancets which they plunge into the drugged and insensible bodies of countless victims, causing rivers of blood to flow!

Christ is Healer, and He is sweeping you away from the pathway of His long deceived and tortured people. Get ye away from the Wells of Divine Healing!

Howl all ye Pharisees in the Apostate Churches who hate Zion, and who lie concerning God's Presence and Power to heal as set forth in the Everlasting Gospel!

Christ is Unchangeable, and ye are liars who say He has given His people over to the knives of the ungodly surgeon, and to the poison draughts of the Chemical sorcerer.

Christ can never change and He is the Healer still, and we are Witnesses of these things, and so is also the Holy Ghost whom God hath given to them that obey Him.

Rejoice, ye sorrowing ones, deep down in the Valley of Weeping and the Shadow of Death! Rejoice! Rejoice!!

Once more our Little White Dove, so feared and hated by the devil and all his hosts, brings to you in all the lands, this beautiful Story of how the Leaves of the Tree of Life are still for the Healing of the Nations.

Oh, ye who are sick and weary, nauseated and polluted by the filthy fangs of deadly Cancers, and other foul diseases. Look up, for your Redeemer lives.

Carry the story to every sick bed, and say that the Voices of Zion are ringing sweeter and clearer than ever o'er all the earth even from this sin-cursed and disease-smitten city of Chicago, crying,

"Christ cannot die, and cannot change;
He is the Healer still.
Christ ever lives, and loves, and pleads.
Bend to His Holy Will
And thou shalt prove He cannot change
But is the Healer still."

Oh, for the Power of an all-compelling love which will make thee no longer to doubt or to fear.

Look up, He stands beside thee, sufferer, saying, "Wilt thou be made whole?"

Let Him heal thee in spirit, in soul, and in body.

Listen to no voice that will not speak as He spake when He trod earth's pathway in the flesh.

From Zion a Voice is calling thee now.

Repent; Believe the Gospel; and Obey!

Then shalt thou find that Jesus of Nazareth has not passed thee by; but has heard and answered thy cry, and that thou too canst say,

"Bless Jehovah, O my soul;
Who forgiveth all thine iniquities,
Who healeth all thy diseases
Who redeemeth thy soul from destruction;
Who crowneth thee with lovingkindness and tender mercies.
Who satisfieth thy mouth with good things,
So that thy youth is renewed,
Like the eagle's."

Sweet is the Song of Salvation, Healing and Holiness which they sing who are returning to Zion with Songs and Everlasting Joy upon their heads

Come, all ye lands, and sing this Song with us; no sweeter Song has ever been sung by mortal tongue!

Come back to us, oh Little White Dove, and tell him who is sending you forth in the night from Zion's Watch-tower that you have laid your Message on the beds of pain, and that with thee came the Breath of God and the Balm which banished the agonies of suffering millions.

We are working, waiting, and watching for the Happy Time of the Eternal.

At the feet of our Immanuel, we lay this Story of His Love and Power.

Thine, O Lord, is the Kingdon, and the Power, and the Glory, forever. Amen.

(Extract from Leaves of Healing, Vol. II, page 548, containing the report of words spoken in Zion Tabernacle, on Lord's Day June 24, 1894, at a meeting conducted by the Rev. John Alex. Dowie.)

MRS. DEMOURE OF PIPER CITY, ILL.

Dr. Dowie:—Now, there is a lady over there. Will you please stand up Mrs. DeMoure:—(Mrs. DeMoure then stood up.)—When did you come into Home No. 1?

Mrs. DeMoure:—"The 25th of January last."

Dr. Dowie:—She came down to this city to undergo a terrible operation, which Dr. O'Brien, of Piper City, Ill., confessed, and the doctors in the various infirmaries, which she went to, would probably end in death. She came to Divine Healing Home one Saturday afternoon. She was healed that night. She came to this Tabernacle the next Sunday. She went down to the Auditorium that Sunday afternoon. I found her and her husband walking out on the Monday, and on the Tuesday I met them at my carriage, and she had walked a mile on Monday, and six miles on Tuesday, and she went back to her house in a week, and where is the tumor?

Mrs. DeMoure:—"It is all gone, praise the Lord." (Amen.)

Dr. Dowie:—And you are healed?

Mrs. DeMoure:—"I am healed."

Dr. Dowie:—And the tumor is gone?

Mrs. DeMoure:—"And I am strong."

Dr. Dowie:—And you are strong. How do you know you are strong?

Mrs. DeMoure:—"Because I can work. I work from morning till night every day."

Dr. Dowie:—Do you do your own work?

Mrs. DeMoure:—"Yes, Sir?"

Dr. Dowie:—There is your husband by your side, can not he back you up? That is all true Mr. DeMoure?

Mr. DeMoure:—"Yes, Sir."

The following letter was recently received from Mrs. DeMoure on the anniversary of her healing:—

PIPER CITY, Ill., January 25th, 1897.

DEAR DR. DOWIE:—

"With thanks and gratitude I write you on this the anniversary of the greatest event of my life—the restoration to health and happiness.

"It is one year ago January 25th that I received this great blessing, through the instrumentality of Dr. Dowie, by faith in Jesus.

"It is well with my soul,"

and spirit and body also.

"I contracted a disease when seventeen years old and doctored for it in the old country, but without relief.

"I consulted the late Dr. R. B. M. Wilson, of Washington, Dr. A. Wenger, of Gilman, Dr. Byington, of Chatsworth, without the relief anticipated and, from some, promised. These doctors were renowned physicians, among the best at the time.

"Praise be to God I am relieved of that disease.

"About two years ago I fell over an obstruction on the sidewalk in the night and received an injury in the side of my body. The pain grew at times almost unbearable and my general health was failing. A lump was forming in my side, small at first but growing.

"I supposed that a change of climate would help my general health. I went to Minnesota in June and stayed until October and then my health was poorer than in the spring, and when I came home to Piper City again I felt that my work was done and my days limited to not very many more.

"I could only be a very short time on my feet, and most of the time I had to lie down and rest.

"We called our family physician, Dr. W. F. O'Brien. By this time (November 1895) I had a bad smelling discharge, it being then a similar case to that of Mrs. Switzer, who died in great pain of cancer of the womb about a year before. Dr. O'Brien pronounced it the same and sent some specimens of the discharge to Dr. Graham of the Presbyterian Hospital, stating the symptoms who also pronounced it the same, stating that there was no doubt about it.

"Dr. W. F. O'Brien advised me to go to the Presbyterian Hospital and gave me a letter to Dr. D. W. Graham when I went to Chicago, as Dr. O'Brien was not prepared for such a job and was afraid of the result.

"A friend of mine, Mrs. F. Loehrke, of Gilman, had been in the Hospital and had undergone an operation. She volunteered to go with me to Chicago. We started from home January 23, 1895. Dr. O'Brien was anxious for us to go as soon as possible as delay was dangerous, he said, and every day got the cancer more firmly rooted.

"You can have no idea with what kind of feelings I left home. An operation meant certain death. Having had heart trouble I could not be put under the influence of chloroform or other similar drugs.—to be cut to pieces.—five days the limit of time to live on earth.

"I was prepared to meet my God, but as I took adieus from my children, loved ones and friends, the wish came that I would like to be with them yet a while longer. I trusted myself in God's hands and guidance.

"We rested in Gilman over night and went to Chicago Friday.

[Concluded on page 349.]

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, Feb. 28-Mar. 21, 1897.

REPORT OF THE SABBATH SERVICES DURING THE LAST TWO WEEKS.

The Blessing of God Accompanies the Faithful Preaching of the Whole Gospel.

REV. JOHNSTON MYERS REBUKED.

140 Follow Jesus in the First Baptismal Services Held in the New Tabernacle.

REPORTED BY A. D. JR. AND S. & E. W.

THE LEAVES OF HEALING for March 5, by crowding out everything else, contained the report of the First Testimony Meeting held in New Zion Tabernacle on the morning and afternoon of Lord's Day Feb. 28. We now give a resumé of the testimonies given in the Evening Meeting.*

TESTIMONY OF MISS BURNS, 6416 UNION AVE., CHICAGO. HEALED OF ASTHMA.

Miss Burns said, "I was troubled all my life with weak lungs, asthma.

"A year before I heard of this healing, I took treatment of Dr. Hess, in Buffalo, by mail.

"I came here in September two years past, and I went into the healing room on the 7th of October, and by Christmas time, every bit of the cough and shortness of breath was perfectly healed."

TESTIMONY OF GEORGE W. MATSON, 2822 VERNON AVE., CHICAGO. HEALED OF PNEUMONIA AND INFLAMMATION.

Mr. Matson told how he had heard ten years ago "that Divine Healing is a present day reality," and when Dr. Keeler, of 39th St. and Indiana Ave. told his wife that he could not get well, he remembered what he had heard ten years before, asked Jesus to heal him and said,

"Brethren and sisters, I am here to tell you that He healed me.

"For thirty years I was a stinkpot of the very worst sort. Not only that, but, I had other habits as bad, but, Doctor, thank God, that is all gone.

"I use no tobacco, and am not a beer-pot nor a whiskey-pot.

"I think, Doctor, I am going to be a perfect gentleman in the sight of God." (Applause and laughter.)

Dr. Dowie:—No man is a gentleman who is a victim of these dirty things. A man is not a gentleman who smokes tobacco and puffs the smoke in the face of a lady, no matter what his position may be. It is a filthy, disgusting practice.

TESTIMONY OF MRS. W. HAMILTON, 380 14TH PLACE, CHICAGO. HEALED OF HEART DISEASE.

Mrs. Hamilton said, "I have been healed of heart disease, and gained sixty-five pounds in one year. I have been well ever since. I want to praise and thank God for what he has done for me."

Dr. Dowie:—The Lord converted you too?

Mrs. Hamilton:—"Yes, sir, I was a Roman Catholic."

Dr. Dowie:—We baptize hundreds of Roman Catholics. Now, Mr. Hamilton, as your wife has spoken, tell your story.

TESTIMONY OF MR. WM. HAMILTON, 380 14TH PLACE, CHICAGO. HEALED OF TOBACCO, BEER, AND THE LIKE.

Mr. Hamilton said, "All that my wife has said is true. She was a hopeless invalid when she first came to see Dr. Dowie. She is now a strong woman, as you can see."

Dr. Dowie:—Well, the Lord blessed you. What were you healed of?

Mr. Hamilton:—"Well, I was a stinkpot, a beer-pot and other kinds of pots."

Dr. Dowie:—Now, he is a nice, clean fellow, is he not, Mrs. Hamilton? It is a pleasure to kiss him now, is it not? (Laughter.) Who would kiss you, you stinkpots! (Laughter.)

Dr. Dowie then spoke of a letter he had received on the previous Saturday, from Mr. Hamilton, of Ballymena, Ireland, formerly of Chicago, but who had consumption, had been given up and had gone home to die. The LEAVES OF HEALING had been sent to him by our brother and sister, and he was deeply impressed by the testimonies given, and the truths proclaimed. He gave up his sin, asked God for a clear salvation, and had a request for prayer sent in by his brother. Dr. Dowie said,

I prayed, and he says that God has perfectly healed him, and that he has rosy cheeks and perfect health. He is able to return to his work, and sends me $5 as a thank-offering.

TESTIMONY OF MRS. NETTIE HUBER, 462 W. 14TH ST., CHICAGO. HEALED OF INTERNAL TROUBLES, AND SPINAL MENINGITIS.

Mrs. Huber said, "It has been three years since I was healed of internal trouble. I had been sick for six years."

Mrs. Huber told of the many physicians she had employed, and that while they disagreed as to her sickness they agreed that she would have to undergo an operation or die. She continued,

"I felt very bad and I gave up, and a lady came to my house, and told me of a dear man who would pray for me. She said, 'Do you believe in prayer?' 'I certainly do. If I had not prayed I never could have raised my little family the way I have.'

"I had then lain in my bed for six weeks, and these doctors told me I must not get up, so I said I would pray about it. I prayed about it, and I sent for this lady and she helped me out to Dr. Dowie's.

"I was very sick at the time, and when Mrs. Dowie saw me, she came to me and spoke to me, and the lady told her that I was a very sick woman. 'Now, what shall we do with her?'

"Mrs. Dowie spoke very kindly, and said, 'Never mind, she will get well, and then you can get home,' so they helped

* The request has been made, that a report of the Lord's Day services in Zion Tabernacle be regularly published in THE LEAVES OF HEALING. The addition of a new Hoe printing press and many changes required in Zion Publishing House, by our increasing circulation, etc., have occasioned the omission of our issue for two weeks, and we can therefore only give a brief outline of the services during this time, with an extended report of what seems to be of greatest importance.

Our subscribers will perhaps remember that in the issue of Dec. 11, 1896, containing our reply to Dr. Hillis, we called attention to the fact that the succeeding issue would be "Dec. 12th, so that at some future time, when we may have to omit an issue, we shall do so without getting behind with our subscribers." The issue of Feb. 19 was in like manner followed by that of Feb. 20, so that we are now just even again.

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me into the prayer-room by and by, and when the Doctor came to me he frightened me at first, because I was not accustomed to him, and did not know anything about him; never saw him before, and did not know his ways.

"Dr. Dowie came to me and he said, 'You are very sick.' 'Yes, sir; I am.' He said, 'Hold up your head.' 'I am too sick.' He held my head for a moment and prayed. I had spinal meningitis, and it drew my head down. I could not hold my head straight any more. Then he pushed me a little bit on the shoulder and said, 'Did you come to the Lord for healing?' He said it, as I thought, almost roughly. I said, 'I did.' 'Are you going to leave it with the Lord? 'Well,' I was going to say, 'I do not know,' but he said, 'Don't you say what you had in your mind, for I believe I know,' and I looked at him so frightened. Then he kind of smiled. 'Never mind, I want to make you understand,' he said, 'If you come to the Lord for healing you must leave it in this room right where we are. 'Now,' he said, 'leave it with the Lord, and lay it down at Jesus' feet, and then you will get up well.'

"I was so frightened that I was praying while he was talking that God would show me what to do, because I was really given up to die, and if God did not heal me there was no help for me.

"He impressed it on my mind so plainly that I must leave it there, that I laid everything down at Jesus' feet.

"He put his hands upon my head and prayed for me, and at once I sprang to my feet, and I said, 'I am healed, I am well,' and the Doctor laughed. 'That is all right.' I told him I could not sit still. I wanted to go home and tell it. I have been telling it for three years to every sufferer I could reach. The next morning I got up out of bed, and I have been well ever since, thank the Lord, excepting a little cold."

TESTIMONY OF MISS ELIZABETH ROBINSON, 8915 MARQUETTE AVE., SOUTH CHICAGO, ILL., HEALED OF BLINDNESS AND OTHER DISEASES.

Dr. Dowie:—What has the Lord done for you?

Miss Robinson:—"He healed me of blindness. I was blind; sick with every kind of disease; I can not mention them all."

Dr. Dowie:—Have you your sight again?

Miss Robinson:—"Yes, sir."

Dr. Dowie:—Can you read?

Miss Robinson:—"I can read a good deal. I can read the LEAVES OF HEALING, and go to and from Zion Tabernacle and go home."

Dr. Dowie:—What else did the Lord do for you?

Miss Robinson:—"He gave me good health and strength."

Dr. Dowie:—Now what can you do? Can you work?

Miss Robinson:—"I work in the laundry all the time."

Dr. Dowie:—The Lord bless you.

TESTIMONY OF MRS. LAURA PEASE, 1093 WINONA ST., CHICAGO, HEALED OF HEART TROUBLE.

Dr. Dowie:—I am so pleased to see you sister Pease, I know your healing is a remarkable one.

Mrs. Pease:—"I was healed of heart trouble."

Dr. Dowie:—What doctor said it was heart trouble?

Mrs. Pease:—"Dr. Pease. He cared for me during the first sickness."

Dr. Dowie:—How long ago?

Mrs. Pease:—"That is more than thirty years ago, and for all these years I was never free from rheumatism in one form or another, and it caused ossification of the heart, and at times I would be unable to be about, and never well. I could never say that I was entirely free from pains of some sort, and in some places, but hearing the gospel as taught by Dr. Dowie, it seemed to me that that was for me, and I accepted it, and through Dr. Dowie's teaching and laying on of hands, I was healed, and I am thoroughly healed."

Dr. Dowie:—How do you know sister Pease that you are healed? Tell us by some sign; by some token.

Mrs. Pease:—"I would have a falling sensation, and after receiving the teaching and the healing I never have had that at all any time, and I have none of that rheumatic trouble."

Dr. Dowie:—Every symptom has passed away?

Mrs. Pease:—"Yes, sir."

Dr. Dowie:—Well, now, thank God for that.

Mrs. Pease:—"I want to speak of what happened last Friday. I cannot tell you what was the trouble, but I was very ill, and it seemed like a cold, and still I did not know what it was, nor what the cause of it was, but as I was very ill, I took it to God in prayer, and asked the prayer of Dr. Dowie, and I am healed as you see me now, and so far as I know I am perfectly well."

Dr. Dowie:—Mrs. Pease is the mother of our architect who has so well carried out our ideas in the reconstruction of this beautiful building, and he is one of our Zion young men, whose talents are consecrated to God. I am very glad, indeed, Mrs. Pease, to hear your testimony. Ossification of the heart is a stony heart, and now the Lord has given her a heart of flesh.

TESTIMONY OF MR. FRANK DEWOODY, 7537 EMERALD AVENUE, CHICAGO. HEALED OF WHISKEY AND TOBACCO.

Mr. Dewoody referred to the 103d Psalm, the scripture lesson of the morning, as touching his case as near as anything he had heard in a long time, and said,

"I took the gold cure some years ago given by Dr. Hargraves of this city. Dr. O'Neil of 67th and State Streets, administered it to me. I had four weeks' treatment, and it cost me $40.

"I remember shortly after I took it Dr. Hargraves visited a crowd of patients at Englewood, and he told us he would like to have us take God with our treatment. He thought it worked very well with the gold cure.

"I fell back from the gold cure the year after I took it. In my life I have spent thousands of dollars on whiskey, I am sorry to say.

"I fell back, and I went for the gold cure again. I went to Dr. O'Neil, and I paid for four weeks' treatment in advance, and when I commenced to take it this lesson of Dr. Hargraves' came to me again very definitely: It is a good thing to take Jesus Christ with this treatment, so I made up my mind I would go to God for treatment, and take it too, but I thank God that I only took three injections of the treatment when I decided to take God, and I did not finish that treatment.

"I thank God that is over three years ago, and I detest the smell of it, but I was not enlightened then fully, and was not until I got the teaching from Dr. Dowie.

"I was a stinkpot too, and when he taught me God's commands, why I dropped tobacco.

"I had been taking No-Tobac. I took two or three packages of it, but that did not stop me. I went right on just the same, but when I took Jesus Christ and Him alone and repented of sin and fulfilled His commands, I thank God to-day I could not take it if I wanted to.

"It is detestable to my smell and sight. I thank God for what He has done for me."

Dr. Dowie:—Thank God.

TESTIMONY OF MRS. MARY WRIGHT, 278 26TH STREET, CHICAGO. HEALED OF BLINDNESS AND RHEUMATISM.

Mrs. Wright said, "I am very happy to-night since I found Dr. and Mrs. Dowie and received their teaching. I was blind and had rheumatism."

Mrs. Wright then gave the particulars regarding her healing.

Dr. Dowie:—Can you read?

Mrs. Wright:—"I can see and read the finest of print, and for sixteen years I wore glasses."

Dr. Dowie:—What doctors saw you?

Mrs. Wright:—"Dr. Krusemarck, 100, 22d Street.

Dr. Dowie:—What hospital?

Mrs. Wright:—"The Free Dispensary down on Dearborn Street."

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Dr. Dowie:—And your friends and neighbors know all about it?

Mrs. Wright:—"My friends and neighbors know all about it. When I first came out, I could not see, and my little girl would lead me."

TESTIMONY OF DEVOLT B. PHELPS, 6939 KIMBARK AVENUE, CHICAGO, SAVED FROM DROWNING AND TOBACCO.

Mr. Phelps said, "I want to thank God for saving my life from drowning. I was also a stinkpot for twenty-one years, and Dr. Dowie's teaching knocked it all out of me. I am a man who never saw but very little sickness. I suppose two months would cover everything."

Dr. Dowie:—And the Lord has healed you.

Mr. Phelps:—"The Lord has saved me."

Dr. Dowie:—Beloved friends, I think we will close this meeting. I will ask once more all who have been healed through faith in Jesus to rise to their feet. [Hundreds arose.] I will ask you all, Have you been healed through faith in Jesus Christ?

Those standing answered:—"Yes, sir."

Dr. Dowie:—All who believe that the Lord Jesus Christ is able and willing to heal, will you stand to your feet. [A very few remained sitting.] I see that there are a number of you that the Lord Jesus Christ is not able to heal: for He cannot heal those who will not trust Him. Well, the Lord bless you. Every one that wants to find Jesus as a perfect Saviour, stand to your feet. [Apparently all rose.]

Pray with me.

My God and Father, for Jesus' sake take me as I am. Make me what I ought to be, in spirit and in soul and in body. Give me power to do right. If I have wronged help me to restore, and to confess, to do right in Thy sight. Give me Thy Holy Spirit. Cleanse my heart; cleanse my blood; cleanse my body. Give me power to live a pure life, for Jesus' sake. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean it?

Audience:—"Yes."

Dr. Dowie:—God means what He says when He assures every man who confesses and forsakes his sin that he is forgiven. Go your way, and sin no more. If overtaken by sin remember that Jesus Christ is your advocate, and may God help you.

The meeting closed with the following prayer and

BENEDICTION.

Our God and Father:—

Notwithstanding the inclemency of the weather we bless Thee that many thousands have gathered in this house to-day. We pray Thee that the testimonies may go forth to the ends of the earth, and may be blessed. Give every one here to find Thy great salvation and to live an honest, true and pure and holy life, carrying their Christianity into their daily business, into their homes and making them better fathers and husbands, and wives and mothers, and sisters and brothers, clean, sweet and pure in spirit, soul and body. God bless the singers who have sung to-day; the ushers who have helped to-day; the many who have come from distant parts to tell the story, for whom there was no time. Oh God bless them. They were excellent witnesses, and help us now to trust Thee in this work, and let this place be continually filled with Thy glory.

And the grace of our Lord Jesus, and the love of God, and the fellowship of the Holy Ghost, be with you and bless you, in spirit, soul and body, and all the Israel of God everywhere forever. Amen.

Lord's Day, March 7, 1897.

MORNING SERVICE.

The Morning Service was well attended, more than double the number being present who were accustomed to meet on Lord's Day morning in Tabernacle No. 2.

The Scripture Lesson was the second chapter of Paul's letter to the Galatians, which Dr. Dowie read and, in his clear original manner, expounded.

The text was from the twentieth and twenty-first verses of the same chapter, as given in the revised version:

"I have been crucified with Christ; and it is no longer I that live, but Christ liveth in me; and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave Himself up for me. I do not make void the grace of God: for if righteousness is through the law, then Christ died for nought."

The Life of Faith was clearly set forth in the Light of God's Word, and at the close apparently the entire audience by rising to their feet indicated their desire to live in that Life. At some future time this Sermon, which was fully reported, may be published in the LEAVES.

AFTERNOON SERVICE.

In connection with thanksgiving to God for His blessing on the work of the week, Dr. Dowie held up a large glass jar filled with iodoform and said,

A little fellow with some poetic ideas in him sends me this. He came down from St. Paul, Minn., early in this past week in a very terrible condition, having undergone horrible operations. I was asked to pray for him before he started.

About ten days ago he lay for several days unconscious through the last operation, which was very severe, for hip-disease.

His mother and father heard of this work, the mother only hearing of it two hours after her son was operated upon. She immediately resolved that she would come down with him whenever he got out of the state of unconsciousness. I was asked to pray for him, and I did so, and from that hour the boy has had no pain, and he was enabled to be brought down by his father and mother, who told me they had escaped from the doctors.

The doctor was going to come the following morning to go on with some operation, but he would not be able to find his patient in St. Paul; he had gone to Chicago.

The little fellow was brought in on a stretcher, and lay helpless. Now he can stand on his feet, and he can kneel and say his prayers, and he can eat, and he can sleep, and there are none of the surgical appliances used; and this bottle of iodoform with a sponge inside of it, which was used in connection with it, has been discarded, and the little fellow, who is only twelve years old, sends it with these words:

"When I give you this there is joy in my heart
That I and this stinkpot forever shall part;
I came here in pain,
But am near well again;
I give God the glory, but you have a part."

"FRANK WOOLEY."

(Laughter.) Now, I think that is pretty good. He used to be saturated with that iodoform.

After speaking of several who had come out of Secret Societies during the last week, and other causes of thanksgiving, Dr. Dowie continued:—

REV. JOHNSTON MYERS REBUKED.

Now, before we go to prayer, I want to say something, which is the hardest kind of thing to say.

I do not like to spank a brother minister, any more than Paul spanked Peter long ago at Antioch, when he "withstood him to the face, because he was to be blamed." I never like to spank anybody. Never! I have done quite a little spanking of the enemies of God who have told lies about Zion, whilst they basely sheltered themselves under the name of "Christian." I had to spank Dr. Hillis the other day for the lies he told in the Central Music Hall, Chicago, and I trust that I did it pretty effectually. Now, I have got to spank this other clerical falsifier down the street.

I hold in my hand one of the meanest little attacks that has ever been made upon this work. I remember the words,

"As much as lieth in you, live peaceably with all men."

Now, I call God to witness that I have never wilfully courted any personal antagonisms. There is not any man upon God's earth, not the one who has done me the greatest wrong, who shall ask in vain for forgiveness. I am glad to forgive any man that ever did me wrong; glad to do him good.

But I am in the place where, as good old John Knox said,

"I am demanded of conscience, and of God to speak the truth, and speak it, I will, impugn it whoso lists."

Now, this wholly unprovoked attack has been made by the Rev. Johnston Myers of Immanuel Baptist Church near 22nd St. on this (Michigan) Avenue—one of our nearest neighbors. I do not know the brother, I did not even accurately know his name.

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I propose to deal with this at once, and have done with it. What I say will go on record with the attack. Now, the right thing for me is to read the whole attack, not keeping back a single word. Then the right thing for me to do is to reply to it.

I do it for this reason—that I have a very great desire to live with my brethren in this neighborhood at peace, if possible; and although not a single minister of Chicago in my coming into this Tabernacle has uttered one single word of Christian courtesy, I do not trouble but go on. But when the doctrine that I represent is attacked in my person, I am compelled to answer lest injury should be done to the cause, especially when that attack is made not outside, in the world, but by one who ought to be, if he is not, a minister of the Lord Jesus Christ.

This attack appears in the *Immanuel Baptist Messenger* of yesterday week, Feb. 27. I only received it late this last week. It is headed, "People Whom Dr. Dowie has not Cured."

Now, I shall read the thing right through, and then comment.

"PEOPLE WHOM DR. DOWIE HAS NOT CURED.

"What a meeting might be held at "Zion" if Dr. Dowie could get together all the people whom he has failed to help. While mentioning those who are benefited, would it not be fair to the public if he gave a list of the hundreds who have expended their time and money and gone away disappointed? Some of the testimonies in this gathering of those who have 'not been cured' would be like these: 'I came three hundred and fifty miles. I spent two hundred dollars and went away worse than when I came.' 'I came from the far West, suffering from disease of the hip. I expended all my money, not even saving enough for my railroad fare. I received no benefit, and was obliged to beg for money with which to return.' 'I came from a neighboring city. I had just fifty-eight dollars. I expended it all to the last penny. My means were exhausted. I returned home, and am now worse than ever, and my hard earnings are gone.' 'My wife was suffering from consumption. They said she could be cured by Dr. Dowie. She went under his care. I expended money lavishly. My wife trusted implicitly. She grew worse and is now dead.' 'I suffered with cancer. Friends said Dr. Dowie could help me. I submitted my case to him. I trusted in the power they claim. No impression was made. Death at last came.' Many, if they could, who have been under his care, would be called from the unseen world. Many would come to the meeting of those 'not cured' who have passed through death. All the above are genuine cases, whose names and addresses during the time of their suffering could be given. To this list could be added scores of others. The number of the 'not cured' outnumber many times those who have been helped in any way. Yet these 'not cured' have expended hundreds of dollars from which they have received no benefit. It is not true that they did not have faith. The fact that they came long distances, that they gave up time and money is a clear evidence of their faith. The facts about this professional healing business are enough to convince every thoughtful man and woman that though Christ heals the body, he does not do it through professional healers."

Now, that is the attack. I have read every word.

A more brazen set of lies was never strung together.

I ask you first to just look at the heading:—

"PEOPLE WHOM DR. DOWIE HAS NOT CURED."

Now there are some thousands of people here in Zion Tabernacle listening to every word I say. Listen! I am going to ask you a question.

Many of you have been readers of my writings, and attendants upon my ministry for years. I am going to ask you a question. This man says: "People whom Dr. Dowie has not cured." I ask you, have I ever made any profession of power that I can cure, or ever cured, anybody?

Audience:—"No, sir."

Dr. Dowie:—Have you ever heard a single person testify that I had taught them I could cure them?

Audience:—"No, sir."

Dr. Dowie:—Have you ever read a single line of my writings that contains that?

Audience:—"No, sir."

Dr. Dowie—Who have I said is the Healer?

Audience:—"God."

"CHRIST IS ALL AND IN ALL."

Dr. Dowie:—God, through faith in Jesus Christ, and in the power of the Holy Spirit. That has been my teaching. Can you repeat the formula that I use in prayer at the moment I lay hands upon the sick?

Audience repeats:—"In the Name of the Lord Jesus, in the Power of the Holy Spirit, in accordance with the Will of God our Heavenly Father. Amen."

Dr. Dowie:—Have I ever claimed the power to heal?

Audience:—"No, sir."

Dr. Dowie:—Now what is the use of this man sitting down at the very title and writing a lie?

Voices:—"None at all."

Dr. Dowie:—It would indeed be a very large meeting if I were to call together all the people whom I had failed to help. It would consist of every one now present, and of every one now absent.

I would just as soon say that I had saved somebody as that I had healed them. I never healed anybody.

Mr. Johnston Myers, you are perfectly welcome to the confession! I will go a great deal further than you, and say I never healed anybody.

If I healed people, and it were a matter simply of human skill, I would have a right to say so, and get the rewards of it.

"WITHOUT MONEY AND WITHOUT PRICE."

I will ask you another question, since this man has the impertinence to speak of me as a "professional healer." I am going to ask you this question. Any man that can say opposite, I will give him the platform; I will sit down respectfully, and I will listen to him, if he can deny what I am now going to have asserted. There are several thousands now present.

Have I ever asked any one of you to pay me one single cent for my prayer to God that He might heal you?

Audience:—"No, sir."

Dr. Dowie:—Now, any one that says the contrary, please stand up. I will give Mr. Myers the platform, if he is present, to prove that I am a "professional healer" who gets money out of the people for my services; for that is the meaning of it. Now, I will tell you all about it—the money—presently.

I am angry right down to the tip of my toes at this mean attack. It is the Devil using a Christian minister to do work mean enough for a Judas Iscariot. Now, we will go on.

He says:—

"While mentioning those who have been benefited, would it not be fair to the public if he gave a list of the hundreds who have expended their time and money and gone away disappointed?"

Now, if Mr. Johnston Myers looks at the LEAVES OF HEALING, the paper that we publish—this is its third year—those who have been healed give their names. They give their addresses; they give the names of the doctors that attended them; they give the whole story.

Why does not Mr. Johnston Myers give us the names of these people whom he says have said these things? According to his own statement some of them could not have said them; for he says here:

"I suffered with cancer. Friends said Dr. Dowie could help me. I submitted my case to him; I trusted in the power they claim; no impression was made: death at last came."

The man was dead—how could he have told this to Mr. Myers? (Laughter.)

He actually has the testimony of a dead man, or woman, here. That is pretty good, is it not? Very bright, very smart of Mr. Myers. This person would have to be resurrected to have made this statement. I do not believe any one ever said "I trusted in the power they claim:" for every one who has ever attended our ministry knows we have never claimed the personal control of Divine Power, always teaching that "Power belongeth unto God." I believe that these statements are lies.

I know not one of these persons, and I do not know any one who does: for all who have been in Zion Tabernacle or Home, who were Christians, have been most appreciative and grateful, even when not healed.

I am going to make a few statements presently regarding Immanuel Baptist Church, and people who have been blessed there, but I want to analyze this further.

What have I got to do with publishing a list of persons that came to hear me preach and teach, and who were not

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healed. In the first place, how can I tell who these are? In the second place, what right have I to publish a list, if I knew it? I should simply be publishing their shame, that they had professed to have faith in God for healing, and did not have it; that is no part of my duty.

Will Mr. Johnston Myers publish a list of people that have attended his ministry unsaved, and who went away, and were not saved?

WHAT ARE THE RECORDS?

Is there any record kept in Immanuel Baptist Church of the multitudes of people who have gone to that church, many of them year after year, and year after year, and listened to the eloquent sermons of Dr. Lorimer or any of his successors, and were not saved? Is that any part of the duty of a Christian church?

Was it the fault of Dr. Lorimer, if he were faithful, that they were not saved?

Certainly not.

If you come here to-day, and are not saved, is it my fault?

Audience:—"No, sir."

Dr. Dowie:—If I pray with you, and you are not healed, is it my fault?

Audience:—"No, sir."

Dr. Dowie:—What have I to do with publishing such a list?

I do not know.

Now concerning these allegations of what I brand as the bogus testimonies of some who are dead, and of living people whose names "could be published," I challenge him to publish the names. (Amen.)

I publicly challenge him to publish the names. Take the challenge to him, some of his friends. I know there are members of his church here to-day. Take it to him, and say that I challenge him to publish the names and give their statements over their own signatures.

In all my experience, I have not got one single letter from any person that ever was in our Divine Healing Homes, or attended our ministry who has attacked me because he was not healed. Not one letter so far as I can remember. If Dr. Myers has, let him produce the letters, and we will examine the cases.

But here, Mr. Myers, you insinuate that these people came, and that they spent money. They did not spend money in paying me fees. I tell Mr. Johnston Myers, and all the Baptists, and anti-baptists, and all other kinds of ministers of the city of Chicago, and anywhere else, that they will search the whole world, and not find one person whom I ever made a single charge to at any time, in any land, or under any circumstances. (Amen.)

"CHARGES" IN ZION HOME.

"Well, do you charge nothing in Zion Home? Is there no charge made there?"

I will tell you the charge that is made there. I do not care a pin for keeping Zion Home from the standpoint of financial gain. I will tell you here, it has not been a penny of gain; not a cent. The money which supports this work is not obtained from profits obtained by charges on guests in Zion Home, or charges anywhere.

Now, I will tell you about Zion Home, and the Divine Healing Home, and everybody knows it, and the guests are here—I will ask the guests, many who are in the gallery to-day. Do you pay in Zion Home for anything else besides your board and room accommodations? Say Yes or No.

"No."

Are you asked to pay for anything else?

"No."

They pay in Zion Home for board and room accommodation a sum of $10 a week, and upwards; that is to say, there are some very large rooms in Zion Home; in fact, there are two or three rooms in one, having a bath-room and alcoves, and so on. If the person wants to have such a room entirely to themselves, they keep others out. We do not very much care about their having it, especially when the house is full. We often times refuse to give it, and if they will take it, they have to pay more. But the charges are from $10 a week up, and never above $15.

Now, listen!

That is for board and room accommodation, and I know what I am talking about when I tell you this—that it costs us more than they pay. Now, that is a fact.

If Mr. Myers disputes this, and will give a thousand dollars to the building fund, if I will prove it, I will let him examine my books, but not otherwise. But I assert it, and I say that upon the face of it, it is so; for there is no hotel in this city that has better accommodation, better service, better food, and better surroundings than Zion Home, and there is no first-class hotel, or even second-class hotel, in this city that charges as low rates for similar accommodation. I do not hesitate to say that. I know what I am talking about, and Mr. Myers does not.

Now, I want to say that neither in Zion Home nor outside of Zion Home has one single person ever been asked to give me one single dollar for my services, and that any insinuation to the contrary here is simply a suggestion of a lie, and it is worse than coming straight out, and stating it.

It is the meanest kind of a lie.

Now, I know nothing about these people whom he says have complained. It is possible he has been imposed upon by designing persons, who were begging impostors, and who fabricated these complaints and poured them into his willing ears. And, if so, the devil doubly fooled him. But he is none the less responsible: for he has no right to repeat their lies without examination.*

I challenge him to put them in, the names and the details of the complaints of his informants, and we will examine their cases, and I will tell him this, he will not find one single one of them that will prove that I ever asked them for a cent

Now, here is another statement here:

"To this list could be added scores of others. The number of the 'not cured outnumber many times those who have been helped in any way."

Now, how does he know? I would like to know. How does Mr. Johnston Myers know that the number of those who have not been helped in any way is immensely greater than the number of those who have been cured.

How does he know?

He has never been in our work. He does not see that work. He has not seen the 75,000 times that I have prayed with the sick in one of these late years. He has not been in Zion Home. And I venture to say, with my large knowledge of the work, that his assertion is an unmitigated lie; that he has no such knowledge; for I alone am in a position, if anybody is, to give an idea of the number of those who are healed or helped—for the word "helped" is used here—in proportion to those who come.

I will give you some figures.

We can tell more exactly about Zion Divine Healing Homes than we can about the general work, because the people come in thousands every year from all parts of this and other lands, come to these open meetings, and go into the healing room afterwards, and I do not know whence they come, and I do not know where they go; but if I take the proportions of those whom I do know about who come to the Zion Divine Healing Homes, I have a right to consider that to be

* As illustrative of this point, I may mention that, in addition to many other impostors who go about "stuffing" my enemies with stories concerning me, there is a clever young scoundrel who passes himself off as my nephew. He tells a most pathetic tale of woe, alleging that I, his uncle, have driven him out of Zion into the cold streets in the depth of winter, and that I am a vile impostor, etc. He finds many ready listeners, and many a dollar, for telling this tale.

Now, inasmuch as no nephew of mine has ever been on American soil, and that the nearest nephew I have lives twelve thousand miles away, it will be seen how impossible his story is. But that does not matter to my detractors, ministerial and otherwise, they will repeat that and similar stories, with intense delight, and give these fabrications circulation throughout the whole country.

Another Baptist minister in Chicago, the Rev. Dr. Henson, is a sinner in this matter, telling with great gusto a story that never happened, so far as I am concerned, and procuring much cheap laughter wherever he tells the lie, at my expense.

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a fair proportion of the rest. I have. Do you not think that is fair? [Yes!] I think so, and my experience is that the proportions are about the same as far as we can trace them.

Now, we have had four Divine Healing Homes, Nos. 1, 2 and 3, out near Woodlawn, and Zion Home here in the center of Chicago, which is now the Home into which all these are received who come from distant places.

We have received persons into the Homes in what seemed the very hour and article of death. I take, for instance, the case of Clarence Corbaley who was brought from the Presbyterian Hospital dying. His story is told in THE LEAVES OF HEALING. He was suffering from Tuberculosis of the bowels. He was brought in an ambulance across the city, when Dr. Senn gave him up to die, and told his mother to take him back to Plymouth, Indiana. His bowels were open, and a great hole, that you could put your fist into, that would not heal, had been dug out by the surgeons.

Dr. Senn does not deny it. The surgeons of the Presbyterian Hospital do not deny it. His mother and father confirm it. Hundreds of his friends confirm it. He confirms it: for he lives to tell the story.

He was brought across the city dying, into Divine Healing Home, No. 1, and I prayed with him a few minutes after, and gave him my arm, and took him down to dinner, and he ate a plate of strawberries, and ate a fine dinner, and he is well to-day, praise God. (Amen.)

That cot yonder [pointing to the wall] Miss Amanda Hicks, cousin of President Lincoln, was carried upon from Clinton, Ky., dying with cancer. Dr. Owen of this city gave her up. I am informed that Mr. John D. Rockefeller wanted Professor Senn to operate upon her, and offered any money that her life might be spared. She was brought to Divine Healing Home No. 3, and instantly healed. The cancer entirely disappeared in a week. Scores of you have seen her; hundreds have heard her speak in the First Congregational Church, South Chicago, the First Baptist Church, Englewood, in our own Tabernacle, and she returned and told the story in her own college hall, Clinton, Ky. Her testimony has been published in the local papers there, and in our paper.

She went to Europe, traveled there more than 600 miles on a bicycle, and she came back to this country, and the lady is now teaching school in Creal Springs in this state.

These are among the desperate cases that were brought to Divine Healing Homes.

Now, I will tell you that nearly all those brought to the Homes are hopeless cases. They have been to doctors and druggists, and spent nearly all their money, and in many cases wholly.

I do not want to vaunt our charities, but we have received numbers of persons who never paid us a cent into the Homes, and we have cared for them; but that is with God.

To speak broadly, within these four years more than 10,000 persons, as a minimum, have passed through these Divine Healing Homes, and how many deaths have we had? Now, I will tell you exactly. I won't keep back one, and I will challenge Mr. Myers, and I will challenge the Board of Health, and I will challenge all the doctors of Chicago to prove that I have not stated the truth: that over 10,000 sick persons, many of them such cases as I have enumerated, have been brought to, and passed through these Homes; some of them when they were actually dying, and we took them in at the very hour almost of death, and in four years with these 10,000 persons there have been only thirteen deaths. Nothing like two in the thousand. Compare that with the death rate of Mercy Hospital, about the lowest in the city, which is one hundred in the thousand.

Now, Mr. Myers, what have you got to say in answer to your contemptible lie, when you say the number of the "not cured" outnumbers many times those who have been helped in any way.

"JESUS CHRIST THE SAME YESTERDAY, TO-DAY, AND FOR EVER."

It is true some may have gone from this Home who afterwards died, but listen! *Did the Lord Jesus Christ heal people?* Tell me.

Audience:—"Yes, sir."

Dr. Dowie:—Are any of them living now?

Audience:—"No, sir."

Dr. Dowie:—They have all died. Would it be fair to say that He never healed any body because they are all dead? How would you like to apply that lie? It is the very essence of absurdity.

I will again state for Mr. Johnston Myers' information, and any other liars, that the Mercy Hospital, which has the lowest death rate of any in this city, as far as I have been able to ascertain, in its published report of a recent year said that they had had 1,300 cases in the hospital, and that 130 had died, which is exactly 100 in the thousand. Our death rate has been 2 in the thousand. The general death rate of Chicago is not far from 20 in the thousand.

As for the Cook County Hospital, the principal Hospital of Chicago, the death rate there goes up into the hundreds, and the ignorance of these conceited young students is most extreme. The *Daily News* a little while ago in a cartoon represented two of these embryo doctors, with their sleeves tucked up, and their white, butcher's attire on. They are standing over a table on which an unconscious man is lying who has been brought in from the street, an accident case, and the one looks across the table to the other, and says, "I say, Jones, what is the matter with this fellow?" "Blest if I know, Smith," says the other one, "let's cut off his leg and see." (Laughter.)

AN ILLUSTRATION OF MODERN MEDICAL SCIENCE.

That is the kind of science there is at the Cook County Hospital.

Take another case. A short time ago a woman came to us, and she was very poor, and we were caring for her without money, and we paid her railway fare to New Mexico when she left us, because she did not have any money. She was the wife of a saloon-keeper in Colorado, as we afterwards found. She got back from us the few dollars which she paid for board for herself and child.

Whilst she was with us the poor woman got frightened, and one morning when her child was sick she got into a cab when nobody was up, except the porter, and went around to several doctors to see what was the matter with the child, and the doctors on Michigan Avenue said there was nothing wrong with the child. It simply had a severe cold.

I had seen the child, and I had diagnosed the case as tonsilitis, a very mild case. That child was at last taken to the Cook County Hospital, and these young lions of the Cook County Hospital got on to the case, and they began to examine it, and they gave the woman this diagnosis, that it was a case of tonsilitis which might develop into diphtheria!

Well, did you ever hear of a cabbage developing into an orange. (Laughter.) You might, if you can hear of a cabbage developing into an orange, or any other such ridiculous thing, hear of tonsilitis developing into diphtheria. Two totally different diseases altogether which have no connection on earth with each other.

And then these brilliant young men who had diagnosed it as a case of tonsilitis that might develop into diphtheria telephoned down to the Health Department that there was a case of diphtheria at Zion Home, and Dr. Gunn was sent to see me from that Repository of Medical and Surgical skill.

I smiled at the doctor, and said, "Come up, and look at the case, and examine it."

"Oh, that is not in my department."

I said, "What on earth are you here for?"

"Just to know about it."

"There is the child, examine it."

"Oh," he said, "I can not do it. My duty will be to telephone to the bacteriologist specialist." So Dr. Murdoch, the bacteriologist specialist, the microbe hunter, came down to look at the case, and he took a culture out of the child's

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throat, and made the poor child's throat bleed, and made her cry with pain as he took the culture out of her throat, and I had much difficulty in calming it. It clung to me. I said, "Let me know about your culture. What stuff this is." He was to let me know in two hours. Two, three, four hours passed; eight hours passed, twenty-four hours passed, and weeks and months passed and I have not heard of the culture yet. (Laughter.)

The fact of the matter was that the child was perfectly well, jumping about. Never had anything else, excepting a little sore throat, simply a little inflammation of the tonsils and left us in perfect health.

But every newspaper had scare lines about "Dr. Dowie's cruelty. He drives a woman and child, sick with diphtheria, into the streets, etc." And my ministerial brethren rolled these, and hundreds of similar newspaper lies as sweet morsels under their tongues, and repeated them, and when they were exposed never mentioned the fact.

Now, I want to say this, and I say it with intense earnestness, that Rev. Johnston Myers, Minister of Immanuel Baptist Church has simply put himself among the liars of Chicago by stating these things that are not true. I challenge any denial of what I say.

"ACCORDING UNTO YOUR FAITH BE IT UNTO YOU."

Now, then, one thing more.

"It is not true that they did not have faith. The fact that they came long distances, that they gave up time and money is a clear evidence of their faith."

Now, Mr. Johnston Myers, why did you open your mouth and put your foot in it like this? (Laughter.)

Why did you make such a fool of yourself?

The fact that people come from long distances is not an evidence of their faith. What an absurdity.

Why you will find people to-day that will travel a long distance to hear Mr. Ingersoll lecture to-night in the Columbia Theatre in order that they might be illuminated by that professor of mud. (Laughter.)

Is that faith in God? They are going there for spiritual enlightenment. Is it faith in God?

Audience:—"No."

Dr. Dowie:—Why, people will travel all over this world. For instance, down there in New Zealand we have many hot spring and mud baths there, and there are people that will travel 13,000 and 14,000 miles because they have got faith in mud.

Well, it is absurd. You see this man does not understand what faith is.

Now I may as well give you some facts concerning some who come to see me, without giving names. I will give you facts.

SOME WHO COME WITHOUT FAITH.

A lady came to see me from a distant city whose husband was a professional man of high standing in his own city, an elder in the Presbyterian church, and the lady herself was held in the highest regard throughout the entire Christian community. She was a cultured, intelligent lady. She came to me with letters from persons whom I knew in that distant city, and she was received as a guest into one of the Divine Healing Homes. She was sick. She could get no healing. Week after week passed, and she was not one bit better.

One day I was speaking in the healing room, just as I speak here. I have not got two voices. I have only got one voice all the way through. I have not got a platform voice, and a private voice. I do not understand that kind of stuff.

AN ILLUSTRATION.

I was speaking, seated on my little platform in the Divine Healing Home, and addressing the people. My eye fell upon that lady. In a moment I said "there are some of you that cannot be healed because you are adulteresses," and I passed on. No one knew what I had seen. I came back to her face, and it was white as death. Now, I had suddenly seen her sin on her brow, named it, and found the arrow had gone to her heart.

She wrote a note to me that night, and she said, "How do you know my sin?"

She had never mentioned it to me. I never had imagined it, but when I said these words, I knew I had said them for many perhaps, but for her specially, and I looked straight at her. No one knew what had passed, because I am looking always at the people, and everybody who is in the meeting will imagine I am looking straight at him, because I am trying to do it anyhow.

My sermons are often spoken from the hand-writing of Satan or of God as I see it on the faces of those to whom I am speaking. I never read sermons from words on sheets of paper. I leave that to the oratorical, allegorical, metaphorical, and paregorical preachers who abound in Chicago, and who lie about Zion.

She wrote and asked me how I knew her sin. I said I had no knowledge of her sin at all, but she begged to see me. I saw her. She then told me that she had deceived her husband; that she had been married for twenty-seven years; that at the time of her marriage with him, she was married to another man; that she had no reason to complain of that man, except that she was a woman who was always getting tired of everybody. She got tired of this good man and left him, and she did not know where he was, and she went away to this distant city to stay with friends, and he could not find her. She did not leave any trace of where she had gone, and he never imagined where she was. But in this great distant city she had become acquainted with this gentleman of whom I am speaking.

She was a very comely lady, and she thought a great deal of this man, who was a very noble looking man, and he was unmarried, and he offered her marriage, and she married him, and she grew to love his noble character more and more every day, and she was a faithful wife and a mother of a number of children. She said to me, "How can I tell my husband? I would rather cut my throat, or go down to that lake, and throw myself in it, and drown myself."

"Then," I said, "you will go to hell certainly, if you do that; for you are dying in your sin, and you are a very sinful woman, and you must go right back to your husband, and confess all your sins, and ask him for help, and find out whether your late husband is alive or dead, and if he is alive, you must sever connection with the present husband, and go and live with the man whom you wronged. It is your plain duty."

She said, "Then I would rather die."

"Then," I said, "if you die, you will go to hell, and that is all I say about it. And madam, you will please not to stay in this Home another day. You will not get any healing here. You must go and do your duty."

Now, she came a thousand miles. Mr. Myers says that every one that comes a long distance proves their faith by that fact. Had she faith in God for healing?

I will tell you the sequel. Some of you might like to know. She went back to that noble man, and he received her, and though he was broken-hearted over her confession, he said, "The Doctor is right," and he laid down his professional business to his assistant. It was a very important position, but he was able to relinquish it to his assistant, who was a very able man, and he took months to find out where this first husband was, but at last they found him. They traced him from city to city, and they found that the man had been faithful to this woman; that he had searched for her everywhere, and that at last he had died a broken-hearted man just about two or three years before this time; and, of course, she had been illegally married for twenty-three years to the other man. They went and saw the grave of the man whom she had married the first time, and they wept over that grave, and from that grave they went to a minister's house in that very city where he had died, and were married, and went back to their home, and that lady came back to me, and got

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the healing, and is living with that man to-day, an humble-hearted, but for many a day a broken-hearted, woman.

Now, I want to ask Mr. Myers once more, if the fact that she came a thousand miles to me was a proof that she had faith in God for healing! What do you say?

Audience:—"No."

Dr. Dowie:—Many have come who have not had faith at all. The mere desire to get rid of disease is not faith: for that is common to all, whether they have faith in God or not.

ANOTHER ILLUSTRATION.

Now, this thing could be illustrated by many other facts. Let me further show the perfect absurdity of supposing that people who come to hear me speak, having heard the fame of these healings, that they necessarily have faith.

Now, for instance, a man is in this meeting to-day; I have seen his face two or three times since I began to speak, who called upon me only yesterday, and confessed to me that he had two living wives, and that he had robbed two insurance societies; that man came to hear me speak and to seek Divine Healing.

Was the fact that he did so a proof that he had faith?

Audience:—"No."

Dr. Dowie:—Thank God he is putting the whole matter right, as far as it ever can be put right upon earth, restoring and confessing, and getting things right.

Here is another man that came to see me. There [pointing to the wall] hangs a whole kit of burglar's tools; was the fact that that man came into my meetings a proof that he had faith? He came into the meeting to steal, to pick pockets; he told us so. But the Lord converted him, and saved him, and healed him, and his burglar's tools are hanging there. But he got Salvation and Healing: for faith came through the Word of God.

He had no faith in anybody but the devil when he came to me.

What does Mr Johnston Myers talk this nonsense for? This silly stuff is unworthy of a child! Not a minister of any standing who knows anything at all about what faith in God is would talk so. He had better go to school to some of Zion's little children. They know more about faith.

Now, one thing more:

"The facts about this professional healing business are enough to convince every thoughtful man and woman that though Christ heals the body, he does not do it through professional healers."

Now, friends, the impudence of that article and its venomous sting is like the scorpion's sting, in its tail.

Mr. Johnston Myers, if he had taken the slightest pains to investigate, would not have had the impudence to call me a "professional healer."

I AM SIMPLY A MINISTER OF THE GOSPEL OF JESUS CHRIST THE SON OF GOD.

I have a right to rank with Mr. Johnston Myers as a Minister of Christ, or with any man in this city.

I relinquished my business position when I was twenty-one years of age, and concentrated all that God had given me of money, and time, and talent, and left my Australian home, and went to Scotland, and to my native city Edinburgh, and was educated there in the University and other schools of learning.

I returned to Australia, and at the earnest solicitation of my brethren, I accepted ordination there in May 1872, nearly twenty-five years ago, though I wished at the time to return back to Scotland to assume the superintendence of the Carruther's Close Mission which had been formed by the Rev. James Gall, a Mission in which hundreds of persons of the highest position in Edinburgh, such men as Sir James Simpson, the Earl of Kintore, Lady Jane Douglass, and others, took a prominent part. I was a personal friend of Rev. Dr. Thomas Guthrie, and of his family, a man who was, perhaps, the greatest orator that Scotland ever saw. In that city I had my own standing both in my college in the University, and socially, and in these missions, and when I returned to Australia I accepted ordination with reluctance, but within a very few years I went to the front of my denomination, and became the Pastor of the collegiate charge of the Congregational body in Australia in the great city of Sydney, and there I exercised my ministry until I retired from the Congregational body in 1877. And there in that city of more than half a million of people, that city whose culture is not exceeded by any city in America, in that city I held my position as long as I cared to hold it, and when I resigned I resigned against the protest of all my brethren in the ministry, and in the midst of the tears of my church.

I resigned in order that I might seek the multitudes in all the great cities that I could reach. I resigned a large salary, and a good house, to take nothing, and for twenty years no man has been responsible for one single cent of salary to me, and no one is now.

I have preached this Gospel without money, and without price, and if Mr. Johnston Myers was to talk that trash in Australia, he would be laughed at.

"A professional healer."

I am a Minister of the Lord Jesus Christ, and I have been nothing else. I have preached the Gospel of Salvation, and of Healing, and of Cleansing through faith in Jesus Christ, and I have never said that any one living can be healed unless they obey God. (Amen.)

How dare this man talk this trash, and tell these lies.

I am a minister in full standing, ordained, called, chosen of God. In my own denomination I stood in the front ranks, and socially I had no reason to be ashamed: for I had the *entree* into the best society as far as I chose to avail myself of it. Politically I was of sufficient importance to cause Sir Henry Parks, the late Premier of New South Wales, to urge me to enter the Legislature, and he promised, in that event to offer me the port-folio for Minister of Education.

But, if I had no career either in Great Britain or Australia as a minister, have I not a right to point to my ministerial record for more than eight years in the United States of America, and especially to my ministry in Chicago since May 1893?

During that period, in the face of cruel and malicious persecution, thousands and tens of thousands have professed salvation as well as healing through Faith in Jesus. We have been crowded out of Tabernacle after Tabernacle, until to-day I am preaching in a place which seats more than any Protestant church in Chicago, and it has already been too small for the throngs. We have the largest Communion Services in Chicago, and more Roman Catholics have been converted and baptized in Zion Tabernacle than in all the other churches of Chicago in the same time.

How dare he tell these lies, and want to make John Alexander Dowie some miserable, wretched quack and tramp?

How dare he? *How dare he?*

The man who scatters these things is like a madman scattering firebrands, arrows and death.

HOW DARE HE?

He has become the servant of the devil in doing it. The devil rejoices when he can get one minister to attack another. He might have been better employed.

"THESE SIGNS SHALL FOLLOW."

Now, I am going to give a little fact or two about what has happened in Immanuel Baptist Church.

Let me tell Mr. Johnston Myers that there have come into our Tabernacle persons who sat under the ministry of his predecessor for years, and were unsaved, and the Lord saved them and healed them. Let me tell you that there are members of his church who are still members of his church sitting within my eyesight, who have been blessed under my ministry, and I think one brother of his church who is before me will let me state a fact. May I?

A voice:—"Yes, sir."

Mr. Rodda, who sits in the gallery on my left is a member of Immanuel Baptist Church, a member now, at this moment, in good standing. He is not a member of this church, and never has been. He is a member of Immanuel

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Baptist Church, and I will just give Mr. Myers one fact, and he can get a dozen inside his church. Mr. Rodda, himself exceedingly sick, came to Zion Home with a dear little child that was blind, whose eyesight was so injured, that there was very little hope of her recovery, and she was in the hands of skillful occulists in this city. Mr. Rodda himself was so sick that the only hope for him was to go to California, to stay in that climate because of his chronic catarrh and other things. He came to Zion Home, and he asked me to receive himself, and his wife, and his family, and I did so, and what is the result? The result to-day is that the little girl's eyes are perfectly well. (Praise the Lord.) And that Mr. Rodda, instead of going to California, has been so far blessed and healed that he has been enabled to go down to New York and attend to business, and he is here a living man to-day. (Amen.)

Is that true, Mr. Rodda?

Mr. Rodda:—"Yes, sir."

Dr. Dowie:—Now Mr. Johnston Myers had better get that fact and if he searches, he will find many others in Immanuel Baptist Church. He had better take heed even there as to how he tells lies about Zion.

RECAPITULATION.

Now, I will just recapitulate:

Have I ever claimed the power to heal?

Audience:—"No."

Dr. Dowie:—Have I ever asked money for my services?

Audience:—"No."

Dr. Dowie:—Is there any one of you who can say there was any condition of money mentioned? Stand up, man or woman, anywhere, and put me down for shame.

I do not know the man or woman living. My ministry has been without money, and without price, and I have taken the tremendous responsibility of its financial obligations, and I have discharged them; and all I get from my brethren in the ministry is what my Lord got. Of the very men who ought to have helped Him and ought to have stood by Him, He had to say of them:

"This people's heart is waxed gross, an l their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted and I should heal them."

The ministers of Christ's day hounded Him to His death, and I charge it upon the Ministry and the churches in Chicago that if they could have hounded me into prison, and kept me there, they would have done it, and there is not a straw to draw to-day between the Pharisees of the 19th century and those of the first. Not a straw.

Whom have I harmed? What man's silver or gold have I coveted or taken? Mr. Myers, call out your witnesses. You, with your set of anonymous lies, and your mean sting, that I am only a "Professional Healer!"

I am a minister of the Lord Jesus Christ, preaching Salvation by repentance toward God, and faith in Jesus Christ. I am a minister of Jesus Christ, preaching Healing and cleansing through faith in Jesus Christ. I am a minister of Jesus Christ in Chicago, preaching righteousness. I will preach it until I die. (Amen and Applause.)

After prayer the announcements were made and the offering was received. Dr. Dowie then delivered the afternoon address on "Jesus: the Unchanging Healer," from two passages of scripture. Acts x, 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."

And Hebrews xii, 8:

"Jesus Christ the same, yesterday, and to-day, and for ever."

EVENING SERVICE.

The Scripture lesson was the twelfth chapter of the Gospel according to St. Luke, and the text was the thirty-fourth verse:

"For where your treasure is, there will your heart be also.

Lord's Day March 14, 1897.

ALL-DAY BAPTISM SERVICES.

The first Baptismal Services in the new Zion Tabernacle was impressive. One Hundred and Forty followed the example of our Lord Jesus Christ in Baptism, in presence of thousands of witnesses. Many more had intended to be baptized at this time who were unavoidably detained, but will follow on at the next opportunity.

Dr. Dowie delivered three discourses. In the morning at 10:30 The Command:—Make Disciples and Baptize. Afternoon at 2:30 The Object:—Repentance, Faith, Remission of Sins. Evening at 7:30 The Promise:—The Gift of the Holy Ghost.

These discourses are omitted for want of space, but have been fully reported and may be used in future issues of THE LEAVES OF HEALING.

The names and addresses of those who were baptized are given below:—

LIST OF MEMBERS BAPTIZED.

Ahll, Mrs. Christina	5755 Armour Ave., Chicago.
Ahll, Chas. G.	5755 Armour Ave., Chicago.
Bach, John	3350 Low Ave., Chicago.
Baker, Mrs. Jane	850 61st St., Chicago.
Bartlett, Mrs. Harriet A.	Rollo, Ill.
Bennett, William D.	South Woodslee, Ont.
Bennewate, William C.	387 W. 14th Place, Chicago.
Benson, P. A.	7715 Drexel Ave., Chicago.
Berger, Miss Pauline	502 W. 19th St., Chicago.
Bihler, William	7339 Cottage Grove Ave., Chicago.
Bolton, Miss Mary E. A.	Waterloo, Iowa.
Bowker, Mary R.	Mitchell, S. D.
Brackett, Callie	2425 Michigan Ave., Chicago.
Brenneman, Benjamin E.	Orrville, Wayne Co., O.
Britton, Mrs. Elsie J.	7159 South Chicago Ave. Chicago.
Camerom, Mrs. Sarah Virginia	771 63d Court, Chicago.
Carlyle. Emma W.	6323 South May St., Chicago.
Carlyle, Vivian Charles	6323 South May St., Chicago.
Carpenter, J. J.	South Harvey, Ill.
Cowley, Emily Marion	Galveston, Tex.
Cummings, Mrs. Mary James	5215 Dearborn St., Chicago.
Darst, Mrs. Lavina D.	163 25th St., Chicago.
Davis, James F.	144 Van Buren St., Chicago.
Deirup, Miss Bertha	Zion Home, Chicago.
DeWoody, Frank Daniel	7437 Emerald Ave., Chicago.
DeWoody, Lillie Bowman	7537 Emerald Ave., Chicago.
Dienst, August	Sumner, Iowa.
Dienst, Herman	Sumner, Iowa.
Dowling, Miss Mabel	915 W 51st., Chicago.
Drugmiller, Miss Anna,	Zion Home, Chicago.
Drummond, Arthur H,	67 Goethe St., Chicago.
Engstrand, Carl	47 Spruce St., Chicago.
Franks, Mrs. Carrie	381 W. 14th Place, Chicago.
Fribley, Miss Luella	Holgate, O.
Garvin, Miss Daisy D.	Lawrence, Kan.
Gipe. R. L.	Van Wert, O.
Gunn, Lucy A.	Kinmundy, Ill.
Hamilton, Mrs. Lillian	380 14th Place, Chicago.
Hampson, Edward	316 33d St., Chicago.
Hampson, Mrs. Sadie	216 33d St., Chicago.
Hanson, Horace Ware	6007 Madison Ave., Chicago.
Hardt, Bertha	1098 Oakley Ave., Chicago.
Heminway, Helen L.	Watertown, Conn.
Heminway, Mrs. Buell	Watertown, Conn.
Huber, Miss Louise	462 W. 15th St., Chicago.
Huber, Mrs. Nettie	462 W. 15th St., Chicago.
Innes, Mrs. Louisa	2908 19th Place, Chicago.
Innes, James	2908 39th Place, Chicago.
Jaap, John F,	5302 S. Ashland Ave., Chicago.
Jennings, Mrs. Mary	La Grange, Ill.
Johnson, Mrs. Lillian A.	5113 Dearborn St., Chicago.
Kennedy, Miss Jessie B.	447 Goodhue St., Chicago.
Keim, Charles E.	Lima, Ind.
King, Mrs. Sarah Amy	334 Division St., Chicago.
Korbel, Katie	1681 23d St., Chicago.
Lage, Henry	4340 Lake Ave., Chicago.
Leach, Bessie M.	Azaha, Mich.
Letterman, George D.	3340 Dearborn St., Chicago.
Letterman, Anna H.	3340 Dearborn St., Chicago.
Lewis, Lottie	1911 Michigan Ave., Chicago.
Long, Oliver F.	2040 Carroll Ave., Chicago.
Long, Mrs J.	3040 Carroll Ave., Chicago.
Lutz, Mrs. Elizabeth	M. 6225 Peoria St., Chicago.
Lutz, Miss Maria A.	Zion Home, Chicago.
McCandless, Fred Eaton	Rapids, Michigan.
McConhell, William	3617 Laurel St., Chicago.
McGrew, Morris	524 E. 4th St., Cincinnati, O
McVay, James E	New Manchester, Ind
Marsh, John S.	5008 Cottage Grove Ave., Chicago.
Maxwell, Nettie	1161 Grenshaw St. Chicago.

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Miles, Sarah J.	Attica, Ind.
Miller, Mrs Amanda E	South Bend, Ind.
Miller, H. C.	5944 Aberdeen St. Chicago.
Morse, Miss M.	Wataga, Ill.
Murphy, Marietta P.	8506 Vincennes Road, Chicago.
Nogle, Mrs Martha A.	Oxford, Wis.
Palmer, L. Edna	5803 Emerald Ave., Chicago.
Palmer, Mrs. Jennie E.	5803 Emerald Ave., Chicago.
Patterson, Mrs. Irene	1265 Halsted St., Chicago.
Peters, Mrs. Friderika,	3657 S. Wood St., Chicago.
Peters, Charles F.	121 String St., Chicago.
Post, Charles Wesley,	357 Webster Ave., Chicago.
Post, Mrs. C. W.	357 Webster Ave., Chicago.
Raber, Emanuel	4311 Evans Ave., Chicago.
Revell, Miss Kate R.	734 W. 14th St., Chicago.
Read, Miss Bertha,	6600 Maryland Ave , Chicago.
Richards, Miss Minnie	7318 Lexington Ave., Chicago.
Riese, Charles	3637 S. Halsted St., Chicago.
Risch, Frederick	2811 S Canal St., Chicago.
Rodgers, Mrs. Lucy	1401 Michigan Ave., Chicago.
Rowe, Mrs. R. G.	Gladstone, Mich.
Ruby, Joan Alexander	3028 Michigan Ave., Chicago
Schmidt, Freddie	4815 Bishop St., Chicago.
Schmidt, Tilly	4815 Bishop St., Chicago.
Schmidt, Mary	4815 Bishop St., Chicago.
Schriver, Daniel B.	7152 S. Chicago Ave., Chicago.
Schweichler, Miss Clara A.	599 N. Lincoln St., Chicago.
Shaw, Jennie	3813 Rhodes Ave., Chicago.
Shoman, Mrs. Francis	196 W. 19th St., Chicago.
Sinclair, John	7124 May St , Chicago.
Smale, Mrs. Gessine	1204 Milwaukee Ave., Chicago.
Smarzo, C,	Manerd, Iowa
Snowden, Rev. Frank	6117 S. Morgan St., Chicago.
Sollenberger, Harry W.	East Union, Ohio.
Sollenberger, John	East Union, Ohio.
Soper, Sarah	Danville, Ind.
Sprague, Mrs. Harry	Lake View, Wisconsin
Stanley, Mrs. Mary	1318 Monroe St., Chicago.
Steinhilber, Edward R.	Mecca Bldg., Chicago.
Stiles, Mrs. Julia May	1436 Wabash Ave., Chicago.
Stocker, Hasnine	5410 Lake Ave., Chicago.
Stockford, Isabella Elizabeth	5944 Aberdeen St., Chicago.
Strout, Wealthy A.	2406 Washington St., Irving Park, Ill.
Strout, Nellie Vesta	2406 Washington St., Irving Park, Ill.
Strout, Raymond	2406 Washington St., Irving Park, Ill.
Stumpf, Albert M.	Stevens Point, Wis.
Swanson, J. W.	1946 N. Hermitage Ave., Chicago.
Swanson, Mrs. Bessie	1946 N. Hermitage Ave., Chicago.
Thompson, Mrs. W. B.	6149 Greenwood Ave., Chicago.
Todd, Mrs. Adeline,	2316 Indiana Ave., Chicago.
Townsend, Mrs. Albia	7231 Langley Ave., Chicago.
Tronsen, Miss Hannah	Zion Home, Chicago.
Turner, Ida Davis	1310 70th Place, Chicago.
Vondriska, Mrs. Mary	232 19th Place, Chicago.
Wall, Mrs. Sarah	217 Kedzie Ave., Evanston.
Walls Mrs. Josephine	1469 Washington Boul., Chicago.
Warner, Mrs. Loretta	(108 Bell Ave.,) Cleveland, Ohio.
Watt, Mrs. Annie	911 38th St., Chicago.
White, John	1146 48th St., Chicago
Wichelt, Robert	Naperville, Ill.
Williams, Sarah Jane	189 Campbell Ave., Chicago.
Williams, Miss Ada Augusta	189 Campbell Ave., Chicago.
Williams, Hugh	5429 Mansfield Ave., Chicago.
Wilson, John H.	282 Wells St , Chicago.
Woodbridge, Miss Mamie C.	Henderson, Ky.
Woodworth, Archibald L.	1020 Walnut St., Chicago.
Wooley, Mrs. Adeline	700 Sherburne Ave., St. Paul, Minn.
Yeizer, Maria L.	6329 Carpenter St., Chicago.
Zeller, Mrs. Mary	Alma, Wis.
Zimmerman, Miss Mary	Preston, Minn.

Lord's Day, March 21, 1897.

MORNING SERVICE.

The plans, regarding the children, of which Dr. Dowie has so often spoken in the past, are just beginning to take definite form. On last Lord's Day he was able for the first time, before the celebration of the ordinance, to group together the children who were to be consecrated to God. They, with their parents, occupied the portion of the Tabernacle immediately to the right of the spacious platform, and no more attentive listeners to Dr. Dowie's words were present. They eagerly and with one accord promptly answered the questions asked by Dr. Dowie, and we believe the remembrance of the service will be lovingly cherished by all who were able to understand its import.

Among those present, and attracting special attention by his happy, peaceful face, was Frank Wooley, the young lad from St. Paul, Minn., of whom mention was made in the report of the afternoon service of March 7th.

Thirty-nine children were consecrated to God last Lord's Day Morning by prayer and laying on of hands.

The services were opened by singing:

"On that bright and golden morning, when the Son of man shall come,
And the radiance of His glory we shall see;
When from every clime and nation He shall call His people home,
What a gathering of the ransomed that will be?"

Dr. Dowie then read the 126, 127 and 128 Psalms.

SCRIPTURE LESSON.

126. A Song of Ascents.

1 When Jehovah turned again the captivity of Zion,
We were like unto them that dream.
2 Then was our mouth filled with laughter,
And our tongue with singing:
Then said they among the nations,
Jehovah hath done great things for them
3 Jehovah hath done great things for us:
We are glad.
4 Turn again our captivity, O Jehovah,
As the streams in the South.
5 They that sow in tears shall reap in joy.
6 Though he goeth on his way weeping, bearing forth the seed;
He shall come again with joy, bringing his sheaves.

127. A Song of Ascents; of Solomon.

1 Except Jehovah build the house,
They labour in vain that build it:
Except Jehovah keep the city,
The watchman waketh but in vain.
2 It is 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.
3 Lo children are a heritage of Jehovah,
And the fruit of the womb is His reward.
4 As arrows in the hand of a mighty man,
So are the children of youth.
5 Happy is the man that hath his quiver full of them:
They shall not be ashamed,
When they speak with their enemies in the gate.

128. A Song of Ascents.

1 Blessed is every one that feareth Jehovah,
That walketh in His ways.
2 For thou shalt eat the labor of thine hands;
Happy shalt thou be, and it shall be well with thee.
3 Thy wife shall be as a fruitful vine in the innermost parts of thine house:
Thy children like olive plants, round about thy table.
4 Behold, that thus shall the man be blessed
That feareth Jehovah.
5 Jehovah shall bless thee out of Zion:
And thou shalt see the good of Jerusalem all the days of thy life.
6 Yea, thou shalt see thy children's children.
Peace be upon Israel.

THANKSGIVING.

Dr. Dowie then said: This morning we have a very large number of requests that have been sent in for presentation to-day. They are far too numerous for for us to read in detail, as is nearly always the case; but I want to present them, as it were, in one great envelope to-day; and, I want to thank the Lord, ere we pray, for His goodness to us.

It has been a week of great blessing and of great toil in Zion. With myself, at any rate, I can say it has, and yet labor is rest, and toil is sweet when God is with us.

We began the last week with baptismal services, in which 140 followed their Lord in baptism. It was a most delightful scene, and God blessed the discourses delivered. It was a day of great toil with me, and I did not realize until afterwards that I had lifted more than twenty tons of humanity into and out of the water on that day in the baptistry.

But that which pleased me above all was, that I was baptizing those whom I knew in scores and hundreds. One hundred and forty of them had really followed their Lord in this matter, not as a mere form, but I know that the power was within that form, and that God the Holy Spirit was with us.

On Monday morning, one paper which represents, or pretends to represent, the literary culture of this city, had no less than seven columns of telegraphic matter concerning the preparations for the brutal prize fight at Carson, Nevada, but although there were thousands and thousands in this place on Sabbath Day, and 140 baptized—probably the largest number that have been baptized at one time in this city,—there was not one line in all the papers concerning that. They had room for business; they had room for the brutal prize ring, and the filthy words that those filthy men were abusing each other with, and oaths; but they had no room to tell of the work of God.

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The previous Sunday was like it. The Monday papers following were filled with telegraphic matter concerning these brutal prize fighters, and there were many, many hundreds present that day who stood up in this Tabernacle to witness that Christ was their Healer, but not one word appeared in the papers. We have a newspaper press in Chicago whose mission is to suppress and cancel facts, unless they are brutal, immoral, or can promote the interests of those who only give forth "news" to suit their prejudices or their pockets.

I feel very deeply convinced, beloved friends, that we shall have to pray increasingly that

THE LORD WILL CAPTURE THE PRINTING PRESS;

capture some of these papers for Himself. It is time there was one paper, at least, in this city, which owned God, and which gave prominence to His work.

It would be intensely interesting to multitudes in and out of this city to read the thrilling testimonies of last Sunday week; but these were suppressed by the press. They were not merely ignored, they were positively suppressed.

But I thank God for the work, and I have been greatly pleased with the week, with the continuous events of the progress of the work in many lands, and in many parts of this land.

I will, this afternoon, say something about the healings which have taken place this week in answer to prayer. I have a number of letters here, but I will not take time to read them at this service.

We have a congregation this morning that does not like to wait very long; a congregation of babies and little folks, and I want to make it as short as possible for the little ones. They have the right of way this morning, and I want very much to minister to them. Now let us go to prayer.

"Come, let us worship and bow down; Let us kneel before Jehovah our Maker."

PRAYER.

Our Father who art in heaven, we hallow Thy name, and thank Thee to-day that Thou hast blessed us, and hast enabled us to come into Thy Tabernacle with thanksgiving and with praise. We thank Thee for Thy goodness to this people, and to those that are gathering even at this time; coming from distant parts of this city, for it is a long journey for many of them to come to this Tabernacle.

Lord bless Thy people who are gathered, and who are coming together to-day, and grant that throughout the whole day in this Tabernacle the conscious presence of the Holy Spirit may be in this place and in every heart

We pray Thee that Thou wouldst bless these dear children, the offspring of Thy people, who have been brought to-day into Thy courts that they might be consecrated unto Thee. They are Thy spiritual offspring, also, oh Thou Father of spirits. We thank Thee that even in the little minds already of those that can understand there is great joy in the thought that they are going to be given wholly to Thee in the name of Jesus Thy dear Son

Oh God, bless these little ones, and may their parents as they present them, present themselves, and may their consecration be complete

We now ask in Jesus' name that Thou wouldst give us real consecrating power which will enable us to take them into our arms and lay our hands upon them, and in Thy Spirit's power bless them in the name of the Father and of the Son and of the Holy Ghost.

Now to-day look upon Thy people everywhere, and may grace, mercy and peace be with all who love our Lord Jesus in sincerity, and upon the wide world and upon the nations that are distracted by war and by rumors of war. O Lord, we pray Thee overrule all these terrible things that are impending for the furtherance of Thy kingdom and the establishment of Thy gospel.

Oh, Father in heaven, hear us, and in Thy great mercy and love answer us, as we pray that throughout Thy church everywhere there may be unity, not the unity of a mere blind formality of worship or expression, but the unity of spirit, which makes men everywhere to come together in praise, love and perfect peace to extend the kingdom of their dear Lord and Saviour; to worship Thee in the Spirit, to establish in their families, and in their cities, and in their states, and in their nations, Reverence for Thee; Love for Thee that they may extend Thy Glory, and establish Thy Kingdom.

Hear us, our Father, this morning that we who are here to-day, any of us who may have sinned and been rebellious in thought and in life and in heart, may be given true repentance and simple faith that there may be forgiveness and blessing. If some have fallen into sin, and their hearts are sore because of sin, oh, give them repentance; and, if there are some here to-day who are out in the wild waste wilderness, lonely and far from their earthly father's home, oh, may they find rest in their eternal Father's love to-day.

Hear us, our God, and help us now for Jesus' sake.

Let Thy Spirit rest upon all in this consecration service. Amen.

Following this prayer, the announcements were made by Dr. Dowie for the week, and the offerings were then received.

In the reading of scripture which followed, showing Jesus' love for children, the full gospel was given in terms so simple that the children could understand and accept its gracious offers of Salvation, Healing, Cleansing and Guiding.

GOD'S WITNESSES TO DIVINE HEALING.

Mrs. J. W. F. DE MOURE, Piper City, Ill.

[*Continued from page 338.*]

"Mrs. Peterson, 480 W. Superior Street, met us at the depot, she having nursed Mrs. Loehrke in the Homeopathic hospital. She took us home with her and told us of her experience in the hospital, and told us of her healing at Zion Tabernacle.

"I believed that God would heal and wanted to go the Zion Homes, Mrs. Peterson kindly offering to see us there.

"On Friday afternoon we went to the Homeopathic hospital to have a private examination, and the examining doctor told me I had to undergo an operation.

"I made Mr. Demoure promise then and there that he would not have me butchered, as I would rather if it was God's will to die of the disease—I knew no better then—I would like to die at home.

"Saturday noon, at dinner time we reached Zion Home No. 1. I was hardly able to climb the stairs with the aid of my husband, and I was completely tired out. I laid down. I was in the Home and my strength was about gone, and courage almost.

"In the hall, about supper time, Dr. and Mrs. Dowie talked so kindly to us, new hope sprang up. After supper we attended family worship, Dr. Dowie explaining the way of faith and the acceptance of it, and illustrating it by mention of electricity, and that the power came from Jesus, Dr. Dowie being the connection between Jesus and the seeker after health.

"I took it for granted that Jesus will and does heal me, and when the Doctor brought the example of the woman that touched Jesus' garment I placed myself similarly in my mind's eye, and

EXPECTED AN INSTANTANEOUS HEALING, AND SO IT WAS.

"Doubt never entered my mind, not once. Jesus is willing to save, to heal and to keep, and I was willing to fulfill all his commandments.

"The pain then and there left me, the lump in the side of my body, about four inches long by three wide, disappeared, the discharge ceased, the internal pain at the seat of the cancer was gone, and also the small tumor at the neck, and the rupture.

"Praise be to God *I am well*, in better health than ever I was since I was 17 years old, therefore the last 43 years of my life, in spite of all the predictions of the doctors and others to the contrary.

"I thank Dr. and Mrs. Dowie for the kind words spoken to us, and the kindness shown us while we were at the Home No. 1.

"I also thank God for the healing of my daughter-in-law, and the teaching she and my son received while in Zion Home.

"Mrs. Sam. DeMoure was healed of a very bad swelling, which was threatening her life.

"In the first place, an artery and blood vein were ruptured, and she suffered about two years, had to use rubber bandages and a rubber stocking. She was then very sick, and Dr. Hamilton, of Cullum, told her that if the swelling should reach the region of the heart, she might drop off in a minute. The swelling was already far up in her body and getting near her heart She was very sick.

"Perhaps Dr. Dowie will remember receiving a request for prayer for her and their week-old babe, and how the babe got well in Zion Home.

"The mother is well, and Sam. DeMoure, after hearing Dr. Dowie preach but once, quit tobacco and is a Christian.

"Dr. Hamilton, of Cullom, Mrs. Sam DeMoure's attending physician, has said, that such a case as this was never known to be cured and that if she remains well for a certain length of time, that he will give up practicing medicine and work by the day.

"It is well with my soul,"

spirit and body. Glory be to God! Hallelujah! I trust fully in God. God bless you all.

"Miss Maggie Kewly, from LaHogue, who had been sick for three years, I think, and received healing at Zion Home, requested me to send you my photo, as you would be pleased to have it, with a detailed statement of my healing through faith in Jesus and your instrumentality.

"I do herewith comply with the request, with the prayer that it may help some one.

"I am well and I am not ashamed to proclaim it the world over."

"Yours, ever thankful,

Mrs. J. W. F. DEMOURE."

MATTHEW xv, 21-31.

"Then Jesus went thence, and departed into the coast of Tyre and Sidon.

"And, behold, a woman of Canaan came out of the same coasts, and cried unto Him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.

"But He answered her not a word. And His disciples came and besought Him, saying, Send her away; for she crieth after us.

"But He answered and said, I am not sent but unto the lost sheep of the house of Israel.

"Then came she and worshipped Him, saying, Lord, help me.

"But He answered and said, It is not meet to take the children's bread, and cast it to dogs.

"And she said, Truth, Lord: yet the dogs eat of the crumbs which fall from their master's table.

"Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.

"And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.

"And great multitudes came unto Him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and He healed them.

"Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel."

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He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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Make all Bank Drafts, Express Money Orders or Post Office Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, U. S. A.

All communications upon business must be addressed to

Long Distance Telephone South 662. THE MANAGER ZION PUB. HOUSE,
Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, MARCH 27, 1897.

EDITORIAL NOTES.

SAY UNTO ZION, THOU ART MY PEOPLE."

AMIDST the war of elements, floods and storm and gloomy fogs making the day as night, we have pressed forward in the first month of work for our King in the New Zion Tabernacle.

AND we have received wondrous blessing.

TENS of thousands have passed in and out of its portals within the month, nearly ten thousand in one week, and the Power of the Lord has been present continually to save and heal and cleanse and quicken.

DESPITE the elements, more than 1,000 were present at the First Monthly Communion Service.

AT the First Baptism we had the joy of immersing 140 Believers into the Names of the Triune God. This was, probably, the largest number ever baptized at one time by one man in Chicago.

ONCE in the first month, the Tabernacle was too small to contain the crowds who came, and on another Lord's Day it was filled to the point of overflowing.

WEEK-NIGHT meetings are steadily growing, and nearly a thousand now attend the Wednesday evening lectures.

WE have reason to rejoice that, with the most unfavorable weather, the construction of the New Tabernacle has been abundantly justified: for there has not been one Lord's Day when our old Tabernacle could have held the congregations which have assembled.

AND all this without the insertion of a single line of advertisement in any of the daily papers.

THE snow is still glistening on the frosty earth; but it is spring-time already in our hearts, and we have seen a marvelous growth, according to God's Promise, "in the first month."

BUT it is only as the first droppings of a shower, compared to that Outpouring which God will give His people:

THE clerical professional getters-up of "a revival" are again at work, and they have called the excellent Dwight L. Moody to their help.

BUT, it will not work in their way: for revivals "come down" and they cannot be "got-up" by Committees of professional dead-beats.

GOD is weary of the hypocrisies that are cursing His Church, and of the proclamation of a gospel that is "another gospel" to that which He gave, and which His apostles preached and practised.

REPENTANCE first, not Faith, is the demand of God.

SALVATION and Healing and Holiness must go hand-in-hand.

GOD has joined them together.
Woe unto those who put them asunder.

REVIVALS must be permanent, not transient and occasional.

SATAN loves to see the Carnivals and the Fasts of Eastertide, and the alternations of gluttonies and hypocritical penances, knowing well that they will all provide population for hell.

SATAN loves to see the shoddy revivals which empty all the "churches" and their many godless choirs into one building for a few days, and call that a "great awakening."

THERE is not one stinkpot less in all their ranks, as a rule. The religion of the revival only intensifies the disgust of earnest Christians with the silly methods of the so-called "religious leaders."

WE have not been invited to partake in this Lenten Festival about to be held in the Auditorium for four days.
Its leaders know better than to ask our aid.
We have no confidence in its permanently good results: for it belongs to a dead past of which every honest minister is utterly weary.

REVIVALS will have to be on the Apostolic Pattern of Primitive Christianity. Divine Healing was a prominent factor in all those Revivals.

NOT until the "churches" acknowledge the "unity of the body" of Christ in "One General Assembly and Church of the first-born whose names are written in heaven" can they ever co-operate in the "power of the Spirit."

MEANWHILE, we rejoice in any good which may result, despite the evils of got-up revivals, even whilst we fear that they will not counterbalance the reaction and the nausea which follows a feast on revival molasses.

A "WHIP of small cords" would be an excellent thing for Mr. Moody to take with him into the Auditorium.
It was used long ago in God's Temple by Him who cleansed its courts when false ministers had made God's House a "den of thieves."

ZION is going forward with the Permanent Revival which God has given us all through the recent years.

THIS issue of LEAVES OF HEALING will show how we have had to use the "whip of small cords."
There is more to follow.

WE are sure that the Coming Conflict will bring us into sharp collision with the Organised Hypocrisies called Churches in Chicago, and with the spiritual murderers called ministers, who have taken the place of the true shepherds of God's Israel.
Their principal delight seems to be to drive God's sick and weary sheep back from the Wells of Salvation and Healing.

BUT it is too late.
The people are listening to God's voice in Zion.

THE day for Victory over the murderous priesthood who have usurped the control of the Vineyard is nigh:—

"He will miserably destroy those wicked men, and will let out His Vineyard unto other husbandmen, which shall render Him the fruits in due season."

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THE priests and ministers of Christ's day sneered at Him when He made this prophetic declaration, looking with contempt upon the fishermen and tax-gatherers, etc. who formed the apostolic college.

They never dreamed that these were "the other husbandmen" whom God had chosen, when He rejected those whited sepulchres in all their priestly pomp and pride and fine array.

JESUS saith unto them, "Did ye never read in the scriptures,

The stone which the builders rejected,
The same was made the head of the corner;
This was from the Lord,
And it is marvelous in our eyes?"

PERHAPS the "builders" in the so-called churches of Chicago may remember that history is repeating itself.

GOD'S children are awakening to the fact that these "builders" are persistently ignoring, rejecting, and misrepresenting one of God's ministers in Zion.

THEY are coming out from the "dens of thieves."

THEY are coming out from the Laodicean mess which God is, according to His declaration in Revelation, "spueing out of His mouth" in these latter days.

STINK-POTS, and beer-pots, whiskey-pots, drug-pots, and poison-pots of every kind will soon no longer find a place in the visible Church, as they do to-day.

LISTEN, O Zion, to the Voice which long ago told of these days which have come and are coming upon us:

"In that shall there be upon the Bells of the Horses,
HOLINESS UNTO THE LORD;
And the Pots in the Lord's House shall be
Like the Bowls before the Altar.
Yea, every Pot in Jerusalem and in Judah
Shall be Holiness unto the Lord of Hosts.
And all they that sacrifice shall come and take of them,
And seethe therein:
And in that day there shall be no more the Canaanite (or Trafficker)
In the House of the Lord of Hosts."

BLESSED are they who understand concerning the Bells and the Pots in the House of God.

AND now, let us say a few personal words of exhortation to our readers and subscribers throughout the world.

WE need your sympathy and your help.

CHICAGO is "a high place of the field," and our Zion is as "a city set on an hill which cannot be hid."

IT is a City of Destiny, a City full of Devils, and yet a City where God is displaying and will display His Power and Glory.

THE best and the worst of humanity are gathered herein, and "all nations" can be reached from within its borders, through its cosmopolitan population.

OUR fellow-workers here have done all they can, for the most part, and yet there are needs in God's "storehouse" which they are unable to supply.

WHY do ye not come to the help of the Lord against the mighty, ye who know these needs, ye who can supply them from the talents which God has entrusted to your care, and who do not?

BECAUSE these LEAVES OF HEALING have not been sent forth for two weeks, we have a cry from thousands of hungering hearts, asking the reason why.

IT is simply because we have had to completely reorganize Zion Publishing House, get another large printing press in addition to our old presses which are yet doing splendid work, and we have had to annex nearly the whole floor space of the old Tabernacle No. 2, and a part of the upper floor, to give us room for future operations.

THIS has been done at a cost of thousands of dollars, and we need your help to pay these charges.

WE would have avoided the expense, if we could.
But it was impossible.
We were literally crowded out, and the health of our work people was being imperiled, and the work demanded by our increasing circulation and for tracts, etc., had to be supplied.

ALL this has had to be done whilst we were still financing the cost of the New Tabernacle, to do which we still need many thousands of dollars.

BUT we could not stand still, and the command of God was clearly, Go Forward.

AND gloriously has He sustained us.
Nor have we any fears that He will fail us: for we are sure He will give us grace and strength equal to every day.

BUT, ye friends of Zion who are far away, God requires your help, and asks you to fulfill your privilege and duty as His stewards.

PRAY about this, as you read, and say, "Lord, is it I?"

THOSE who can help and who do not help are sinning against God.

THIS is a cry from a sorely tried Watchman in Zion.

ANSWER it at once as God shall direct you. Do not delay an hour.

LAST Lord's Day we had a splendid audience to hear our reply to Ingersoll's recent lecture on Truth.

A FLASH-LIGHT photograph of the scene, shortly after we began our discourse, was taken by one of our brethren. It gives a splendid view of the interior of the new auditorium, and plainly shows more than a thousand faces of eager listeners.

We are preparing it for the LEAVES, and will shortly publish it as a Special Supplement, with other views of the interior, which will transport our readers to Chicago and give them a glimpse of Zion at work.

WE remind all members of the Church, and friends of Zion, that we shall gather God's children around His Table on Sabbath week, April 4th, at the close of the afternoon address which will be on "REDEMPTION DRAWETH NIGH!"
Let all who can come assemble at this place of Blessing and Communion with God.

LET Candidates for the next Baptism on April 11th send in their names early to our colleague, Rev. Dr. Speicher at Zion Home. We expect to immerse a large number on that occasion.

"BRETHREN, PRAY FOR US."

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ZION.

Conducted by the Rev. John Alex. Dowie and Mrs. Dowie.
Terms to guests will be forwarded on application.

This is the new Home for the Headquarters of Zion in Chicago, S. E. Cor. Michigan Ave. and 12th St., close to the Park Row Central Station of the Illinois Central Railway.

The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c., 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3 Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing. Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion.

A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

„Er iſt noch Heute Derſelbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es iſt von Gott Vielen zum Segen benützt worden, und viele hundert tauſende von Exemplaren ſind gedruckt worden. Möge es auch in dieſer neuen Form Vielen zum Segen gereichen.

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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.

VOL. 3. NO. 23. CHICAGO, APRIL 3, 1897. PRICE FIVE CENTS

GOD'S WITNESSES TO DIVINE HEALING.

CARL FREDERICK STERN, Zion Home, Chicago.

"AND SUCH WERE SOME OF YOU"

Thus wrote the great Apostle Paul of some of those whom God had blessed in Corinth, that City of Lust, long ago.

They had been "fornicators, idolaters, adulterers, effeminate, abusers of themselves with men, thieves, covetous, drunkards, revilers, extortioners."

And he says that such persons "shall not inherit the Kingdom of God."

Yet it is to that list in his second epistle to the Corinthians, sixth chapter, that he adds the words with which we introduce this Witness for God:—

"And such were some of you; but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God"

And this True Witness for God who stands here on this page is one who can say, "And I am washed from all my crimson stains as they who lived in Corinth long ago."

In now sending our brother around the whole earth to tell the Wonderful Story of what God did for him in Zion, it is only just and right, that we should say that we do it with the most perfect confidence that the Work of Amazing Grace to which he is a Witness in his own person, is in every particular true.



CARL FREDERICK STERN, Zion Home, Chicago.

Indeed the "half can never be told," and ought not to be told, so long as we are here on earth.

This case illustrates, however, a feature of the Work in Zion to which we have given but little prominence in this Picture Gallery of God's Witnesses; but there are literally thousands who can tell, in greater or less degree, the same "Story of a Brand plucked from the Burning."

And many of these are, like our loyal personal attendant, and watchman, brother Stern, men whom Christ is "not ashamed to call brethren," and most certainly we are not ashamed to do so.

They are our Crowns of Rejoicing, and greatly as we rejoice over God's children being healed under our ministry, we are still more rejoiced when we look around and see men in hundreds on hundreds every Sabbath in Zion Tabernacle who were once the Devil's Own, and who are now Christ's Own, having been brought out of the deepest depths of sin and de-

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spair. No comments that we can make upon this case would in any degree add to the strength of the narrative which follows in our brother's own words.

But we may be permitted to call the attention of our friends to the reference therein to the noble Hundred of Zion's Watchmen to whom he belongs, and of which he became the Captain shortly after his conversion and healing.

We have never entrusted our safety to the Police of Chicago, as the guardians over Zion's Institutions and property.

But this Guard of One Hundred has, in rotation, performed that duty, day and night, summer and winter, without any money reward, for nearly two years.

We have no words that can express our gratitude to God, and to them, for this splendid service which they so lovingly render to God and to us.

A number of these are sworn in as Special Police Officers of the City of Chicago, and on more than one occasion they have put out fires, and prevented crimes against persons wholly unconnected with Zion.

In some cases the enemies of Zion have been indebted, unconsciously, and are still, to our faithful Watchmen.

The perfect peace and safety in which all Zion's Institutions in Chicago are preserved is in no small degree due to these good men, whose reward is with God.

We do not forget at the same time that

> "Except the Lord keep the city,
> The Watchman waketh but in vain."

But when the Lord is with the Watchmen all is well.

May this Story of the Salvation, Healing, Cleansing and Keeping Power of God in the case of Carl Frederick Stern, be a blessing to millions all over the earth, and glorify the Name of Him who is the Saviour of all men, and who can transform the drunkard, infidel and blasphemer into one of God's noble men.

Before allowing him to tell his Story in a recent letter which covers it to this time, we think it well to re-print the following affidavit, filed in the Superior Court of Chancery, Chicago, which was read before Judge John Barton Payne on July 16th, 1895, with scores of others. This places the principal facts of brother Stern's case in a legal form, and his words therein have never been challenged. It will be found in No. 43, Volume I of this series of LEAVES OF HEALING, page 685:—

(Copy of One of the Affidavits Establishing the Fact that Divine Healing is a Present Day Reality, and now on file in the Archives of the Superior Court of Cook County, Illinois, being an Extract from the Leaves of Healing, July 20, 1895, page 685.)

"Leo J. Maguire, *et al.*, *vs.* John Alex. Dowie. } "STATE OF ILLINOIS, COUNTY OF COOK; } ss. "In the Superior Court of Cook County. "In Chancery.

"CARL F. STERN, being first duly sworn upon his oath, deposes and says, that he is thirty-six years of age, and resides with his family at 483 West Fourteenth Street, that he has resided in the City of Chicago for a period of thirty-one years, and has been engaged in the dry-goods business and was manager of the lace department of LeBaron & Holt Co. and afterwards was a member of the Chicago Police force for five years; that in 1891 affiant entered the retail coal business, which he continued for about one year, and afterwards kept a saloon at Fourteenth and Lincoln Streets; that affiant became very dissipated and irregular in his habits and business.

"That by reason of his dissipation and drinking he was seized on the 14th day of January, 1895, with a severe attack of rheumatic gout, which Dr. Kerler told him would require a long time for his recovery. That his right knee was swollen to double its normal size, and was perfectly stiff and exceedingly painful.

"That in this condition he went to hear Rev. John Alexander Dowie preach and teach; that having heard him he became convinced of the truth of said Dr. Dowie's teaching with regard to Divine Healing, and asked him, the said Dowie, to pray for him, which the said Dowie did, whereupon affiant was instantly healed, and was able to use his knee and bend it.

"That since that time affiant has used no tobacco or liquor of any kind and is a perfectly well and strong man.

"That he feels that said Dowie is doing a great and good work in the community, and in order to assist him in such work he has volunteered to be a guard, and has charge of the guards protecting the property of said Dowie at the Homes and the Tabernacles; that affiant has under him about thirty men who have volunteered to assist in protecting the property of said Dowie from injury of any kind; that the instructions which he has received from said Dowie, and he intends to obey, are to defend property and life, but to hurt no one; he states that it is not expected nor intended, nor are they, the guards, prepared to use any force or violence towards any one; that none of them carry arms of any kind, and they do nor act as spies upon any one in the neighborhood.

"Affiant further states that it is untrue that persons in any of the homes make such noises as to disturb any one on the outside at night, for he has been at all times of the night about near the homes and he has never heard any coughing or other noises by persons within the homes, or any of them.

"Affiant further states that he has observed the running of the printing press and engine, and that it is untrue that it makes sufficient noise to disturb any one on the outside of the building; that the noise it makes is very slight indeed, by reason of the fact that the machinery is of the best kind and well laid, and the exhaust pipe laid under ground.

"Affiant states that he is a regular attendant at the services conducted in the Tabernacle, and that the same are always orderly and hundreds of persons come to be present who are in perfect health to hear the scriptures expounded by said Dowie, and to be taught by him; that the members of said congregation are regular in their attendance and orderly in their behavior within the Tabernacle, and upon the streets and sidewalks; that the great majority of the members of the congregation do not pass the homes of the persons residing in the neighborhood but come down Sixty-third Street and Stony Island Avenue, and only the persons residing in Home No. 1 pass by the house occupied by the Complainant.

"Affiant further states that he has been in all of the homes and has frequently seen the guests in said homes, that he has never seen or known of an instance where a person affected with a contagious or infectious disease became a guest in the homes; that he knows it to be a rule not to receive any such person into the homes; that said homes are in no sense nuisances and in no sense impair the enjoyment of the persons in the neighborhood of their homes and property.

"Affiant further states, that he knows it to be a fact that said Dowie is doing a great and good work in the community in causing dissipated men to become reformed and to lead useful lives in the community.

"Affiant further states that the people who are assisting and co-operating with him in the work, are in no sense his dupes, nor are they over-credulous or weak minded persons, but on the other hand that they are persons of intelligence and character in the community.

"Affiant further states that he has never known of an instance in which said Dowie has charged or received any money as a charge for any services that he has performed for any one; that to the knowledge of this affiant he is just as tender to the poor and needy as he is with the wealthy, and if any difference, more careful with the poor, showing sympathy for them.

"And further this deponent saith not.

"CARL F. STERN. [*Signed.*]

"Subscribed and sworn to before me this 10th day of July, A. D. 1895.

"W. H. QUINLAN, Notary Public."

"THE ZION HOME, Chicago, March 23, 1897.

"DEAR DR. DOWIE:

"In response to your request for an outline of my life, previous to my salvation and healing through faith in Jesus, I write the following lines, with deep gratitude to God for His wonderful love and goodness in delivering me from sin and disease and death and hell, and to you as His agent.

"I was born in Friedland, Germany, in 1859.

"At the age of four and one-half years I came to America. I attended the German Lutheran Church and School in Chicago, until I was about eighteen years old

"I then renounced Christianity, and became an open infidel.

"I used intoxicants from childhood.

"I began chewing and smoking tobacco when fourteen years old, at which time I entered the dry-goods business, and when twenty years old I entered a large lace house, where I held a responsible position for five years with credit.

"At the age of twenty-four I plunged into a life of dissipation and sin, which finally forced me to relinquish my position in the lace house, and drove me into evil associations of every kind.

"At twenty-seven I joined the Chicago Police Force, and remained a patrolman for five years, in the twenty-first precinct.

"When twenty-eight years old I married—having partially reformed—and, leaving the Police Force, I engaged in the coal and wood business for some time.

"After being married nearly four years, my wife died, and, becoming despondent, I began drinking heavily, neglected my business, and finally sold out.

"At the opening of the World's Fair I plunged into yet deeper depths of sin and iniquity, having lost all control over my evil passions.

"Tiring of this, I started in the saloon business, in order to get more to drink.

"I used to drink as high as from forty to forty-five drinks of whiskey a day, not taking into account the mixed drinks, of wine, beer, etc.

"I used to take ten or fifteen whiskies before breakfast, just to steady my nerves.

"I smoked and chewed all day, using commonly one package of smoking tobacco and ten cents worth of plug to chew per day.

"On January 14, 1895, I was taken sick with rheumatic gout, remained in bed eight weeks, getting worse every day, and suffering terrible agony.

"For the last five weeks I could not bear the smell of food or cooking.

"During the fourth week, two of my cousins called, and told me about Dr. Dowie, and the work of Salvation and Divine Healing at Zion Tabernacle No. 1.

"I did not pay any attention to what they said, as I did not believe in Christianity.

"About two weeks later, they brought me the LEAVES OF HEALING, and I read them with deep interest.

"I had never opened the Bible, nor read any religious literature, for at least seventeen years.

"But God, in His mercy, opened my eyes and touched my heart, by my reading the wonderful teaching and testimonies in the LEAVES.

"I also heard, from one of my cousins, of her healing, whom I knew to have been a hopeless sufferer, and saw the great change in her and others.

"I now began to pray, and seek God with all my heart, and got my father to read to me out of the Bible every day.

"I now longed for my cousins to call again, and when they did so, I asked them to get Dr. Dowie to pray for me at a particular time.

"While I was talking with them, Dr Charles Kerler, of 511 14th Street, who was attending me, called. He examined my knee and said there was no change. He brought some liniment and told me to try that, saying, 'it would do me good.'

"I told him that he need not call again until sent for.

"He asked me if I intended to call another doctor, and I said, 'No.'

] *Concluded on page 399*]

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, March 21, 1897.

MORNING ADDRESS: JESUS' LOVE FOR CHILDREN.

Crowds of Interested Listeners Fill Zion Tabernacle in the Afternoon to Hear the Reply to Robt. Ingersoll.

"THE TRUTH" IS PROCLAIMED.

The Audience by Rising Manifest Their Acceptance of Jesus, "The Way, the Truth and the Life."

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE.

THE previous issue of the LEAVES OF HEALING contained only a brief summary of the Morning Services in Zion Tabernacle on Lord's Day, March 21, and in response to the expressed desire on the part of many of our subscribers who were present, we publish herewith the report of the morning address.

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, and be profitable unto these dear parents; so far as they can understand, to these dear children; to all who are now present; and to all to whom these words shall come, for the sake of Jesus, my Lord, and my Strength, and my Redeemer.

ADDRESS TO THE CHILDREN.

I want you all now to listen to me; all these big people here are going to listen, too.

I want the children to listen especially, and their parents, to what I am now going to read about

JESUS' LOVE FOR CHILDREN.

In the 19th chapter of the Gospel according to Mathew.

What chapter?

Children:—"The 19th."

Dr. Dowie:—And what Gospel?

Children:—"Matthew."

Now we will read from the 13th verse. Some of you are old enough to have your Bibles and read too.

"Then were there brought unto Him little children, that He should put His hands on them, and pray: and the disciples rebuked them."

What was He to do?

Children:—"He was to put His hands on them."

Dr. Dowie:—What else was He to do?

Children:—"Pray."

That was what the mothers asked, and I guess there were fathers there too that asked, although it was principally the mothers who asked that He should put His hands on them, and what?

Children:—"Pray."

And the disciples—Oh! dear me, that word "disciples" is a very big word but it just means learners or scholars. Now, they had not learned very much about Jesus, or they would not have done that.

"And the disciples rebuked them."

Oh! my! Now, what a naughty thing that was to do, to rebuke the mothers and the children, and say they were not to come to Jesus

"But Jesus said"—what?

Children:—"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of Heaven."

Now I want you to repeat it after me.

The children eagerly repeated the verse after Dr. Dowie.

"And He laid his hands on them, and departed thence."

Now that is the way that Matthew tells it. Another evangelist thought he would like to tell the story too. All these evangelists wanted to tell the story about Jesus; so Mark told it a little differently, and put just a little more to it.

In the 10th chapter of the Gospel according to St. Mark, and the 13th verse.

"And they brought young children to Him, that He should touch them: and His disciples rebuked those that brought them. But when Jesus saw it, He was much displeased."

Now Mark puts that in, and says He was *very angry* with those people who wanted their children to go away; because He loved the children, and He wanted the children to come to Him, and He wants us to come to Him while we are children. That is the time to come to Jesus. Come to Jesus when we are young, and not when we have grown old and wicked, and only come to Jesus after we have been stinkpots and beerpots, all kinds of nasty pots, doing all kinds of ugly bad things, and then have to come to Jesus when we are old, having spent the greater part of our life in wickedness. I would not come when I am old presenting unto God a wasted, fruitless, and withering life. I am glad I came to Jesus when I was young.

I was very young when I came to Jesus, quite a little child. I know I gave my heart to Jesus when I was somewhere about seven, and I am glad I did. I am glad I have lived forty-three years for Jesus, but I do not know whether I was very much encouraged to do so by the Church of that day. They did not take much notice of the children.

Little children were told they were to be seen, and not heard. Now, I believe in children being heard for Jesus; not only seen but heard. We are getting to the place where we can train all these little children—we are going to have a fine training place by and by for bringing up the children in Seventies for instruction, preparation and service in the Kingdom of God. We cannot do everything at once, but we have got some plans for the children, and this is the first time we have been able to get where we could carry out some of these plans. We are getting them in order.

But now listen to this:

"But when Jesus saw it, He was"—what?

Children:—"Much displeased."

He did not like their keeping back the children at all.

"And said unto them"—what?

Children:—"Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

Why, you dear little children can all get into the kingdom of God, every one of you, whilst you are children; and [facing the audience] if you are to get into the kingdom of God my friends, you have got to become as little children; you have just got to have the simplicity of the little child, and to come

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with the simple faith, and lay aside all your notions that you are somebody big, and just to come as a little child.

"As a little child relies
On a strength beyond its own;
Knows it's neither strong nor wise,
Fears to stir a step alone."

These little children know they are not strong, and know they are not wise, and in the darkness they put their hand in father's hand; in the darkness they put their hand in mother's hand; in the darkness they lie down to sleep on mother's breast, and they are not afraid. And you have got to come to God as little children who are not afraid of your Father, and lay down your head upon the breast of Infinite Love, and trust your Father in Heaven as a little child.

Now then, we will read on.

Now then children, as it is you principally I am talking to, I am going to ask you to read it with me.

"Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God."

Now, you all want to belong to the kingdom of God, do you not?

Children:—"Yes, sir."

Yes, I know you do.

Well, Jesus said more. He said:

"Verily, I say unto you, whosoever shall not receive the Kingdom of God as a little child, he shall not enter therein.

"And He took them up in His arms, put His hands upon them, and blessed them."

Now, then, there was a doctor who got converted when Jesus was here on earth, and I am quite sure that doctor never gave any more drugs; for he tells us of the story of the woman that touched the hem of Christ's garment, who had spent all her money, and was nothing bettered, you know, for she was sick for twelve years. What did she do?

"She suffered many things—"

Audience:—"Of many physicians."

"And she was nothing bettered—

Audience:—"But rather grew worse."

Now, Luke tells us the story about that woman. I am not quite sure that Luke did not get some of her money, but anyhow Luke became a Christian. He believed in all the miracles; he followed Jesus, and never wrote one word in favor of medicines, not one word. He was a converted doctor, and converted doctors who are really out and out converted never say anything good of medicine; they always get out of it, too and tell the people Jesus heals.

Well, now, Luke has something to say about it, because all of these evangelists thought they would like to tell the story of Jesus and the children. In the 18th chapter of Luke, we shall read from the 15th verse:

"And they brought unto Him also infants, that He would touch them."

Now, Luke saw the infants principally; the others saw little children of various sizes. But Luke speaks of infants especially, just like this little one over here; that little infant born the other day to one of our people in Zion. The infants do not know what I am saying. They will understand about it by and by.

"And they brought unto Him also infants, that *He would touch them*,"

Now, you see there is nothing said about baptism there. There is not a word about the baptizing of little children. He laid hands upon them, praying for them, and not a word about baptizing them. What was He to do?

Children:—"To touch them."

"But when His disciples saw it, they rebuked them But Jesus called them unto Him, and said," Say it again

Children:—"Suffer little children to come unto Me, and 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 shall in no wise enter therein."

Now, God wants this morning that you shall receive the Kingdom of God; we shall enter into the Kingdom of God. Now, I want to tell you, dear children, what the Kingdom of God is.

Jesus has sent the Gospel, and He preached a Gospel which He called the Gospel of the Kingdom of God. What did he call it?

Children:—"The Gospel of the Kingdom of God."

Now, that Gospel tells us that Jesus died to save us, and that Jesus died to heal us, and that Jesus died to cleanse us, and that Jesus died to take us into heaven. Now, I want you to find these four things. Say them after me now.

The children repeat after Dr. Dowie:—"Jesus died to save us, Jesus died to heal us, Jesus died to cleanse us, and to take us safely to heaven."

Now, then, we will have these four things again. That He died to?

Children:—"Save us."

Dr. Dowie:—That He died to?

Children:—"Heal us."

Dr. Dowie:—That He died to?

Children:—"Cleanse us."

Dr. Dowie:—That He died to?

Children:—"Take us to heaven."

Dr. Dowie:—Now, you will never forget that, will you?

Children:—"No, sir."

Dr. Dowie:—That is the Gospel. He cannot save us unless we give up our sins, can He?

Children:—"No, sir."

Dr. Dowie:—Unless we give up our hearts, and He cannot heal us as long as we take this nasty stuff here, that one of the guests in Zion Home gave up a few days ago. Just look at it here; there is brandy, rum, carbolic acid, and one of these guests actually came to Zion with that. Do you think He will heal us when we take these things? [Referring to a number of bottles which he took from a corner of the platform.]

Children:—"No, sir."

Dr. Dowie:—Do you think He will heal us while we are sinning against Him?

Children:—"No, sir."

Dr. Dowie:—Do you think He will save us, if we do not give Him our hearts?

Children:—"No, sir."

Dr. Dowie:—The Gospel tells us there is something more. What are the four things that Gospel tells us?

Jesus came to?

Children:—"Save us."

Dr. Dowie:—And to?

Children:—"Heal us."

Dr. Dowie:—And to?

Children:—"Cleanse us."

Dr. Dowie:—And to?

Children:—"Take us to heaven."

Dr. Dowie:—Well, now, how is all that going to be done, because Jesus is not here in bodily presence. He has gone to heaven in bodily presence. Jesus said when He got to heaven, He would send us the Holy Spirit.

What was He going to send us?

Children:—"The Holy Spirit."

Dr. Dowie:—And the Holy Spirit would come into our?

Children:—"Hearts."

Dr. Dowie:—And the Holy Spirit would lead us to Him, that we might pray to the Father to save us. The Holy Spirit tells us God is our Father?

Our what?

Children:—"Our Father."

Dr. Dowie:—And Jesus was our?

Children:—"Saviour."

Dr. Dowie:—And our?

Children:—"Healer."

Dr. Dowie:—And our?

Children:—"Cleanser."

Dr. Dowie:—And our Guide to heaven. The Holy Ghost was to do that. Well, now, you must ask God for the Holy Spirit, must you not?

Children,—"Yes, sir."

Dr. Dowie:—Very well when I pray with you to-day, and

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when I lay my hands upon you in Jesus' name, I am going to ask that God will put His Holy Spirit into your—?

Children:—"Hearts."

Dr. Dowie:—And that you will be good; that you will be obedient children; that you will love your parents, and do what they tell you; that you will love each other, and do all you can to help each other, and that you will not be ugly to each other and cross, but kind; and if anybody gives you a blow, you will just turn around and give them a kiss. Now, that is pretty hard sometimes, but I saw a little girl do that one day. Her little brother got very naughty, and he just gave her a blow, and she looked at him, and her eyes were full of tears, and she said, "Oh, Bobby! how could you do it?" and she put her arms around him, and kissed him, and then Bobby's heart broke. "Oh! I am such a naughty boy," he cried, and he was, he felt he was such a naughty boy. Now, she broke his heart with a what?

Children:—"A kiss."

Dr. Dowie:—Now, she would not have broken it with a blow, because if she had given him a blow, Bobby would have hit her back again with a harder blow.

Now, if your sisters or brothers give you a blow, you are to ask God to help you do what?

Children:—"Kiss."

Dr. Dowie:—Now, will not that be sweet? Will not that be nice for an ugly blow? Now, some people say a boy should know how to take his own part, to box people. Now, that is not Christian; that is not Christian at all. Did Jesus teach little children to box each other?

Children:—"No, sir."

Dr. Dowie:—Did He teach them to fight?

Children:—"No, sir."

Dr. Dowie:—Who is it that delights to fight?

Children:—"The devil."

Dr. Dowie:—That is the devil, he delights to fight. Oh! he is an ugly devil. He wants the children to fight, does he not?

Children:—"Yes, sir."

Dr. Dowie:—The dogs delight to bark and bite, for it is their nature, but dogs do not do it half as much as little children. I do not think dogs bite or bark half as much as some little children. Now, God wants to help you to return good for?

Children:—"Evil."

Dr. Dowie:—And when anybody does you any evil, you just see how you can do them some good, will you not?

Children:—"Yes, sir."

Dr. Dowie:—Of course, you are to stand up for Jesus, and you are to speak what is true, and not let anybody take away your faith in Jesus.

Now, then, I want to ask God to bless you this morning. That is what I am going to ask, and your dear parents have promised to consecrate you to God, and so I am going to have you all come up here, every one of you with your parents or guardians. But I am going to ask you again what the Gospel is.

The Gospel of the Kingdom of God teaches us that Jesus came to?

Children:—"Save us."

Dr. Dowie:—And to?

Children:—"Heal us."

Dr. Dowie:—And to?

Children:—"Cleanse us."

Dr. Dowie:—"And to take us to heaven, and then in order to help us to do this God has sent His?

Children:—"Holy Spirit."

Dr. Dowie:—To come into our?

Children:—"Hearts."

To show us that Jesus is our?

Children—"Saviour."

Dr. Dowie:—And our?

Children:—"Healer."

Dr. Dowie:—And our?

Children:—"Cleanser."

Dr. Dowie:—And our Guide to—?

Children:—"Heaven."

Dr. Dowie:—And to make us happy here on earth. Now, that is the Gospel of the Kingdom of God.

Now, will you all come up here with your parents, and we will pray together?

[Thirty-nine children, accompanied by their parents, filled the spacious platform. Dr. Dowie then consecrated each of the children by name to God, at the conclusion of which he offered the following prayer.]

Father in heaven, for Jesus' sake, command Thy blessing by the Holy Spirit upon these children

CALL.

All that now desire with them to consecrate themselves to God afresh, stand.

[Apparently all rose.]

Pray with me:

Our Father who art in heaven, we give ourselves to Thee in Jesus' name. Take us as we are. Make us what we ought to be in spirit, and in soul, and in body. Bless us throughout life's journey, young and old, and when life is over, may we meet in heaven, not one missing, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After singing the Doxology, the meeting was closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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.

The meeting was opened by singing:

"Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord
And thus surround the throne."

THE SCRIPTURE LESSON

was read from the Gospel according to St. John, a part of the 14th and 18th chapters:

Jesus said:

"Let not your heart be troubled: ye believe in God, believe also in Me.

"In My Father's house are many mansions: if *it were* not *so*, I would have told you. I go to prepare a place for you.

"And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, *there* ye may be also.

"And whither I go ye know, and the way ye know.

"Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?

"Jesus saith unto him, I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me."

In the 18th chapter of the same Gospel at the 28th verse:

"Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, [These wretched priests] lest they should be defiled;"

Ceremonial defilement, because of the passover feast The day of atonement was at hand, and they were afraid of the ceremonial defilement. They were not afraid to defile their hands with Jesus' blood, but they were afraid to defile themselves ceremonially.

Oh, how many are ready to do the same thing!

They would be very sorry to outrage the propriety, to outrage the manners and customs, or what is called "good form," but they would not hesitate to steal, and to lie, and to commit adultery, and to hate, and perhaps to murder.

These priests did not want to defile themselves ceremonially, and yet they were not afraid to murder the innocent Christ.

"And they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.

"Pilate then went out unto them, and said, What accusation bring ye against this man?

"They answered and said unto him, If He were not a malefactor, we would not have delivered Him up unto thee."

You see they had no accusation, and they begged the

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question. What was the accusation? They simply said if He were not a malefactor they would not have brought Him But what was the accusation?

"Then said Pilate unto them, Take ye him, and judge Him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

"That the saying of Jesus might be fulfilled, which he spake, signifying what death He should die.

"Then Pilate entered into the judgment hall again, and called Jesus, and said unto Him, Art thou the King of the Jews?

"Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of Me?

"Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done?

"Jesus answered, My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.

"Pilate therefore said unto Him, Art thou a king then? Jesus answered, Thou sayest that I am a king."

I think the rendering of the Revised Version is better here:

"Thou sayest it because I am a king."

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth my voice.

"Pilate said unto him, What is Truth?"

He never waited for an answer. He had really got the answer before he asked the question, and he felt that he had got the answer; that Jesus Christ was truth personified, but he was greatly perplexed because he did not want to crucify Jesus, and what does he do?

"And when he had said this, he went out again unto the Jews, and saith unto them, I find in Him no fault at all.

"But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews?

"Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber."

And so the priests of God's Temple crucified the Saviour and desired the liberation of a murderer!

"Onward, Christian Soldiers," was then sung, and Dr. Dowie continued.

THANKSGIVING.

It is our invariable custom at this point of the service to give thanksgiving unto God for the mercies and blessings of the week that has passed away, especially with reference to answers to prayer.

Speaking of the work as a whole, I know you are interested in it enough for me to tell you from time to time things of outside interest beyond our walls and our city.

I want to thank God for the ever-widening influence of the work. Some of you know there is not a country in Europe, and very few in Asia or Africa, and not a province in Australasia, where this work has not got a footing.

You will find it in the homes of the peasant, and in the palaces of the kings. My correspondence sometimes comes from a prince, and from a pauper in the same city. I think there are few things which show more clearly the widespread effect of the work than this.

So-called Holy Russia is the only country in Europe where LEAVES OF HEALING are not permitted to enter; but if Washington Hesing had his way, they would not have been permitted to leave Chicago. (Laughter.) I am very glad that Mr. McKinley has washed Hesing. (Applause.) I am quite sure that Chicago will wash Hesing also. (Applause.)

By the way, I intend to do a little scrubbing on my own account next Wednesday night, and in case I should forget it, I want to tell you now that I am going to speak upon the Papal infallibility decree, with its bearing upon civil allegiance, and show how impossible it would be for this man Hesing to be a faithful Mayor of Chicago, since he is by that decree, which he intelligently accepts, the mere tool of the aged monk who sits upon the Papal throne. He is quite a distinguished Papalist, and has received rewards from Rome.

We do not want such tools of an Italian priest to sit in the Mayoral chair of Chicago. Do you?

Audience:—"No."

THE LEAVES OF HEALING

has been blessed in every land beneath the sun, and you all know that what I say is true, that if Mr. Washington Hesing and the Papalists at Washington had got their way, they would not have been permitted to leave Chicago; for every copy of our little white dove that leaves Chicago now has a heavy weight attached to it, having to bear fourteen times the amount of postage that other papers have in this city. But that, I have no doubt, will be righted, for the Gordons are coming.

Now, during the week there have been many answers to prayer. A distinguished lady in Cincinnati whose name is very well known in that city, whose brother was Ambassador to Germany a short time ago, Mrs. E. G. Pendleton of 422 East 4th Street, who is associated in deep sympathy with us in this work, writes telling me of a very remarkable healing in Bellevue, Ky., which is across the Ohio River from Cincinnati and says,

"Mrs. Wall, of Bellevue, Ky., I am delighted to say, is thoroughly healed, and has never had a particle of pain since you prayed for her healing. Her experience is marvellous and I have requested her to write to you all the particulars as soon as possible."

Mrs. Pendleton was useful in another case in Newport, Ky., a short time ago, when a lady, bed-ridden for many years, Mrs. Jennie Brown, asked us to pray for her, Mrs. Pendleton having meanwhile interested her. Mrs. Pendleton had been our guest in Zion Home and an attendant of Zion Tabernacle meetings. The story of that healing, with the lady's picture, is given in LEAVES OF HEALING, Vol. 2. No. 44, page 689.

We prayed for Mrs. Brown, and after lying in bed for many years, completely crippled with rheumatism, she rose at the moment of prayer, walked about, and has been attending to her duties since.

Here is one very brief letter that might be given as showing how the Lord is answering for people at a distance whose faces we have never seen. This little letter typewritten and signed by Mr. E. D. Bergman comes to me from Glenburg, Defiance Co., Ohio. It is dated March 9, but it did not get into my hand until much later. I got it yesterday, or the day before.

"Dr. DOWIE, Chicago.

"*Dear Brother in Christ:*—Enclosed find 26 cents,"

Now, that was not a very large sum, but I tell you that 26 cents was as the widow's mite, the few cents from the old man who was healed, and I think there came a great blessing with that 26 cents; for just at the time I got that 26 cents somebody knew the 26 cents would not do, and so God gave me through a friend of Zion $200. (Laughter.)

"Enclosed find 26 cents as a thank-offering for brother Isaac Warfield who sends you his heartiest thanks for your prayer, and praises God for healing him, but he is very, very poor.

"It has cost him also more than $500 for doctors' bills. He had been in bed for two years with a broken hip, and he suffered much. Many times it was thought he would die. He had not been able to walk with crutches even, or to sit in a chair any length of time.

"I sent a prayer request to you, and although this old brother is nearly eighty-five years old, at the hour you prayed for him, he got up and walked across the room in the name of Jesus. He is still walking, has a better appetite, has increased in flesh, and feels like a new man. He praises God for it, and says he has a brighter hope of heaven than he had ever had before.

"Your friend in Jesus,

"E. D. BERGMAN."

A QUESTION.

Now, Mr. Ingersoll, when did your infidelity ever raise an old man of eighty-five from his bed? (Laughter.) I want to know. Come, you want facts. You miserable prince of liars, there is a fact. When did your infidelity, or that of any of you who are his children here, ever help anybody out of bed who is eighty-five years old with a broken hip? You miserables, answer! (Laughter.)

Speak out now! Let us hear you tell us! When was anybody raised out of their bed in the name of Bob Ingersoll? (Laughter.)

When did Bob Ingersoll ever offer a prayer that ever raised anybody?

Oh, you miserables, won't I pound you to-day. (Laughter and applause.)

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I am a man of peace; everybody knows that, but I do love a fight with the devil. (Laughter.)

Well, that is all right now. I have not any more time to tell you of the good things that are in this mail. There are a large number of reques s here for prayer, and I brought them to the platform without any hope that I could read them, but just that I might present them all, as it were, in one envelope to God.

Now, we must hasten along, for we have much to do, and we will just tell God about these things. He knows about them. When we get time we take them and present them individually to God. Sometimes it takes us far into the night to get to them.

Now, I want you to pray, to pray that God will bless His Word to-day; to pray that I shall have strength to speak out, and to analyze this miserable prince of liars, and knock the stuffing out of him. (Laughter.) Because it is all stuffing; most of it infidel sawdust and foul smelling wind.

Mr. M.:—"East wind at that."

Dr. Dowie:—Yes, I think so.

Mr. M.:—"That is the coldest, meanest wind we have here."

Dr. Dowie:—Well, then, that must be it.

Well, now I want you to pray that I may be able to do some little thing in this way.

We are here not only to extend the truth, but to defend the truth. We must earnestly contend for the truth.

Now, we are going to pray that God may hear us and answer us, and it is not you I want to preach to only. I am so thankful that when I preach here, I do not only preach to you, but that these words are recorded, and whatever good there is in them goes to 100,000 readers, and is reprinted again and again and is reaching millions.

I am so thankful that the words are being translated, and this last week brought me among many letters, such a kind letter from a Danish Nobleman who says he has been converted through THE LEAVES OF HEALING, and he tells me in his modest, simple way, that he is going around his estate, and he goes into the cottages of the poor, and there and then he sits down with the English LEAVES OF HEAL NG in his hand, and that distinguished man translates our words into Danish, and tells me how many of them are seeking and finding God as their Healer. One reason why we are printing a number of things in Danish in our LEAVES OF HEALING, is because God is using them in many parts of Denmark and Norway.

We wish we could print a polyglot edition in all the tongues represented in Chicago.

Let us now go to God, and I hope you will pray in the heart.

"Come, let us worship and bow down: let us kneel before Jehovah our Maker."

Prayer was offered by Dr. Dowie.* He then delivered the afternoon address as follows:—

REPLY TO INGERSOLL'S LECTURE ON TRUTH.

In replying to Col. Robert Ingersoll's Lecture, entitled "In the light of truth," delivered in the Columbia Theatre, in this city, on Sunday, March 7th, I call your attention to these words which I read in the Gospel according to St John in the 18th chapter, and the 37th verse where Jesus said:

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My voice.

"Pilate saith unto Him, What is Truth?"

In the 14th chapter, and at the 6th verse Jesus said:

"I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me."

Jesus said:

"Every one that is of the truth heareth My voice."

Christianity is essentially dogmatic. Truth is essentially dogmatic. Truth is absolute. Truth admits of no degrees of comparison. It is not true, truer, truest. It is not definable by adjectives. Truth is absolute—it is Truth, and admits of no qualification, as subtraction, and as addition. It is Perfection in itself.

Jesus said:

"Every one that is of the truth heareth My voice."

I say that Christianity is absolutely dogmatic; because there can be no appeal from God, and His definitions of Truth, and Christ is God and the personification of Truth.

TRUTH ITSELF ADMITS OF NO COMPARISON.

It is neither increasable nor diminishable; it is simply truth.

It is impossible to see all truth as impersonal. Truth must find a personification; for truth is not merely a matter of fact. That is not truth. A matter of fact may be as dead as matter itself. That railing is a matter of fact; it is not truth.

Matters of facts are evidences of truth, but they are not truth.

Things that result from truth, are the offspring of truth. The evidences of faith are not faith. There are the evidences. [Pointing to God's Handwriting on the Wall.] These things are not faith. Crutches, braces, boots, diplomas of doctors, and cancer in a bottle; there are the cots on which the dying were carried to this city, and from which they were removed and healed, and they are now going about the world: These things are only the outward and visible signs of an inward and invisible faith; they are facts, but they are not truth.

IT IS IMPOSSIBLE TO CONCEIVE OF TRUTH WITHOUT PERSONIFICATION.

Robert Ingersoll must be a personification of truth when he lectures upon truth, or he must be the personification of a diabolical lie, which he certainly is; but he claims to be a personification, a prophet, and an expounder of truth.

In his own person he denies his own assumptions that truth is something absolutely impersonal; for he himself is proclaiming, Great is truth, and Robert Ingersoll is its prophet

I therefore say that the position that the Lord Jesus Christ took, is the only position that He could take, when He said:

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth heareth My Voice."

[At this point, whilst Dr. Dowie was repeating these words with intense earnestness, and deep conviction, a flash-light photograph of the speaker, and the listening thousands was taken. A light, brighter than the sun one would suppose, suddenly flashed forth in all parts of the building, accompanied with a slight report. In that moment the scene was imprinted on the sensitive plate, and we shall, God willing, soon present our readers with the marvelous results. The flash-light powder had been distributed in small quantities in all parts of the Tabernacle, and an electric spark did the rest. It was a striking illustration of the power of Truth to reveal thousands of beings in an imperishably truthful form in a moment.]

Friends, before I touch Robt. Ingersoll's lecture further, I want to point out that the Lord Jesus Christ, if He were, as He declares Himself to be, the Way, the Truth, the Life, without whom none could come to the Father, had a right to take that position, and to say:

"Every one that is of the Truth heareth my voice."

That is the reasonable demand of the Lord Jesus Christ. Before I discuss Robt. Ingersoll's lecture, I want to put

* Amongst the prayers offered was one for a dying young man named Adams, living in Allendale, Ontario, Canada. He was instantaneously healed, and rose from his bed, throwing a surgical support away; went about the town the next day; left for Chicago the following day, Tuesday, March 23rd; gave testimony in Zion Tabernacle on Friday, 26th; walked about ten miles in Chicago, sight-seeing on Saturday, 27th; and gave public testimony before thousands in Zion Tabernacle on Lord's Day, March 28th—just a week from the time he was prayed for. And so, before the Reply to Ingersoll was delivered, God was hearing and answering prayer.

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myself right as a teacher, and a defender of the faith of God, of the Gospel of the Kingdom of God, of the authenticity of the records, and of the perpetuity of the powers which were bestowed upon the church of God through the Atonement, the Resurrection, the Reascension and the Intercession of our Lord Jesus Christ, and which are still in the Church in the person of the Holy Ghost, and still are powers in and through those who are faithful to God, and are qualified for the use of such powers.

I want to say this afternoon that

I DO NOT STAND HERE AS A DEFENDER OF THE CHURCHES.

I am going to speak very plainly now, as at all times, and I shall keep nothing back which I think is proper. I do not wish to be put on record as a defender of the churches.

I am strongly of the opinion that if every ecclesiastical organization of this day were absolutely destroyed, that it would be infinitely for the benefit of Christianity.

I am convinced that the organizations which are called churches to-day, are, for the most part, as organizations, hindering the cause of our Lord Jesus Christ, and are not organizations such as He left and commanded to be established.

I see not the signs. I was born in the midst of ecclesiastical Christianity. There is no country in the world where there is more churchianity, more ecclesiasticism, more denominational theology than in my native country, Scotland; and it was my curse that I had to wade through continents of mud to get upon solid land.

Continents of mud! I hesitate not to say it.

THE WESTMINSTER CONFESSION OF FAITH,

and the shorter catechism embody a magnificent set of truths, and it is not against the truth I am fighting; but oh, my good Lord! they do embody the most infernal lies that were ever put in type—lies such as my young spirit instinctively fought.

To tell me that God had, by a predestined plan, so constructed man that he was born, and from all Eternity designed to be, wicked, and a vessel of wrath, that God Almighty might show His power by sending him to hell, that was the most infernal lie to me, and is to-day, that a man's tongue could utter, or type could print.

That my God, the infinitely good and holy God, was the predestinator and the creator of multitudes of harlots, whoremongers, thieves, murderers, liars, to let them grow up, and to live, and lust and die, and then glorify Himself by putting them in hell! Horrible!

I tell you all the Westminster Divines that ever hatched that cockatrice egg could never make me swallow it.

I hated it then; I hate it now; and I shall hate it forever.

AN ANECDOTE.

If I were called upon to-day to summarize my position regarding that confession of faith, I should be inclined to do as my preceptor in Greek in Edinburgh University did, Prof. John Stuart Blackie. He came from Aberdeen to teach Greek in our University in Edinburgh, and when he got there he was told he would have to sign the Confession of Faith before he took his chair. Blackie looked at Mr. Kennedy, the Registrar, and said, "What has the Confession of Faith got to do with my teaching Greek?"

"It has nothing to do with that," said the Registrar, "but in this University every man who takes a chair as Professor must sign a Confession of Faith. Here it is, sir, for your signature."

Well, everybody knew that Prof. John Stuart Blackie was an excellent good man, but he was awfully heterodox according to the ministry, and what was he to do? He did not want to lose his chair, and he did not want to sign the Confession of Faith; for in signing the Confession of Faith, he would be signing what he did not believe; and if he lost the chair, he would lose salary and position, and the work he loved, so as we say in Scotland he "swithered" a minute or two, and at last he said to Mr. Kennedy: "Well, what am I to sign it for?"

"You are to sign it, Professor, as being a profession of your faith, and as containing what you believe."

"Give me a pen, and I will sign it."

"John Stuart Blackie," he wrote, and then, with his hand upon the pen, he said, "This contains all that I believe, and a great deal mair." (Laughter and applause.)

Friends, there is not an honest Presbyterian to-day who has signed that Confession of Faith, and has got a spark of humanity about him, let alone good reason, who is not practically dishonest in signing it, and I challenge the Presbyterian Church to-day to find the one man who will defend every line of that Confession of Faith. Produce him. I would like to knock the stuffing out him.

Produce him. Produce the one professor in this city—Johnston or any one else, who will take that Profession of Faith and say I believe every line in that Confession of Faith, and believe it is the eternal truth of God, and am prepared to defend it against all comers.

I do not believe, friends, there is one man amongst them that would dare to be so dishonest as to do it. I would like to fight on that line with him for about an hour or two, and show what a lie it is, and if he does believe it, then I would simply say it would not be difficult to demonstrate the fact that he is a believer in a most diabolical lie. For it contains, amongst other things, the Eternal Reprobation of unbaptized infants; that infants that were not baptized are doomed to hell.

Holy Willie said, according to Burns in his poem:

"O Thou, wha in the heavens dost dwell,
Wha, as it pleases best thysel',
Sends ane to heaven, and ten to hell."

That was the way that Holy Willie started his prayer; that ideal incarnation of hypocrisy.

Now, friends, I want to say this, I will defend no churches. I am not here to dispute anything that Mr. Ingersoll has said about them. Let the churches defend themselves.

My own opinion in this, that Col. Ingersoll has got them in a great many points very clearly by the ears, and I wish him more power in destroying all that is evil in them, even if he himself is a bad man.

I wish him more power in the destruction of all that is false in Roman Catholicism, and in its priests and popes, and their lies, as to the incarnation of God in a piece of bread by some hocus-pocus of the priest and similar abominations. I could give him some points, and help him considerably upon that line. He does not know half that I know, and I will not tell him. (Laughter.) Because with all their faults within these churches, are my brethren, and my sisters in the Lord, who are striving for more light. God send it soon (Amen) by smashing down the ecclesiastical houses in which they dwell, and sending them out to build better on the foundation of the Apostles and Prophets; Jesus Christ himself being the chief corner stone.

I wish there was some great ecclesiastical fire that would burn down the whole thing, and let the cockroaches shift for themselves. I am not here to defend churchianity, but I am here to defend the attacks that he has made upon the very basis of Christianity, and of the Truth in God.

Now, pardon me still further for some more preliminaries. Ingersoll took a long time in his preliminaries.

Let me point out to you this, that the trouble to-day on every side, is that men who are professing Christians are fighting, not for truth, not for Christ, not for the four Gospels, but they are

FIGHTING FOR HUMAN INTERPRETATIONS OF THESE RECORDS WHICH WE CALL THE HOLY SCRIPTURES.

Friends, human interpretations of divine truths are of necessity most imperfect, and it is ludicrous to me to see men who declare that truth is infinite attempting to define the infinite.

I would like to know how it comes to pass that any man or company of men have the illogical audacity to sit down and define,—that is, to put a limit around, four squares, or a

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circle, or anything you like, an octagon, or any other form you please,—and declare that only between certain lines Truth is contained.

It is the most ludicrous thing to me in the world to see finite men attempting to define infinite truth. Why, it is just as if I were about to attempt to put my arms around the world. It is just as if I were to try to scoop out, with my little pail, the ocean, or any other ludicrous thing that you like to give me.

God never gave us His Truth for us to define. He gave us His Truth for us to receive it, to believe it, to assimilate it, and to work it out in our lives as best we know; but to define it, God forbid that we should be such fools.

Friends the troubles of the churches have come from their attempting to define the infinite, and God forbid that the Christian Catholic Church should fall into that blunder. The early Christians never attempted to define. When Paul spoke of the Love of God, he said, it "passeth knowledge." It was deeper than the deepest depths, and higher than the highest heights, and when the Hebrew prophet sang of the mercy of God he said it was from everlasting to everlasting, and it endureth forever. But finite men will presume to tell you exactly where it stops.

Friends, I do not define Truth. I would just as soon think of defining an apple before I ate it, or defining the chemical constitution of my dinner before I digested it. It is not necessary, and it would be absolutely useless, and if I were to analyze my dinner chemically before I ate it, a nice mess would be left.

Friends, Eternal truth must come to me, a finite being, in such a form, that I can take it as lovingly, as trustingly, as my child can eat the dinner I have provided, or as I took the fruit from the tree as God has grown it, without any fear of finding poison there. I eat it because I know it came from the infinitely good God, and experiment has taught me that the orange, when it is ripe, is a very good thing. I do not stop to analyze it.

It has been given to me by kind hands, by loving hands. I simply engage my time in eating it, and pass on with the strength which that food supplies, to work out God's purposes in my daily life.

And so it is that truth must come to us from God, not as Robt. Ingersoll says in these words:—

"Truth can only come to you in this way; it can only come to you by investigation, by experiment, and by the exercise of reason."

Friends, Col. Robert Ingersoll lies, and he knows he lies. He knows that truth has got to come to little children without experiment, without investigation, and without the exercise of reason. You have to tell the little child that a certain thing is so, and that yonder fire burns, and that if it puts its hands in that fire it will be burned, and if the child is fool enough, when it can begin to talk, to say, "Well, I believe in Col. Robt. Ingersoll that I must investigate, and I must experiment, and then I must reason, so stand aside. I am going to investigate that fire; I am going to experiment as to whether it burns." Well, if you should permit the child for a moment to investigate, it would learn not to investigate a second time. (Laughter.) It would begin to suppose that it had better profit by the experiences of father or mother, and respect their directions in other things.

You would be a good deal wiser, though, if you did not permit the child to investigate, and to experiment, but give it a reproof, and, if necessary, a spanking, and make it understand that when you told it a thing was right, it must do it, because you said it.

Col. Robt. Ingersoll knows that he never learned A. B. C. at school by investigation and experiment, but he was told that A was A, and if he disputed it he got the cane. (Laughter.)

Col. Robt. Ingersoll attacks what is the very foundation of common sense in this matter, and that is this: that all truth reaches us by revelation rather than by investigation; that nineteen twentieths of the truths we receive to-day were revealed; that we never investigated or reasoned them out, but they have been handed down to us by our fathers, and we are thankful for them. And although they have handed down some things that they said were truths, and were not, yet we thank them that they handed down to us the truth, even when they handed down to us their poor, weak fallible interpretations of the truth.

Now, let me again, still in preface, say a word or two by way of caution here.

Friends, I can see on all sides in this great republic a very grave impending danger which I want to speak about. I see it all over the world in some things; but, in this country there are certain dangers that are accentuated and intensified by the very fact that you have such broad liberty.

I see this common falsehood everywhere: "I have a right to think as I like.

"I have a right to do as I please, and I do not care what the law is, or what any man says.

"As an American citizen I have a right to think what I like upon every subject, and do as I please in any way."

There is no greater fallacy than is contained in that think-as-you-like, and do-as-you-please theory.

Friends, you and I, if we are Christians—I am not speaking about American citizens just now; I am speaking of you as Christians—I say to you as Christians, for that condition is greater than your citizenship here; for as Christians you are citizens of heaven—I want to tell you that

AS CHRISTIANS YOU HAVE NO RIGHT TO THINK AS YOU LIKE, AND YOU HAVE NO RIGHT TO DO AS YOU PLEASE.

You are in God's world, and you have to think as God thinks, and do what God pleases.

Do you believe that?

Voices:—"Yes."

Dr. Dowie:—Well, then, lay down at once the self-sufficient lie that you have a right to think as you like, and to do as you please; for we are in the midst of the Universe—not to say a world—where there are laws that God has made, and

"The law of the Lord is perfect."

AND FRIENDS, WE HAVE GOT TO THINK AS GOD THINKS REGARDING EVEN NATURAL LAWS.

If any man thinks otherwise than God has thought about electricity, electricity will soon knock him out.

A man tells another there is a 400-lb. weight impending over his head, and that the man there is going to cut the rope, and that if he does not get from under it, he will be killed He says, "Why?"

"Because the law of gravitation says that this weight will fall exactly where you are standing. Get out."

"Well, I don't think that. I do not believe in the law of gravitation."

The man up yonder says, "Get out from under, because if you do not get out from under, you won't be able to think on any question soon."

"Well, I do not care what you think. I do not think the law of gravitation has any existence."

The man does not think any more; the 400-lb. weight has fallen, and all his thinking machinery is forever smashed. (Laughter.)

FRIENDS, THE LAWS OF GOD WILL VINDICATE THEMSELVES.

You have got to find out what the law is, and if you put yourself in accordance with it, you get blessing. If you resist it, it will grind you to powder naturally as well as spiritually.

Jesus Christ is a foundation stone upon which you build, but oh! if He falls upon you, you will be crushed beneath the Eternal foundation. Take care!

TAKE CARE HOW YOU RESIST THE LAW OF SPIRITUAL GRAVITATION.

I want to say further that this principle applies to everything; that no man has a right to think, excepting on the line of Truth, and no man has a right to act as he pleases; for

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that would destroy all liberty, perhaps your life, and all property; because, unfortunately, the great mass of humanity are bad, and if they were to be permitted to live as they think, and act as they please, they would steal your property, and if you resisted, destroy your life, and but for the reign of law we should have universal anarchy. That condition is what Mr. Ingersoll's principles would create.

Again, I want to point out another danger, and it is accentuated in this country. Unfortunately in this country you are very young, very young. As a nation, you are very little more than a hundred years old, and you are a very peculiar nation. You had a very excellent birthright. You came of good stock; but, oh! you have been wonderfully muddled up ever since.

It is hard to say now what it is to be a true-born American.

I hear people talk about a true-born Englishman, and I do not forget Defoe's skit upon that in his poem entitled, "A True-born Englishmen," when he pointed out what a singular compound an Englishman was; that he was a Dane, and Celt, and Saxon, and German, and French, and I know not what. But in this country you are still more a compound, and you have the dangers of your youth as a nation.

You have only entered as a young people upon a great inheritance, and if you will permit me to say it, you do not know how to handle it yet, and your best men know that is true.

YOU HAVE NOT KNOWN HOW TO HANDLE YOUR INHERITANCE AS WELL AS WE HAVE IN AUSTRALIA.

In Australia we have never permitted any trusts, or any combinations of capital to establish railways, telegraphs, water-supplies, or any public service. From the very beginning of the Constitutions of the colonies the people have asserted their right to the land, have been permitted to exercise that right without any challenge by the British Government, and they have never parted with one inch of their soil to any railway syndicate—and there is a lot of sin in these syndicates—I say they have never parted with an inch of the soil, or a single franchise to any syndicate in existence. But the Australian people have railways purchased, and made at the public cost, water-supplies at the public cost, and every inch of telegraph wire, and all great public services at the public cost, and there is not a monopolist allowed to touch them. (Applause.)

And the sooner you get to that in America the better.

Now, we can teach you something from Australia. Do you believe that now?

Voices:—"Yes."

Dr. Dowie:—You did not say Yes very heartily.

Audience:—"Yes."

Dr. Dowie:—Well, we can, whether you like it or not. We brought you the Australian ballot, and we brought a system of land registration which, if you were to have it in use, would do away with four-fifths of your scheming scoundrel lawyers, and every man could transfer his property for a few dollars, if it were a million's worth.

Now, I want to say this, if you will permit me, you have not learned by the experience of older nations as you ought to have learned, and you have been too downright pig-headed and proud to do it, and

YOU ARE WONDERFULLY PIG-HEADED HERE

because you eat five million pigs every year in Chicago, and you eat pig everywhere, and you have got scrofula in your blood, because you eat pig, the dirtiest, stinkingest, rottenest, disease-breeding food you can touch. No Christian should touch it.

The Lord Jesus Christ sent all the devils at Gadara into the pigs, and I tell you they have never left the pigs since. There are lots of devil in pig. Trichinosis, and all kinds of diseases.

Now, listen.

I want to point out another danger that makes it difficult to test Truth. That you are the subject, and the willing subject of countless lies, and this is the reason why Mr. Ingersoll has got such power in this country.

YOU ARE NOT PRIEST-RIDDEN, BUT YOU ARE PRESS-RIDDEN.

Did you hear what I said?

You are not priest-ridden, but you are press-ridden. And you are ridden to your destruction by a mass of men who turn day into night, and night into day, whom you can smell yards off any time; for they mostly stink in equal proportions of tobacco, beer and whiskey.

"These are thy gods, oh, Israel," which sit down in reporters' rooms, and in editorial chairs, and furnish all your opinions, and you, like a lot of geese, swallow them, and say that is truth. I say that this is the most press-cursed, and press-ridden country in the world; that you swallow lies by millions every day, and think that because a thing is printed in the newspaper it is true.

I have scarcely seen in this country a single fair or true article upon English or European politics. Acquainted as I am with the British Empire throughout its whole extent, and knowing something about its government, knowing something of the wealth and power, and intelligence, and honesty, and integrity of that government, I am ashamed to see the countless lies that are continually given to you in the public press. You imagine that every country on earth is behind you, when, as the present Speaker of the House of Representatives at Washington said, you are in danger of getting behind very nearly every country.

There is another thing.

I want to say to you that

YOU ARE CREATING A HEATHEN OLYMPIAD OF YOUR NATIONAL HEROES.

Your newspapers have nothing about Jesus Christ the Son of God, and the Law and Gospel of God as He gave it, but you hear a great deal about the founders of the constitution. You hear a great deal about George Washington, and Ulysses Grant, William T. Sherman, Sheridan and Abraham Lincoln.

The other day when Washington's Birthday was celebrated, I saw in a score of papers these words: "The nation worships at the shrine of Washington." A little earlier the papers were full of ghostly imitations of Abraham Lincoln crowned with angels' crowns, and the words in scores of papers: "The nation worships at the shrine of Lincoln."

A little before that, it was Gen. Grant's Birthday, and the Marquette Club and some others drank lots of champagne at night and they found, no doubt, real pain in the morning, and they said that the nation was "worshiping at the shrine of Grant."

Friends, I ask you to think of what these words mean, and I want to tell you they were true, that the nation was bowing its knee and worshiping the shadows of the unseen of these men.

Friends, do you not know that that was the way heathenism was established, that Hercules, and the gods of the Olympiad were all originally heroes, and at last the Roman Empire filled up the cup of its iniquity by deifying every one of the Cæsars? No matter how vile he had been, he was placed amongst the gods and worshiped in the Pantheon.

Do you know what followed when that happened? Virtue and purity in private and public life was utterly undermined and the nations perished which made heroes and gods of their national warriors and rulers.

When Mr. Ingersoll tells you that you are to "think for yourself and enjoy the freedom of a god," he is saying exactly what the devil said to Eve in Paradise; that if she and Adam ate that forbidden fruit, they should "be as gods."

We protest against worshiping at the shrine of any man, for if that worship is established the nation will become heathen to the heart's core.

If I were here to dissect character to-day I should praise George Washington for many things, but I should not forget to tell you that he loved wine; that he was petulant when the

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wine was not good, and that he bought and sold human beings as slaves.

If I were to dissect character to day I should tell you that Ulysses Grant was an able general, but that he was an unmitigated stinkpot, and died with a cancer because he would perpetually smoke, and that he might have been living to-day, but for the dirty, filthy and unmanly vice of the use of tobacco. I do not care who takes the other side; there is not one of you here who professes to be a Christian that will dare to bring your pouch of tobacco, your cigarette, your cigar, your chewing plug, and kneel down here and say, "God help me to chew to Thy Glory, and help my wife and children to smoke, and chew to Thy Glory." (Laughter and applause.) You hypocrites. There is not one of you will do it.

If I were to dissect character, I should tell you that Abraham Lincoln was a great and a good man, the liberator of the slaves, the undaunted friend of freedom, but I should deplore to you that in his early manhood he sold whiskey with his partner in this state of Illinois and I have seen a *fac simile* of the license. You can see it in McClure's Magazine.

I should also tell you that the saddest thing about Abraham Lincoln was that he died in the filthy and disgusting theatre. Surely the Chief Magistrate of this great land at that time, when the nation should have been pouring out its heart in thanksgiving to God, should have been found with his fellow Christians on praying ground, and if he had been on praying ground, and not on the devil's, he would not have been murdered by an actor.

But he was on the devil's ground, and the devil could get a shot at him.

Grant would have been murdered that night but for the fact that instead of going to the theatre with Lincoln, he obeyed the dictates of conscience, and of God, and went to the bedside of a sick child; and surely if Grant could go to pray to God for his sick child, it would have been a right thing for Abraham Lincoln to have been with God's people that night pouring out his heart for the sick nation, which was bleeding at every pore.

I never forget that he died amidst these scenes of iniquity which are the desecration of humanity; for

NO MAN OR WOMAN CAN BUY A THEATRE TICKET TO-NIGHT OR TO-MORROW, AND ASK GOD ALMIGHTY TO BLESS THEIR GOING TO THE THEATRE.

They have got to leave God outside, for that is the way to the pit.

I want to say further that one reason why the voice of Truth is not heard—that is the voice of Jesus—is that in the churches you do not hear of Jesus. You do not hear His voice. They take a text and they juggle it. They take a text and they give you philosophy, theosophy, or some infernal lie they are discussing, but they do not give the words of Jesus. They will discuss some dogma, some doctrine, but they will not preach repentance, and they will not preach faith in Jesus.

These are mere accessories, and the principal thing is the squalling of the quartette that has been singing for the devil on Monday, Tuesday, Wednesday, Thursday, Friday and Saturday. You hear music by professional singers, and a speech by a professional orator, in which there is only a mere mention of Christ, and that is the reason why the voice of truth is not heard.

It greatly amused me to read the opening sentence of Ingersoll's Lecture as it is reported in full in the *Inter Ocean* of Monday, March 8. The first sentence is this:

"Primeval man changed two of his feet into hands, and in the darkness of his brain there came a few glimmerings of reason."

I might ask Mr. Ingersoll at the beginning, where did he get that astounding fact that the monkey became a man?

I am very much of the opinion that a great many men are becoming monkeys. (Laughter.) But I want to know where the four-footed animal became a man?

Now, this man who tells you that everything must be proved, makes an assertion here for which I venture to say there is not one single atom of scientific proof anywhere—the evolution from the oyster through all its gradations to a monkey, became in time a man! The most common sense thing for any reasoner—and he appeals to reason—is this, that all the chains of the links in that process of evolution that went on to make an oyster, and a monkey a man, that every one of these links would be going on still. Where are they? *Where are they?* Can you alter species? You try it with the horse and a donkey, and you can have a mule. Can you perpetuate the mule? You know you cannot. That mule would die out unless you were to continue the same abominable cross-breeding. You cannot make one species pass into another, and there is not one atom of proof for the assertion that man changed two of his feet into hands, and got some few glimmerings of reason in his head. When did he change them, Mr. Ingersoll? How did he change them, and why is not the same thing continued to be done to-day?

You ask us to be sensible and sane. We ask you to start with a sensible and sane proposition. This is neither scientific, nor sensible, nor sane.

Passing into his prelude he said:

"Truth is the foundation, the superstructure and the glittering force of progress."

I wonder where God comes in. Nowhere. What then is behind matter? What then is behind anything that exists? Whence does anything come? It is a simple matter of logic that out of nothing nothing can come.

Listen!

"How is truth to be found? By investigation, experiment and reason."

Arguing upon that basis, he says:

"Each person should be allowed to reach his own conclusions, and to speak his honest thought."

Friends, I want to ask you how that would apply in ordinary life? Everybody is at liberty to reach his own conclusions, to speak his honest thought, and to do as he likes.

Suppose that the employees in a house of business tomorrow reached the conclusion—very possibly true—that they are underpaid, and they are to speak their honest thought, and do as they please. Very well. They all speak their honest thought to each other, and they say: "We are underpaid; let us loot the treasury." Is that law?

Suppose that 500,000 or 1,000,000 persons in Chicago are of that opinion, and if they are to reach their own conclusion, to speak their honest thought, and act as they like, where will liberty or property be to-night?

Again he says:—

"Man should care nothing for authority, nothing for names, customs or creeds, nothing for anything that his reason does not say to be true."

Friends, are you prepared to accept that principle? I want to ask of you, I want to ask the young men here to-day, to ask them where all liberty in this land will be if this principle is established, that you are to care nothing for authority?

Have you not placed by your own ballot Wm. McKinley in the place of the highest authority in the United States, and placed there,—whether you put him there or not—I ask you, do you not want him to exercise all the rightful authority that the constitution gives him, and act as a strong executive in that seat of power? Do you?

Audience:—"Yes."

Dr. Dowie:—But if this principle obtains that you are to care nothing for authority, why should you obey President, Congress, Judge, or care a snap for the decision of any jury.

He tells us amongst other things that the physicians, the surgeons rely on observation, experiments and reason. They become acquainted with the human body, with muscles, bones and nerves, and with the wonders of the brain. They want nothing but the truth.

Have you not found they want dollars? (Laughter.)

Tell me.

Audience:—"Yes."

Dr. Dowie:—"They want nothing but the truth." The

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last thing a doctor wants is the truth. The last thing a doctor knows is the truth. He is groping in the dark, and stumbling from diagnosis to diagnosis, and from treatment to treatment, and any doctor worth his salt will tell you that there is not one atom of science in the whole range of either medicine or surgery. For science is absolute knowledge, and regarding the healing of diseases the most eminent physicians will say what Sir Astley Cooper, the Queen's physician, said,

"The science of medicine is founded upon conjecture and improved by murder."

His meaning is this, that the quicker the doctor kills his patient, the more merciful is it for the patient.

If you want to get the opinion of great doctors, in issue No. 4 of Volume 1 of our LEAVES OF HEALING, you will find the opinion of seventy or more of the greatest doctors of this time who spoke as that great man, Douglas MacClagan, professor of Medical Jurisprudence in the University of Edinburgh spoke, when he said, in my hearing, these words:

"Medicine is not a science. It is purely empirical. From the days of Hippocrates and Galen until now we have been stumbling in the dark from diagnosis to diagnosis, and treatment to treatment, and we have not found the first stone to lay as a foundation for medicine as a science."

I want to say this, that if Col. Robert Ingersoll's knowledge of science is to be taken by his knowledge of medicine, then, as the editor of the *Knickerbocker Magazine* said, "his knowledge is worth a little less than nothing at all."

Passing over a great deal, I come to what he says upon the science of theology, and here I ask your close attention. He says:

"All the sciences, except theology, are eager for facts, hungry for the truth. There is not a theologian in the whole world who can produce the slightest, the least particle of evidence, tending to show that the bible is the inspired Word of God. Where is the evidence that Christ was and is God? Where is the evidence that a miracle was ever wrought? There is none. Theology is entirely independent of evidence. How do they prove that Christ rose from the dead? Miracles are not to be believed. Not one of these miracles can be established except by impudent and ignorant assertion."

I will here mention a little incident, which I hope you will carefully notice, concerning Col. Ingersoll and myself.

In the Auditorium on the afternoon of Sunday, Nov. 10, 1895, I delivered a lecture to about 5,000 persons in reply to Ingersoll.

The point that I then dealt with in his lecture upon the "Foundations of Faith" was his assertion that "the God of the Christians must perish from the universe. He is of no use. He has never answered a prayer."

I produced upon the platform, and I produced in the audience many hundreds of persons who had been healed. I produced actual facts. I had in my hand that afternoon a little bottle which [pointing to "God's Handwriting upon the wall] you can see about that "heart" which contains that mass of bottles. That bottle contains a cancer, a fully formed cancer which fell out of the body of Mrs. Arbeiter when she was in the Auditorium at the second address that we delivered there.

I had prayed with her some time before for the healing of this cancer; it was an enormous one, and filled her up, and swelled her out to a terrible extent. Gradually that cancer diminished, and upon that afternoon when I delivered that lecture upon "Satan the Defiler," she very earnestly prayed away up in the gallery that the Lord would take the last scrap of the cancer out of her.

It is not very pleasant to tell it, but I will tell it as a fact, the cancer fell out into a cloth she had around her. She felt something had fallen out, and when she went home she examined it, and it was found to be a perfectly formed cancer. That cancer was put into a bottle, and brought to me. I gave the whole details of that cancer with Mrs. Arbeiter present in the Auditorium All of you who heard this statement put up your hands. [Several hundred hands were raised.]

I produced the cancer; Mr. Ingersoll had delivered his lecture the week before, and I invited him to come on the following week, and hear the testimony of hundreds who had been miraculously healed. I said they were the proof that God answered prayer; there were the people themselves; there were the facts. [See LEAVES OF HEALING, Vol. 2, No. 6, page 88.]

I now want to say I sent to him a copy of this lecture; that I asked him to fight it out as a question of fact as he said God "never answered a prayer," but, friends, he is a coward to the very backbone and spinal marrow, and he would not answer that challenge. He was afraid to put it to the test that he is himself calling out for, the test of facts.

Now, this afternoon, before I proceed further, I want to ask all of you who know in your own hearts, and by your own actual bodily experience that God has for Jesus' sake healed you, to stand to your feet. [Many hundreds rose.]

Now, I call your attention to this array. There are close upon a thousand persons now standing.

Now, friends, I want to say that you are all liars or Robt. Ingersoll is. If I were to go around this company here upon my right I should find those who were deaf for forty years, and got their hearing in a moment. [A voice: "I did."]

I should find those who were carried down two weeks ago like the boy from St. Paul, dying from the operating-table, and he is sitting there in the gallery beside my father to-day. He was carried in helpless, and he now sits at every meal in the dining room at Zion Home.

I should show you here those who have been healed of cancer, blindness, lameness.

Yonder is a youth who only last week stood up who had double joints. He was suffering with the infirmity which he had suffered from all his life, double ankle joints, and they are gone. Is that true?

"Yes, sir."

Amongst those who are here to-day are those who have been healed of well-nigh every disease. Upon these walls are hanging hundreds of objects which remind me of those who have been healed of the deadliest diseases.

Yonder, seen by most of you, on the south-east corner is a stretcher, upon which the full cousin of President Abraham Lincoln, Miss Amanda Hicks, was carried from her college hall, where she was principal, in Clinton, Ky., dying with cancer. Mr. John D. Rockefeller knows this for he wanted her to come up here to be operated upon by Prof. Senn, and offered any money for her restoration. She was brought to Divine Healing Home No. 3; she was carried in dying. She rose that night, and walked about; within one week the cancer was out of her body, and it had filled all the alimentary region, and she went about telling this story in all parts of Chicago. She told it to the professors of the Chicago university, such as Prof. Miller, and she told it in the First Baptist Church of Englewood, in the First Congregational Church, South Chicago. She told it on Zion Tabernacle platform; she told it in her own college hall; she has told it in Oxford, England. She has traveled upon her tricycle, taking a holiday in Europe, 600 miles. She has come back again to this country, and she is teaching school in Creal Springs in this state, and she is easily reachable, and Robt. Ingersoll would not dare to dispute one single statement that Miss Amanda Hicks might make, because the lie could be rammed down his throat by a hundred people who would contend for her veracity; yet he boldly denies all these facts, and says that there is no proof that a miracle was ever wrought.

He avers that miracles can only be established "by impudent and ignorant assertion."

Why does he not attempt to show that all this mass of facts are only "impudent and ignorant assertions?"

He is afraid to try it: for he would be forever silenced.

Dr. Dowie:—Is it not a miracle when the blind see?

Audience:—"Yes."

Dr. Dowie:—Is it not a miracle when the deaf hear? Tell me.

Audience:—"Yes."

Dr. Dowie:—Is it not a miracle when a thousand miles away some one rises who is dying? Tell me.

Audience:—"Yes."

Dr. Dowie:—Is it not a miracle when a man spoke to me

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the other day through the telephone in Hartford, Conn., and asked me to pray for his wife, who was bleeding to death with cancer, and I prayed, and the prayer was answered as we breathed it over the telephone, and he went home, and found that the bleeding had stopped. Is that not a miracle?

Audience:—"Yes."

Dr. Dowie:—Have not miracles been wrought in your presence, when the dying have been carried in on cots, and have risen up and walked out?

Audience:—"Yes."

Dr. Dowie:—What is a miracle? What is a miracle if these are not miracles? These are the miracles which the Gospels contain, and these are the miracles that to-day are repeated. On the day that Robert Ingersoll delivered this last lecture, Sunday, March 4, I sent one of my own stenographers to him, and placed my reply of Nov. 10th, 1895, in his hands which contains my challenge and a statement of many "facts:" for which he says he hungers. When he spoke that night at the Columbia theatre, he would not dare to attack my assertions, but he simply repeated to these people what he knew was a lie; that there were no miracles extant to-day.

I WILL HIDE MY LIFE IN CHRIST MY GOD. (AMEN)

and will pray that His life shall dwell in me, and if there were no miracles nineteen centuries ago, I know that Jesus works miracles to-day. (Amen.)

But, friends, I know that the record is true, because I have obeyed the record and command, and followed the apostolic, and Christ's own, practice, and I have laid these hands upon the sick, and they have received health, and the blind have received sight, and many of the same works have been wrought to-day as nineteen hundred years ago.

Now, these things are either true or a lie. If they are a lie, why does not Robert Ingersoll, with his great legal acumen, with his undoubted powers of oratory, accept my challenge? I will give him this platform for an hour, if he will give me another hour to answer him after he is through.

I will listen to him, and I will have you listen to him in this way hour after hour, and I will reply hour after hour. I will debate the question as a matter of fact whether God answers prayer, and risk everything upon that conclusion. Why does he not accept it?

Now, friends, a few words in closing. He has a knack of telling you that all scientific men were infidels. There never was a bigger lie, and he knows it. He quotes Darwin; he quotes one or two others who were infidels, but why does he not quote Faraday? Why does he not quote Owen? Why does he not quote Sir William Thompson? Why does he not quote the names of men who are at the head of sciences to-day in their various branches, all of whom are Christians, with scarce an exception? Because he wants to lie, and make you think that science and religion are in opposition, and they are not.

Let me say a word or two further.

He tells you here—passing over much that I would like to speak of—that all persons should be taught that there is no evidence of the existence of the supernatural; that all should be taught that the forces which exist in nature alone are the powers that we have to respect, and that man should be taught that intellect alone is his guide, and that to develop the brain is to civilize the world.

Friends, let me give you some facts.

"To develop the brain is to civilize the world."

Have you observed by whom the foulest murders have been committed lately in this country? Have you observed that nearly all these crimes that have shocked humanity by their outrageous horrors have been committed by men who have been educated in schools, and in universities? The two young men who were hanged yesterday in Kentucky, Jackson and Walling, had been educated in schools, in universities, and were qualifying as doctors, and they committed that horrible murder. They were so permeated with falsehood that Jackson lied within an hour or so of his hanging, and made a confession freeing Walling in order that the execution might be stayed to investigate his confession. The governor telegraphed that he would be hanged anyhow, and his confession might be investigated afterwards. He then broke down and again said his alleged confession was a lie, and that Walling was guilty.

I want to point out to you that these young men's brains were educated, but their hearts were depraved, and you can have a developed brain in a first-class devil.

I tremble more for the safety of this republic, for the safety of every city and home in it, when it is in the hands of those who have educated brains and depraved hearts.

Look at the shocking crime in San Francisco of the murder of two girls in a Church by Durrant, a medical student.

Look at the horrible crime in Missouri the other day by a man that murdered his wife, and killed his baby; it was a Dr. Duestrow, a sane, and educated, and wealthy man.

Look at the crimes of chemists. Dr. Holmes, of this city, recently hanged in Philadelphia, had unnumbered victims, and confessed his guilt in the murder of several. He murdered probably scores right here in Chicago, and elsewhere. His was an educated brain, and a depraved heart.

Do you want the catalogue extended?

I want to tell you this that it is not the poor and the uneducated amongst whom the largest proportion of crime exists, but it is amongst those who have educated brains, and depraved hearts, and Ingersoll knows it; for he has got an educated brain, and a depraved heart; and his lectures are incentives to crime of every kind.

Near the close of his lecture he says:

"All should be taught that the forces, the facts in nature, can not be controlled or changed by prayer."

Friends, I want to close with this: If I believed to-night that I was under the control of what he calls nature, and that I had to look, as the heathen had into the face of that personification of nature which they gave us in the sphynx, which had the beautiful face and breast of a woman, and the whole body of a beast—if I thought that was my God, then, friends, I would have to live as the heathen did. I should have to live with the cry: "Let me eat and drink, for to-morrow I die, and there is no hope beyond." I should have to live as an animal does, and I say with the apostle Paul to-night,

"If in this life only we have hope in Christ, we are of all men most miserable."

for I know that God has made me with thoughts and desires, stretching out into infinity, and surely He who made me with these desires must be able to satisfy them.

Friends, I go back to where I began, and I say this: Nearly fifty years have passed away since my infant frame was born into this world. On the 25th day of next May I shall be fifty years old. I think I know what I am talking about. I think I know something of the service of the Master whom I have loved and served for forty-three conscious years. I think I know something of Him whom I have obeyed and followed, and in this ministry have prayed to often times as many as 70,000 times for the sick and suffering in the year. I think I know what I am talking about when I tell you of what He has done for my spirit, for my soul, for my body, and for the spirits, and souls, and bodies of many. We think we have some right to be heard also, and I want to say to you to-day that much as I loved Jesus in my childhood, in my youth, yet in my manhood with the snows of winter gathering on my brow, I love Him with a fervor that I never had before. (Amen.) I love Him. His Empire of Love is in my heart, and that Empire is filling this world with light, and life, and love, and liberty, and oh! it pains me to my heart to hear a man wanting to blot Him out of existence, to give me in exchange what?

Oh! Ingersoll, tell me, if I part with Jesus, whom will you give me in exchange?

If I part with Salvation, what will you give me?

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If I part with His Healing Power, what will you give me?

If I part with His guidance, and the hopes of heaven He has implanted in my breast, what will you give me? These have made my life so happy in the midst of all its toils and trials. I have seen my dear ones lay down their heads, and smile as they passed away, saying, "Jesus, *Jesus*, JESUS." He filled their lives; He comforted their hearts; He made them pure and holy, and took them to Himself.

Oh! Robert Ingersoll, what will you give me, if I part with it all? Have you anything to give me?

Nothing, nothing, nothing, but what? The darkness and no Christ, the darkness and no God. Oh! God, it were better I had never been born than that I should find darkness only awaiting me when this earthly life is over. I cannot part with Jesus; I cannot part with His faith, with His love, with His life, with His light, with His conscious presence. He fills all my life. I should die of a broken heart, if you took away Jesus. Whom have I in heaven but thee? There is none on earth that I desire before Thee. My flesh may fail, but I know that He never lied who stooped from highest heaven to win my heart, and I have never heard, have you, of any who ever trusted Him, when they came to their end saying, "Oh, I am sorry I trusted Jesus." Have you? (No.)

Tell me now, infidel, have you?

Voices:—"No."

Dr. Dowie:—Oh! then what are you going to get, if you part with Jesus?

Friends, he offers you nothing but shame, and sorrow, and pain, and the blackness and darkness of night. God forgive him; God pity him, and oh! God, if it be possible yet in this life, break his heart and save him. (Amen.)

CALL.

And every one of us that wants to have Jesus and Him only fill our lives, let us stand and ask Him to do it. [Apparently the whole audience rose.]

Friends, you want Jesus, listen!

Are you determined by the grace of God to do right? Can you say I am?

Audience:—"I am."

Dr. Dowie:—Are you willing to make things right with your fellowman? Can you say I am?

Audience:—"I am."

Dr. Dowie:—Are you willing by the grace of God to trust in Jesus as the Lamb of God that taketh away the sin of the world? Can you say I am?

Audience:—"I am."

Dr. Dowie:—Pray with me.

CONSECRATION 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, in body. Deliver me from doubt. Deliver me from fear. Deliver me from sin. Give me power to do right to any whom I have wronged; to restore to confess, to do right in Thy sight. Give me Thy Spirit. Cleanse my heart; cleanse my blood; cleanse my body. Make me Thine, and keep me for Jesus' sake. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Friends, did you mean it?

Audience:—"Yes."

Dr. Dowie:—Then God has heard, and I have a right to tell you He has answered, and He says, Go thy way, sin no more lest a worse thing come unto thee.

The Consecration Hymn was then sung,

"And, now, O Lord! give all with us to-day
The grace to join our song;
And from the heart to gladly with us say
'I WILL to Christ belong.'"

"CHO. I will! I will! I will, God helping me, I will be Thine!
Thy precious blood was shed to purchase me—I will be wholly Thine

The service closed with the

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.

GOD'S WITNESSES TO DIVINE HEALING.

CARL FREDERICK STERN, ZION HOME.

[*Continued from page 354.*]

"My knee was then swollen to about twice the natural size, and I was suffering extreme agony, but from that moment I never used any medicine or liniments, and set my face toward God for healing.

"I told my mother to remove the bandage and wash off the liniment from my knee

"Then my mother and father and my cousin knelt down and prayed with me; but without avail.

"That night I suffered terribly. I repented and prayed for forgiveness and waited patiently for the morning hour to arrive which was set for prayer by Dr. Dowie at exactly 9:30

"The pain left me at that very moment, the swelling went down, and I shouted to my father and mother, "I am healed." Mother examined my leg and found the swelling had gone down, and we all praised the Lord together.

"This was on March 15, 1895.

"On March 24 I went to Tabernacle No. 1 and listened to Dr. Dowie's teaching, and I went again on March 29.

"I sat in a second row seat.

"Dr. Dowie called upon all to kneel in prayer, saying, 'And the stiff knees must bow.'

"I still sat. Dr. Dowie did not know who I was; for I had never spoken to him. Looking at me he said, 'I see there are some stiff knees here yet.'

"I nodded, and he said, 'Bend it.'

"I cannot," I replied.

"Do it in the name of Jesus," he said.

"I did so; and knelt with the people in prayer.

"There and then I followed Dr. Dowie in the prayer which he gave us, and made a full surrender to God.

"From that hour I have not touched intoxicating liquors, tobacco, medicine or pork, and I have day by day served Christ in all things to the best of my knowledge and power.

"After the teaching we entered the Healing Room, and when Dr. Dowie laid hands upon me and prayed, my healing was perfected, and the disease has never returned.

"When I entered the Tabernacle I was very weak, and had a stout umbrella to lean upon, and was helped by mother and cousin; but when I left, I walked alone and felt quite strong.

"I walked to the elevated station at 63d street, gave the umbrella to my cousin, and skipped up the stairs two steps at a time, just to show how completely I was healed.

"I returned home rejoicing, and I immediately went around to my neighbors and showed them how God had healed me.

"I also went down the next day to the 21st precinct Police Station and showed many of my old comrades, as it was pay day, what God had done for me.

"On June 16, 1895, I became one of Zion's Watchmen, during the time of persecution, when Dr. Dowie's life was in danger from his enemies, and his various institutions were threatened with destruction by fire.

"Shortly after, I was appointed Captain of the Guard, which numbered forty-two, and which has now increased to over one hundred.

"These guards still continue to watch nightly over Zion Publishing House, Zion Tabernacle and Zion Home—a noble band of self-denying men, who, summer and winter, spring and fall, take their turn in this service for God, and for their leader, after their hard day's labor.

"On September 22 Dr. Dowie appointed me private watchman, and I have been sworn in as a special police officer of the City of Chicago.

"I have also continued my duties as Captain of the Guard, and am living in Zion Home and acting as personal attendant to Dr. Dowie.

"I have been kept from all my previous sins by the grace of God, am restored to perfect health, and greatly enjoy the constant work day and night in serving God and His servant, Dr. Dowie, as a member of Zion's household.

"I have no words which can express my gratitude to God for His great compassion toward me, nor can I utter my thanks to you, but by God's grace I hope to express my devotion by my whole life. I am

"Respectfully yours in Jesus,

"CARL FREDERICK STERN."

OBEYING GOD IN BAPTISM.

The following is a list of those baptized in Zion Tabernacle, Monday, March 29th, 1897:—

Barclay, Daniel	5539 Jackson Ave., Chicago
Cowley, Emily Marion, Miss	Galveston, Texas.
Dayton, R. H., Miss	Park Hill, Yonkers, N. Y.
Dionne, Mrs. Barney	1948 Torrence Ave., Chicago
Dionne, Barney	1948 Torrence Ave., Chicago
Dumville, Ellen M, S., Mrs.	Marinette, Wis
Eins, Maggie, Miss	Detroit, Mich.
Gordon, S. D.	Kirkville, Mo
Heise, Frank W.	6631 Centre Ave., Chicago
Heupel, Emma, Miss	Zion Home, 1205 Michigan Ave., Chicago
Phillips, Mrs. Ray	Cullom, Ill
Runcie, Samuel A.	Zion Home, 1205 Michigan Ave., Chicago.
Sayres, Harry M.	472 Irving Ave., Chicago
Schmidt, Henry	4815 Bishop St., Chicago.
Stockwell, Mrs. Melissa	Ada, O.
Whitmer, Mrs. Ollie	Liberty Center, O.

The name below was accidentally omitted from the list of those baptized March 14th:

Anderson, Carrie, Miss	Zion Home, 1205 Michigan Ave., Chicago

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He sendeth His word and healeth them

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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Long Distance Telephone South 662. THE MANAGER ZION PUB. HOUSE,

Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, APRIL 3, 1897.

EDITORIAL NOTES.

"O MY PEOPLE THAT DWELLEST IN ZION, BE NOT AFRAID."

"THERE is no Fear in Love."

THE work of God goes forward steadily in all departments of Zion, and there are many glorious manifestations of His Love and Power amongst us.

THE foot-note on page 359 tells a wonderful story of an answer to a prayer which we offered in Zion Tabernacle for a young man who was dying in Canada on the very afternoon we were replying to Robert Ingersoll's attack on miracles and prayer.

HE returned to his home on Wednesday last, after a week's visit to Chicago, looking a bright and healthy young man, walking with a quick step and spring.

ON every side we feel the breath of a glorious spiritual spring-tide in Zion.

DURING stormy March we had the joy of baptizing in Zion Tabernacle no less than 156 believers.

OF these, 106 were from Chicago, 11 from other parts of Illinois, and 39 from 14 different States and Canada.

THE Christian Catholic Church is not local.

AMONGST the baptized there were many converts from the Roman Catholic Church, and various Protestant Churches. Many of the latter had long been members of these Churches, but had never been saved.

LAST Lord's Day there were thousands who listened to a wonderful All-day of Testimony; and yet there were hundreds who had no opportunity to tell their story.

WE find the new Tabernacle admirably adapted for the work, and for the administration of Ordinances and the Special Gatherings.

FROM all parts letters and telegrams come asking about our arrangements for the Spring and Summer.

FRIENDS who have long been waiting to come to Zion should come now: for "all things are now ready" in the Home and in the Tabernacle, and we are all fully prepared, by God's grace, for the Spring work.

As to the Summer, we cannot say any further than we have already written in the Editorial Notes of February 20th.

IT is still possible that we shall go to Europe for about six weeks, but we have not finally decided. It will be better for our friends who desire to visit us in Zion to come as quickly as possible.

OUR correspondence, notwithstanding an increase in our staff, is still greatly in arrear, and we must ask the forbearance of our American and foreign friends. Five stenographers and type-writers, and five others are busy with pens, attending to the ever increasing mail matter which is pouring into Zion.

THE editor must especially ask for consideration concerning the "private and personal" portion of the mail, which has got far beyond his power to overtake, and which will require further additions to his already large staff.

PRAY for us in this matter especially.

WILL our friends everywhere not feel with us *practically*, to the extent of an immediate response in the form of a few thousand dollars for Zion's storehouse?

A GLANCE at the previous note concerning baptisms will show that nearly one-third of those who were baptized in March were from outside of Chicago, covering, with Illinois, fifteen different States and Canada.

IT is not right to leave the burden to our Chicago friends so largely, when we are ministering to all the ends of the earth, as well as to all parts of America.

GOD has given us, through reliable friends, rich promises for the future; but ZION'S NEEDS ARE IMMEDIATE, *and they must be supplied.* Every time we pray concerning the matter, God's word to Moses comes to us more and more clearly, "Wherefore criest thou unto me? Speak unto the people that they go forward."

YE who have buried your Lord's talents in the earth, remember that He is coming, and will call you to an account.

WE are pouring into God's treasury all that He supplies, and only ask the privilege of being His distributer to the needy multitudes of sinful and sick and weary and wandering ones who are around us in hundreds of thousands in Chicago.

WE are sure that this appeal is being made to many of God's stewards who can help, and who ought to help in their Master's work, since the talents of silver and gold as well as all other talents were entrusted to them for this purpose.

WE have not provided a single thing that has not been actually needed for the work, and everything is being used. More than once every seat in our vast auditorium in Zion Tabernacle has been filled, and there is not a single article in Zion Home or Zion Publishing House that is not in use for the Lord. As to our own personal expenses, they are met twenty times over by personal gifts, and we only keep what is needed for immediate use, and put all the rest at once into the work.

WHY should we have to make this "speaking to the people" so frequent a matter? Do not delay a moment to send what you can. A dollar from the poor, and ten dollars from the rich, who read this, would give us an ample supply for present needs. Let there be no delay. We "speak" because we are commanded.

"BRETHREN, PRAY FOR US."

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ZION TABERNACLE.



1221-1233 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a.m. 2:30 & 7:30 p.m. Mondays: 7:30 p.m. Tuesdays: 2:30 p.m., and 7:30 p.m. Wednesdays: 7:30 p.m. Special Lectures. Thursdays: 2:30 p.m. Children's Meetings Fridays: 2:30 p.m., and 7:30 p.m. Saturdays: 7:30 p.m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms,* for Membership, Baptism, or Consecration of Children, must be addressed to the

The Christian Catholic Church

and Divine Healing Mission.

GENERAL OVERSEER,
THE REV. JOHN ALEX. DOWIE.

Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited,* will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie. Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. 1, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. Dowie. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association

Reasonings for Enquirers Concerning Divine Healing. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 29, 1895, unfolding the teaching of the Bible regarding Divine Healing.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $3

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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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.

VOL. 3. NO. 24. CHICAGO, APRIL 10, 1897. PRICE FIVE CENTS

GOD'S WITNESSES TO DIVINE HEALING.

WILLIAM JOHN ADAMS, Allandale, Ontario, Canada.

"HEALED IN THE SELF-SAME HOUR." The smiling face of this witness tells a Wonderful Story. The details are well and fully given in the narratives and letters which follow. We shall only give a summary of these by way of introduction.

We prayed in Zion Tabernacle, Chicago, on Lord's Day afternoon, March 21st.

God healed him immediately in Allandale, Ontario, Canada, 670 miles away.

He rose from his bed and went to Church that evening.

The next day (Monday, 22d) he walked about Allandale, visiting friends.

The following day (Tuesday, 23d) he started for Chicago.

He appeared in Zion Tabernacle, accompanied by his friends, on Friday afternoon, 26th.

He walked over ten miles in Chicago on Saturday, 27th.

He testified in Zion Tabernacle to his healing before thousands on Lord's Day, 28th, exactly a week from his healing.

He walked about Chicago enjoying himself until Wednesday, 31st.



WILLIAM JOHN ADAMS, Allandale, Ontario, Canada.

This picture was taken on the morning of that day.

He returned the same afternoon to his home in Canada, rejoicing in perfect health. A letter, written last Saturday, April 3d, says that on the following Monday, April 5th, he intended to return to his work, from which he had been absent for four months.

Incidentally, testimony is given to the instantaneous healing of his dying wife, sick child, and a neighbour in Allandale who had been suffering from cancer.

God has thus set His seal to our Answer to Ingersoll on Miracles.

God wrought this Miracle of Healing in answer to the Prayer of Faith. These facts disclose a glorious prospect for suffering humanity.

They prove the presence and power of God as the Healer, apart from all human touch, answering prayer over many hundreds of miles.

May God bless the Story to millions of sufferers everywhere that our little White Dove shall carry it, in every clime and tongue and nation.

May it glorify the Name that is above every Name, the Name of Jesus.

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(Extract from Report of Praise and Testimony Meeting, held in Zion Tabernacle, 1621-1633 Michigan Ave., Chicago, on Lord's Day, March 28th, 1897.)

Dr. Dowie said:

Last Sabbath afternoon in this tabernacle I was very much interested in a request for prayer, which I received, like many I have in my hand now that I have not seen nor yet read. When we get on our knees presently I will silently read them as I pray. It will not take me very long to do so.

When I was on my knees here last Sabbath afternoon turning over the requests, I was very much struck with one of them and I prayed silently and earnestly.

Last Friday afternoon, Mrs. Harkness, a member of our church, handed me this letter whilst I was on the platform:—

"DEAR DR. DOWIE:

"Mr. Adams of Allandale, Canada, whom you prayed for last Sunday, asked God to give him strength to come to Chicago and see you. Your prayer was instantly answered for him, and Mr. Adams is here to-day in this meeting. He has come about 670 miles. He was given up by three doctors.

"You also prayed for his wife a few weeks ago when the doctor was injecting morphine every hour, expecting her to die."

"She was healed and able to get up in a few days, and she had been confined to her bed for four months; ever since her last baby was born.

"Mr. Adams is here and is willing to confirm the story.

"I do thank God for what little I can do.

"I send the LEAVES OF HEALING to Allandale, Ontario, and to other parts of Canada, and all love to read them and many are blessed.

"I remain, your sister in Christ,
"ISABELLE HARKNESS."

MRS. HARKNESS AND MR. ADAMS RISE AS WITNESSES.

Now, if Mrs. Harkness and Mr. Adams are here, I shall be pleased to have them stand. [The persons referred to rose in the witnesses' gallery.]

Mr. Adams, are you the man I prayed for here on this platform when you were supposed to be dying last Sunday?

Mr. Adams:—"Yes, sir; I am."

Dr. Dowie:—"Well, had you been expecting to live or die?

Mr. Adams:—"I expected I was going to die."

Dr. Dowie:—"How did the healing come to you?

Mr. Adams:—"I took an immediate change for the better on Sabbath afternoon and I went to church that evening."

"The next day I was able to go down to the post office, which is a quarter of a mile, and visited my mother who lives half way between, and on Tuesday at ten o'clock I took the train for Chicago."

Dr. Dowie:—Whatever are the doctors going to do with you, going on doing such things as these? People get healed without their assistance, and after they give them up to die! Well, sir; and you are healed?

Mr. Adams:—"I am healed, and I walked ten miles yesterday."

Dr. Dowie:—He walked ten miles. Just tell us where you went to.

Mr. Adams:—"I went from Maple Street, Englewood, to the World's Fair Grounds. Walked around there, and around South Park, back again to 63d Street, and sat up until eleven o'clock last night, and had a good rest."

Dr. Dowie:—Man that was dying last Sunday! (Laughter.) Now in addition to this—we do not want to go into minute particulars—a very considerable part of that trouble arose from a very severe hernia, for which you had to wear a certain support?

Mr. Adams:—"Yes, sir."

Dr. Dowie:—Now, I want to ask you; when you were healed this day week, what did you do with this support?

Mr. Adams:—"I took it off and put it at the head of the bed."

Dr. Dowie:—Where is it now?

Mr. Adams:—"I do not know. It might be in the stove for all I know."

Dr. Dowie:—And did you walk these ten miles without any support?

Mr. Adams:—"Yes, sir."

Dr. Dowie:—How much have you been able to walk before without the support?

Mr. Adams:—"I could not walk at all."

Dr. Dowie:—And you thought you were going to die?

Mr. Adams:—"Yes, sir."

Dr. Dowie:—But when you trusted the Lord and put the support away and rose up last Lord's Day when we prayed, the healing came?

Mr. Adams:—"Yes, sir."

Dr. Dowie:—[To the audience.] What are you going to say about it? (Praise the Lord. Amen.) Now, who healed that man?

Audience:—"God."

Dr. Dowie:—God healed. We knelt and prayed here last Sabbath Day, and prayed for this man, and God healed him where he lay, six hundred and seventy miles from Chicago.

That is God's work.

Now, please Mr. Adams, as you are on your feet, tell us how long you had suffered.

Mr. Adams:—"Over four months."

MR. ADAMS TESTIFIES TO HIS WIFE'S HEALING WHEN THE DOCTORS HAD GIVEN HER UP TO DIE.

Dr. Dowie:—Now you will please tell us about your wife's healing.

Mr. Adams:—"On the 19th of November about 11 o'clock in the day she was scared by a dog. She was lying on the bed. The butcher's dog followed the young lad in and started fighting. The child was out in the yard and when he screeched, Mrs. Adams jumped. She was lying on the bed with her face to the wall at the time, and the doctor said she wrenched her stomach. She started vomiting and vomited for two months. To take a teaspoonful of water would make her vomit. She continued to vomit until her bones cut through the skin. She vomited for about two months when the baby was born, and she vomited about three weeks afterwards, and they fed her on ice for a long time, and they used champagne."

Dr. Dowie:—That always gives people real pain. (Laughter.)

Mr. Adams:—"Then they used morphine; injected morphine, and that was supposed to stop the vomiting."

Dr. Dowie:—And that finishes the business.

Mr. Adams:—"They injected four pills at a time. They used to give it to her inwardly. It got so pills were not strong enough. One would not put her to sleep and we had to use another one. The longest she was ever knocked over was two hours.

"Four weeks ago to-day she took to the mend, and has been mending ever since."

Dr. Dowie:—Was it not exactly four weeks ago to-day that I prayed for her?

Mr. Adams:—"Yes, sir."

Dr. Dowie:—From that time she has been mending?

Mr. Adams:—"Yes, sir."

Dr. Dowie:—What is her condition now?

Mr. Adams:—"Good. She will be at the station to meet me, if I let her know when I am coming home."

Dr. Dowie:—Did she take any more morphine from that time we prayed?

Mr. Adams:—"No, sir."

Dr. Dowie:—And she is perfectly healed?

Mr. Adams:—"Yes, sir, and she goes around attending to her duties as a mother."

Mr. Adams:—"Yes, sir."

Dr. Dowie:—And she was healed at the time of prayer?

Mr. Adams:—"Yes, sir."

Dr. Dowie:—Now that is another case. God's power to heal, through faith in Jesus will reach just as easily to Allandale in Canada as it will to you here.

DIVINE HEALING IS THE WORK OF GOD.

Well, now, Mr. Adams, as you are on your feet, say anything you would like to say in the way of gratitude to God. I do not know what you might have in your heart.

Mr. Adams:—"Well, I am thankful that God for Christ's

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sake has healed me in spirit, soul and body, and I am thankful that He has healed my wife."

"I might say that our oldest child, who is five years old and past, was a big, stout, rosy-faced girl five months ago, but to-day she is a little puny thing from weeping about her mother going to die. She would weep for hours. She would go to bed and cry herself to sleep, and to-day she is a little bit of a thing where she was five months ago a big strong girl."

Dr. Dowie:—May the Lord bless her now. Anything else?

Mr. Adams:—"My prayer is that God may bless Zion to His glory, and that He may long spare His servant and handmaiden to tell of His wondrous love. I am thankful to God that He has healed me, and for the blessing myself and family has received from His hands."

Dr. Dowie:—Anybody else been blessed in Allandale?

Mr. Adams:—"Yes, sir; I think Mrs. J. Perry was healed by Divine Healing."

MRS. ISABELLE HARKNESS, TELLS OF HER SISTER'S HEALING OF CANCER.

Dr. Dowie:—Thank God. Now, Mrs. Harkness, will you tell us a little about this? Are you the lady who wrote this letter?

Mrs. Harkness:—"I wrote that. Yes, sir. I received a letter on Saturday for this gentleman to be prayed for. On Sunday, the next day, I sent down a request for prayer for him, and the next Wednesday morning I was surprised to see him."

Dr. Dowie:—You ought never to be surprised at anything God does.

Mrs. Harkness:—"Well, I believed He would answer prayer."

Dr. Dowie:—But, you were naturally a little surprised to see your friend.

Where did you come from?

Mrs. Harkness:—"I came from Stratford, Ont. Mrs. Perry is my sister. She was healed of cancer under her arm, and in about five months it dropped out."

Dr. Dowie:—Well, now, we would like to hear that story.

Mrs. Harkness:—"She came here a little over a year ago, and I think she had weak eyes, she did not think anything of this lump on her arm at that time. It did not hurt her any, but when she went home it pained her terribly, and then she wrote to me, and told me she had cancer under her arm."

Dr. Dowie:—Who said it was a cancer?

Mrs. Harkness:—"I suppose some of the doctors there. I put in a request for her, and had you pray for her, and at the time you prayed the pain left. I put in a request once or twice during the winter, and about five months from that time the cancer dropped out."

Dr. Dowie:—Dropped out?

Mrs. Harkness:—"Yes, sir. I gave that testimony here in Tabernacle No. 2."

Dr. Dowie:—Well, now, I want her to write me that. You tell her to send down her picture. And you give me yours, and we will send you around the world. Thank you very much.

REVIEWING THE CASES.

These wonderful facts show you we are not praying in the air when we pray to God, and that we do not need to pray long about it. My prayer for this man was just the cry of a few moments that left my heart when I was on my knees last Sunday afternoon on this platform, just before I replied to Robert Ingersoll's last attack on Miracles.

Now, before we go to prayer, we will, therefore, praise God for this, and we will all say from our very hearts, hallelujah.

Audience:—"Hallelujah."

Dr. Dowie:—We will praise the Lord—and it goes to my heart—and thank God now for this man's life, a young man; for the life of his dear wife; for the sparing of the little baby, and we are going to pray for that little child that has been weeping her heart out for her mother that she may weep no more.

When she knows that papa is well, and mamma is well, she will not cry any more, and she will be all right, but I tell you these accursed diseases, this work of the devil, oh how it breaks hearts, how it breaks homes.

[In Mr. Adams' letter of April 3d, since his return home, he says:

"God answered your prayer for my little girl. She is getting her red cheeks back again, praise God, and was wonderfully improved when I got home."]

THE DEVIL'S DOCTRINE.

And yet there are men diabolically wicked enough to preach from their pulpits to-day that the great and good God makes people sick for their good.

I am tempted to wish that they were so sick they could not say it. (Amen. Laughter.) It is a wicked doctrine which declares that disease comes from God.

Well, now, we have learned God a little better in Zion, and I am so thankful that we have these living witnesses.

MR. WILLIAM JOHN ADAMS, OF ALLANDALE, ONTARIO, CANADA, WRITES CONFIRMING HIS SPOKEN WORDS.

Before leaving the city, Mr. Adams sent the following letter:

"CHICAGO, March 31, 1897.

"DEAR DR. DOWIE:—

"It gives me much pleasure to testify to the healing power of God.

"I was sick for four months, and was treated by three doctors, none of whom effected a cure

"I was getting weaker each attack.

"I could not eat, sleep, nor rest.

"My condition was very critical.

"The doctors called my disease inflammation of the kidneys and la grippe.

"I was given the LEAVES OF HEALING by a friend, and I read them with great benefit and help.

"You were requested to pray for me last Sunday week afternoon, which you did.

"I am thankful to say that God for Christ's sake answered your prayer, and I was healed almost instantaneously.

"I am now able to return to my home in Canada and to go to my work one week after you asked God to heal me.

"I write you this that others may hear and know of the wonderful power of God, and receive the great blessing of Divine Healing.

"My prayer is that God may bless you and may you long be spared to continue your mission of love and Healing through faith in Jesus.

"My wife was also gloriously healed by God's wonderful power through your teaching.

"I give God all the glory.

"I am, your friend in Christ,

"WILLIAM JOHN ADAMS,"

"*Allendale, Ontario, Canada.*"

"SIGNS" WHICH "FOLLOW" ACCEPTANCE OF "THE GOSPEL OF THE GLORY OF CHRIST."

The following letter was received as these pages were going to press:

"ALLANDALE, Ontario, Canada, April 3, 1897.

"DEAR DR. DOWIE:—

"It gives me much pleasure to thank God once more for His healing power of spirit, soul and body.

"I am going back to my old work on Monday, April 5th, which I have not worked at for four months.

"I am enjoying better health than I have for years and my wife looks better now than she has for years.

"You could not tell she had been sick to look at her, for she has filled out so much since I left to go to Chicago.

"Praise God she has taken no medicine for a long time, and we have had no pig meat in the house since I wrote her my first letter from Chicago, nor will we have any again.

"I thank God that he answered your prayer for myself, wife and little girl.

"She is getting her red cheeks back again, praise God, and was wonderfully improved when I got home.

"She looked like a new child, and people around here are amazed at the wonderful power of God's healing.

"Oh, I praise God for His wonderful healing of my family, and I thank God that ever I was directed to go to Chicago to hear you tell of God's wonderful power.

"Oh, I thank God that ever he directed you to come to Chicago to proclaim His truths.

"I have a wonderful lot of people sending for me to find out about God's healing.

"The whole town is startled at the wonderful curing of my wife and myself.

"I thank you for your kindness to me while in Chicago.

"May God bless you and your dear wife is my earnest prayer, and may He bless Zion and its people, and spare you long to proclaim His truths.

"I am your friend in Christ,

"WM. JOHN ADAMS."

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, March 28, 1897.

THE ENTIRE DAY ALL DEVOTED TO PRAISE AND TESTIMONY.

Hundreds of Glad Witnesses Testify to Salvation and Healing Received Through Faith in Our Lord Jesus Christ.

"CHRIST IS ALL AND IN ALL."

God Graciously Honors His Children Who Accept His Appointment: "Ye Shall be Witnesses Unto Me."

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE.

THE Second All-Day Testimony Meeting in the New Zion Tabernacle, was remarkable for the clearness and completeness of the proof that

"Jesus Christ is the same yesterday, and to-day, and for ever."

Scarcely a testimony stood unsupported, and it was wonderful to see how God in His providence gave convincing proof of the facts that His ambassador and His children stated.

"In the mouth of two or three witnesses shall every word be established."

The spacious gallery on the right of the platform was entirely filled with witnesses, between three hundred and four hundred in number, and many other witnesses were seated in other parts of the house.

The necessity of complete consecration to God, before receiving complete healing, was clearly testified to, by many who knew its truth.

At the close, the large audience, almost without exception, manifested by rising their belief in the Lord Jesus Christ as the Saviour and Healer of His people.

INVOCATION.

Let the words of our mouths, and the meditations of our hearts be acceptable in thy sight, profitable unto this people, and all to whom these words shall come for the sake of Jesus, our Lord, our Strength, and our Redeemer.

Dr. Dowie:—Will Miss Schollenberger please stand. [Miss Schollenberger rose in the gallery.] Miss Schollenberger will be unable to be with us this afternoon, and those who will be unable to be with us this afternoon, I should like to testify first.

Will you please, in your testimony, just speak as if there were nobody else present, excepting myself, and our God, and just two or three confidential friends?

TESTIMONY OF MISS CHARLOTTE SCHOLLENBERGER, 59 NORTH ADA STREET, CHICAGO. LIMB LENGTHENED FIVE INCHES.

Miss Schollenberger said, "When I was four months of age I had a sickness which was not paid much attention to, and the doctors who called said that it was not much of anything; that it was just some childish disease which would pass away. I was left to go then, and when I began to walk my mother noticed that my left ankle seemed weak. She again called a physician, and he said, 'It is nothing but a weakness which will pass off after she becomes older.'

"When I was about five years old, they noticed that the tendon in the back of the heel was beginning to shrink. Another physician was called, and he said the weakness in my ankle would pass away after I became older. He offered to perform an operation, cut the tendon, and bring the heel down, for nothing. My parents would not consent to it; so I was left go until we moved to Chicago."

Dr. Dowie:—Where were you living at that time?

Miss Schollenberger:—"I lived in Pennsylvania."

Dr. Dowie:—Can you give the name of the town?

Miss Schollenberger:—"Hamburg. When I was thirteen years of age I went visiting up in Wisconsin, and there I met a girl who had been afflicted in the same way, and she had had the cord in her heel cut, and had her foot straightened. Then I made up my mind I would have the same thing done, and I came back and Prof. Parks of the Rush Medical College cut that tendon, and the foot was made straight; but in straightening the foot they found there was a great deal of shortness. I had a high shoe made, and the sole was almost five inches high. It was short more than four and three-quarters inches.

"I walked up to two years ago with that high sole. Then I was in the prayer meeting one evening in my own church, and I heard a lady get up and tell what God had done for her; how she had walked with two crutches, and when she was at a prayer meeting one time she felt then and there God would heal her. She got down on her knees and asked Him to heal her. Then the conviction came to me, 'If God can heal her, He can heal you.'

"I went home that night, and I prayed earnestly for myself. I noticed nothing different in the foot. The next morning I looked at it, but I noticed nothing, but in my walking in a couple of weeks my ankle bothered me, and I was afraid that some other trouble was going to set in, so I went to a doctor, Prof. Ridley of the Northwestern University, to see what the trouble was, and he said to me, after measuring both limbs, 'There is no trouble, any more than that you are wearing a shoe, the sole of which is three inches higher than it need to be.'

"Then I knew that God had answered my prayer to that extent.

"About two months ago I began thinking about Dr. Dowie and his church, and the wonderful healing that was going on through his prayers, and I made up my mind that I would come and hear him. I came four weeks ago to-day, and I heard the testimonies of the people. I was convinced then that God would heal me. I got one of his tickets. I came down that next Tuesday, and Dr. Dowie prayed for me.

I DID NOT RECEIVE ANY BENEFIT THEN, BECAUSE I H'D NOT GIVEN MYSELF UP WHOLLY TO GOD.

"I went home, and I made up my mind before the next week my life should all be given up to God, and it was.

"I came the next Tuesday, and brought a low shoe with me. I took my shoe off, and then and there my leg lengthened out the very same length as the other exactly."

Dr. Dowie:—Now, that is to say, that last August your leg, from infantile paralysis, was five inches short, and that to-day the legs are equal?

Miss Schollenberger:—"Yes, sir."

Dr. Dowie:—That is the the sum and substance of it, and the Lord has done it.

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Now, before you sit down, tell us, did I touch your leg on the day that you were healed?

Miss Schollenberger:—"No, sir; you did not."

Dr. Dowie:—It came down after I prayed?

Miss Schollenberger:—"Yes, sir."

Dr. Dowie:—When—that same night?

Miss Schollenberger—"It came down that very afternoon when I was here, because I walked home in my low shoe."

Dr. Dowie:—"Have you got your high shoe here?

Miss Schollenberger:—"No, sir; I am going to bring it to you next Tuesday."

Dr. Dowie:—That belongs to me, and you know we put these into that crown. [Pointing to the wall in the rear.] The base of that crown is all high shoes, and we will make other crowns and we will put these things in. I am very glad indeed, Miss Schollenberger.

Now, let me ask you another question: what is your occupation?

Miss Schollenberger:—"Teacher."

Dr. Dowie:—Teacher in what school?

Miss Schollenberger:—"Brentano School, Maplewood Ave.

Dr. Dowie:—You have told your story very clearly, and I thank you, and may God bless it.

MISS KATE JEAN MCDONALD, 2257 NORTH 42D AVE., CHICAGO, KNOWS THESE FACTS TO BE TRUE.

Now, Miss McDonald, will you stand? [Miss McDonald rose in the gallery.] Do you know Miss Schollenberger?

Miss McDonald:—"Yes, sir."

Dr. Dowie:—Well, how do you know her?

Miss McDonald:—"I teach in the same school."

Dr. Dowie:—"You are fellow teachers?

Miss McDonald:—"Yes, sir."

Dr. Dowie:—Do you know that all that she has said is true?

Miss McDonald:—"Yes, Doctor."

Dr. Dowie:—Do your fellow teachers know this is true?

Miss McDonald:—"Yes, sir; they know it."

Dr. Dowie:—What do they think about it? Tell us, Miss McDonald.

"Why, they believe it is true."

Dr. Dowie:—They do believe it?

Miss McDonald:—"They do. I had some teachers talk to me the other day about it, and one teacher said that she knew Miss Schollenberger's prayers had been answered, and she knew her leg had been lengthened. Just this last week we were having Miss Schollenberger walk before us, and one teacher said, "Why you are all right, but you are making yourself walk lame."

Dr. Dowie:—That is to say, she has been walking lame all her life. Although she stands upon equal feet she dots and carries one still, because she has been doing that all her life. I have seen some very amusing things in that respect; it is just a habit.

Mr. M.:—"It becomes constitutional."

Dr. Dowie:—But the teachers are all of one mind in that matter are they?

Miss McDonald:—"Yes, sir; I think they are."

MISS KATE JEAN MCDONALD, 2257 NORTH 42D AVE., CHICAGO, HEALED OF STRANGULATED HERNIA.

Dr. Dowie:—Well, now, I would like you, Miss McDonald, to give us your own experience, and tell us what the Lord has done for you. What is your full name?

Miss McDonald:—"Kate Jean McDonald."

Dr. Dowie:—Where do you live?

Miss McDonald:—"2257 North 42d Ave."

Dr. Dowie:—You are a teacher also in that school?

Miss McDonald:—"Yes, sir."

Dr. Dowie:—Now just tell us your story in your own way.

Miss McDonald:—"Well, I have been very sick ever since I was sixteen years old. I was injured, and I have had five operations. I was operated on by Dr. Senn first in the Presbyterian Hospital, and

HE KNOWINGLY USED AN INSTRUMENT WHICH WAS UNCLEAN, AND POISONED ME.

He acknowledged it."

Dr. Dowie:—Now, excuse me; that is a pretty grave charge.

Miss McDonald:—"He acknowledged it. The doctor handed him the instruments and told him they were unclean. He said, 'I know it, but I must use it,' and he remarked he never opened a case like that where there was not some very serious inflammation and pus, and there was none when he did it; and for three months I never rose off my back."

Dr. Dowie:—How long ago is that?

Miss McDonald:—"In the year of the World's Fair. The following summer I was operated on by my own physician for the same trouble which was two or three times worse than when I had the other operation, but it all came undone before the end of another year.

"Then I had another one of the same order, only more severe than the other one had been, and was healed of that trouble, but of the internal trouble I had never gotten entirely well.

"It affected my head a good deal, and threatened my brain. I have had serious headaches when I would have a temperature of 103 and 104, and nothing would ease it.

"I came down just one month ago to-day, a very sick girl, and I asked to see Dr. Dowie that he might pray with me.

"The Doctor said he would pray for me on Tuesday, and that he would bless me now. He put his hands on me and blessed me.

"Well, I went home, but during the week I became sick, and the Lord showed me what was the matter.

"IT WAS MY OWN FAULT I HAD NOT RECEIVED BLESSING.

"I gave up the sin that was hindering me, set it right as far as it lay in my power, and the Lord has blessed me. For one month I have had health that I have not had for years.

"The teachers with whom I have worked have acknowledged it. They have acknowledged they never saw me look so well. They have known what I have suffered there, because I showed it.

"Two of the teachers went home and told their mothers of the effect, and they both wished to come and hear Dr. Dowie, and be healed themselves."

Dr. Dowie:—Well, now, you give God the glory?

Miss McDonald:—"I give all the glory to God."

MRS. ANN MCDONALD, 2257 NORTH FORTY-SECOND AVE., IRVING PARK, CHICAGO, CORROBORATES HER DAUGHTER'S TESTIMONY.

Dr. Dowie:—Your mother is sitting by your side. Mrs. McDonald, will you rise and tell us a little about this case. I know it is quite delicate, but it might be helpful to many if you would just state, as near as you felt with propriety you could state, what the nature of your daughter's affliction was?

Mrs. McDonald:—"Strangulated hernia. I took her to Europe—"

Dr. Dowie:—When?

Mrs. McDonald:—"Six years ago."

Dr. Dowie:—Where is your home?

Mrs. McDonald:—"Scotland, Dundee."

Dr. Dowie:—Dundee? My! that is near my old "hame tae." It is near Edinburgh.

Mrs. McDonald:—"I took her thinking it would be better than here, and they said nothing but the knife would do; so I brought her home again.

"I myself was healed by prayer, and for ten years I have never touched medicine. Through her sickness, I was led to think I would try the doctor, and I felt as if the Lord had afflicted me."

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Dr. Dowie:—Now you went off the Lord's path into the devil's.

Mrs. McDonald:—"I turned to my Lord and Saviour and asked Him if He would forgive me for turning from the path of righteousness. I told my family about it, and they said, 'She is just a little worried, and it will pass over,' but it did not pass over.

"I finally got worse until I really thought I was going to be an invalid, and my physician did all he could to help me.

"Then, I opened my Bible on the 13th day of Feb., at the 5th chapter of James, and I said I ought to close with that; but in retiring that night, I could not lie down with my trouble.

"I told my daughter in the morning, and I came to Stony Island to the Tabernacle. I could not see the Doctor, but on the elevated car I came up to him, and asked him to pray for me. He blessed me right there, and I never can tell what I felt there. I have never had a pain or ache since then.

"I WAS TOLD BY MY MINISTER I MUST NOT TEACH DIVINE HEALING IN THE CHURCH."

Dr. Dowie:—What did he say—you must not tell them the Lord has blessed you?

Mrs. McDonald:—"Oh yes! he said I could tell it, but I must not teach it to my boys."

Dr. Dowie:—Oh! I see; it might damage the doctor and the druggist.

Mrs. McDonald:—"He told me Friday, when I came, I could come to church but I could not teach it."

Dr. Dowie:—You were to be deprived of teaching be cause you had been healed through faith in Jesus?

Mrs. McDonald:—"He said I was not required to teach it, but *I said I would teach it whether I was required or not.*" (Laughter.)

Dr. Dowie:—They have good Scotch blood.

Mrs. McDonald:—"So I had to come here."

Dr. Dowie:—Well, you are welcome here, Mrs. McDonald, and this is like the cave of Adullam where all the people who could not live elsewhere, came to David, and one of these days we are going to whip out Saul the Philistine.

Mrs. McDonald:—"I thank God for my daughter's recovery; for it has been a great grief to me—so much so that my physician told me that he was at his wit's end to know what to do for her."

Dr. Dowie:—And what is your opinion of her present condition?

Mrs. McDonald:—"She is well, sleeps well, and she eats well."

Dr. Dowie:—"Is she not a better girl now?

Mrs. McDonald:—"I should not say it; she was so sick she had to be good." (Laughter.)

Dr. Dowie:—Yes, but she had something to put straight with God too, had she not?

Mrs. McDonald:—"Yes, sir."

Dr. Dowie:—Well, now, she told you about that?

Mrs. McDonald:—"Yes, sir."

Dr. Dowie:—And that was all straightened out. Now, did that not make her a better girl?

Mrs. McDonald:—"I think it did."

Dr. Dowie:—I simply wanted to point out both in Miss Schollenberger's case and in Miss McDonald's case, though both were intelligent Christian girls, that they both saw that *there had to be a consecration that they had not made, and that that preceded a perfect healing.*

Well, is there anything else you want to say?

MRS. MCDONALD KNOWS MISS SCHOLLENBERGER'S STATEMENT TO BE TRUE.

Mrs. McDonald:—"I want to say I have known Miss Schollenberger during the last few years, and the statement she has made is true."

Dr. Dowie:—Her case of healing is well known to many?

Mrs. McDonald:—"Yes."

Dr. Dowie:—Thank you very much. Now, these little series of things run together. I often times take a little run of cases like that, and the three run together very nicely. Now, I will take the young lady that is sitting by Miss Schollenberger. I do not know who she is. You will please rise.

TESTIMONY OF MISS REGINA ZAISER, 388 HOYLES AVE., AURORA, ILL. HEALED OF LUNG TROUBLE AND PNEUMONIA.

Miss Zaiser said, "Ever since I was nine years old I have been troubled with lung trouble. I have had pneumonia four or five times, and I had very weak lungs in consequence of that, and gradually my throat became troubled, and I was troubled with tonsilitis continuously.

"I went west for my health several times, and it did not help me. I came home, and I doctored considerably. The doctor said if I remained in this climate I would not live.

"I think it was the World's Fair year I was very seriously ill. That winter my sister had been sick, and had been healed through prayer before I knew of Dr. Dowie at all: but in the spring of 1894 I heard of Dr. Dowie for the first time.

"At that time I was still troubled with lung trouble, and by fall I became still worse, and I knew I had the consumption at that time, but I said I knew physicians could not help me.

"My sister had been healed, so I said I would trust the Lord for my healing, but instead of getting better I became worse, and I did not take any medicine or go to any doctor.

"Several times I had sent in a request for prayer to Dr. Dowie to pray for me. I became gradually worse, so that I had night sweats continuously, and my strength was failing very rapidly, but I kept up with my duties. I am also a school-teacher."

Dr. Dowie:—Where?

Miss Zaiser:—"Aurora."

Dr. Dowie:—What school?

Miss Zaiser:—"I am in Young's school.

"I kept up, although I was not able to fulfill my duties as I ought to have done. At last I became so ill I could not go to school at all, and I staid at home two or three weeks.

"Then I found one day there was a great cavity in the right lung, and I noticed that my respirations were becoming daily shorter and shorter, and I could not take a deep breath under any consideration.

"My strength failed so that I could not walk a half a block; but I knew something must be done.

"My sister came to Chicago one Sunday, and she got a ticket for the prayer room on Tuesday. Tuesday morning I left home, and took the train to Chicago.

"I was very weak, so I could hardly walk down to the corner to take the street car, and I had a very short distance to walk.

"It seemed as if Satan had put everything in the way for me to get the blessing that day, but I knew my mother and sister were praying for me that I would come home well.

"The Lord gave me strength to come. I went in His name, and I had to run to meet the train. The Lord gave me strength to run, and I did not have to cough afterwards.

"After I got into Chicago, I was able to walk from the depot to State Street. We took "the elevated," and went out to the Tabernacle, and Mrs. Dowie held a service that day. I remember it well—everything that was said, and after the services I had to wait quite a long time before going to the prayer room.

"During this time the fever came around, and I became very weak. I went into the prayer room. Dr. Dowie prayed with me, and I came out.

"As I came out, I felt, for the first time, a feeling of hunger. We went to a restaurant, and I ate quite a hearty supper. Then we went on home, and I shall never forget my mother with joy seeing me come home that night.

"That night the night sweat stopped; next morning I went to school. The teachers were very much surprised. They said, 'How well you look this morning.' I said, 'I am

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better.' I did not have to cough that morning, and I kept on with my duties, and the cavity that was in my lung began to fill up gradually, and now my lung is just as good as any of them.

"The doctor has since examined it, and he said there never had been anything the matter with my lung. I never have been as strong as I have been this winter. I have not missed any time at my work, and if I do get sick I take it to the Lord, and He heals me, and He keeps me, and I give God all the glory for being my Saviour and my healer.

"I hope that I will always keep Him for my Healer and my Saviour."

Dr. Dowie:—Would you kindly answer me some questions Miss Zaiser? Did the doctor who said, after he examined you recently, that there was nothing wrong with you, and there never had been anything wrong with you, was he the doctor who previously treated you?

Miss Zaiser:—"No, sir."

Dr. Dowie:—What doctors had treated you?

Miss Zaiser:—"I have been treated by Dr. Watson of Aurora, Dr. Augustine and Dr. Milbacher of Aurora. I had seen Dr. Brown; I think he is the throat specialist."

Dr. Dowie:—Sanger Brown?

Miss Zaiser:—"I think so."

Dr. Dowie:—At what place?

Miss Zaiser:—"The West Side Dispensary."

Dr. Dowie:—Where is that Dispensary?

Miss Zaiser:—"It is across the street from the Rush Medical College."

Dr. Dowie:—Tell what Dr. Sanger Brown said.

Miss Zaiser:—"He said my throat was badly affected, and I would always have sore throat, and in time it would go down to my lungs, and I would get the consumption. He said there was no cure for me."

Dr. Dowie:—Dr. Brown said that?

Miss Zaiser:—"Yes, sir."

Dr. Dowie:—May I ask you to describe Dr. Brown? Is he a tall man, a large man?

Miss Zaiser:—"As near as I remember—I cannot remember his size—he has brown hair and brown whiskers."

Dr. Dowie:—I am glad, because we have got quite a lot of Sanger Brown's patients who have been healed. He said there was no help for you?

Miss Zaiser:—"Yes, sir."

Dr. Dowie:—I like to pitch into Sanger Brown now and then. It does me lots of good. He has been an enemy of Divine Healing, but I guess the Lord is straightening him out. What other doctors did you see?

Miss Zaiser:—"That is all, about."

Dr. Dowie:—And this doctor who said there was nothing wrong with you what is his name?

Miss Zaiser:—"Dr. Elder."

Dr. Dowie:—That doctor had not seen you when sick?

Miss Zaiser:—"No, sir."

Dr. Dowie:—You did not go to him for treatment?

Miss Zaiser:—"I am sorry to say I did."

Dr. Dowie:—Oh! you wicked girl, what did you go for?

Miss Zaiser:—"Well—"

Dr. Dowie:—You fell from grace?

Miss Zaiser:—"My mother became sick, and we trusted the Lord for her healing, but she died, and shortly after her death, about a month after her death, I became sick, and I felt that I did not have any one to pray for me there, and I felt I did not have any faith for myself, and I went to the physician."

Dr. Dowie:—Were there not telegraphs in your town?

Miss Zaiser:—"Yes."

Dr. Dowie:—Had you not letters and postage, and could you not have written to me?

Miss Zaiser:—"Yes, sir."

Dr. Dowie:—Why did you not do it?

Miss Zaiser:—"Well, I think I ought to."

Dr Dowie:—What came of that treatment?

Miss Zaiser:—"The more I took the medicine the worse I got." (Laughter.)

Dr. Dowie:—Well you deserved that. What did you do then, did you quit?

Miss Zaiser:—"I stopped."

Dr. Dowie:—What did you do then?

Miss Zaiser:—"I went back to the Lord, and acknowledged my sin."

Dr. Dowie:—What did He do?

Miss Zaiser:—"He healed me."

Dr. Dowie:—Did you come down to me again?

Miss Zaiser:—"No, sir; I have not been to hear you for two years nearly."

Dr. Dowie:—But you went right to the Lord, and He took you back again? Now, is He not a good God?

Miss Zaiser:—"I think so."

Dr. Dowie:—I think He is after you fooled around with that Dr. Elder, but that is all right now. You will not do that again. God helping you?

Miss Zaiser:—"No, sir."

Dr. Dowie:—I thank you very much, Miss Zaiser; it is a very clear testimony. You will never go back to doctors, God helping you?

Miss Zaiser:—"God helping me, I never will."

Dr. Dowie:—Now, really the school-teachers have got the floor to-day, and I am so glad, because you see all these dear girls influence so many young people, and it will be a blessing to others.

Well, now, we will go on.

MRS. PETER M. PETERSON, 480 W. SUPERIOR ST., CHICAGO, CONFIRMS THE TESTIMONY OF MRS. DEMOURE, PIPER CITY, ILL.

Mrs. Peterson, I see you in the gallery there; have you read the story of Mrs. DeMoure?

Mrs. Peterson:—"I just got the LEAVES OF HEALING this morning. I have read part of it."

Dr. Dowie:—Are you the Mrs. Peterson that is mentioned by Mrs. DeMoure as the nurse who met her at the railway station?

Mrs. Peterson:—"Yes, sir."

Dr. Dowie:—Now, do you know that the particulars contained in the LEAVES OF HEALING concerning Mrs. DeMoure in this morning's issue to be an absolute truth?

Mrs. Peterson:—"Yes, sir."

Dr. Dowie:—That is perfectly true, and a great deal more could be said?

Mrs. Peterson:—"A great deal more."

Dr. Dowie:—Yes, I know there is a great deal more that could be said regarding her suffering from twelve years old until she was fifty—thirty-eight years. Would it be proper for you to state what she suffered from for thirty-eight years? You think not; perhaps you would rather not. I think we will leave her to tell that herself some day when she comes down. You know, beloved friends, it is exceedingly difficult for us to put before the people one tithe of the healing, because much of the healing is of that nature—diseases of women—that cannot be gone into minutely. But Mrs. DeMoure, in addition to the healing of the cancer on the 26th day of January, 1896, received also healing of a disease of thirty eight years' standing?

Mrs. Peterson:—"Yes, sir."

Dr. Dowie:—Now, tell your own story.

TESTIMONY OF MRS. PETER M. PETERSON, 480 WEST SUPERIOR ST., CHICAGO. HEALED OF AN INTERNAL TROUBLE.

Mrs. Peterson said, "When I first came to Tabernacle No. 2 I thought I would be an invalid for life, but then I heard the Lord was the Healer. I had three operations."

Dr. Dowie:—How long had you been sick?

Mrs. Peterson:—"For nearly four years."

Dr. Dowie:—What was the sickness caused by?

Mrs. Peterson:—"My trouble was from child birth."

Dr. Dowie:—It was a tumor, was it?

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Mrs. Peterson:—"No; internal trouble."

Dr. Dowie:—You thought you were an invalid for life?

Mrs. Peterson:—"Yes, sir,"

Dr. Dowie:—Who waited upon you at child-birth?

Mrs. Peterson:—"Dr. Neill, near Lincoln Street; I do not remember the number."

Dr. Dowie:—Were you injured by him?

Mrs. Peterson:—"Yes, sir."

Dr. Dowie:—"Now, just tell the whole truth about that.

Mrs. Peterson:—"My baby was injured, and died three days afterwards, and I had a fearful operation ten days after my baby was b rn, and four months afterwards had another one, and then I was pretty nearly dead on the table.

Dr. Dowie:—Who operated upon you the second time?

Mrs. Peterson:—"Dr. Neill."

Dr. Dowie:—And who was with him?

Mrs. Peterson:—"He had some doctor with him."

Dr. Dowie:—Where was the operation performed?

Mrs. Peterson:—"In my home."

Dr. Dowie:—And you thought you would die that time?

Mrs. Peterson:—"Yes."

Dr. Dowie:—That was the second operation.

Mrs. Peterson:—"I went on, and was sick all the time, and was not able to do my work, and many a time hardly able to cross the floor. It was three years ago I had the last operation in the Presbyterian Hospital. Dr. Steaman, Superintendent Presbyterian Hospital operated upon me the last time. He was very kind to me, but I received bad treatment from some of the Roman Catholic nurses."

Dr. Dowie:—Are there Roman Catholic nurses in the Presbyterian Hospital?

Mrs. Peterson:—"Yes."

Dr. Dowie:—"There are not enough Presbyterian nurses in the city.

Mrs. Peterson:—"They treated me badly. I staid there four weeks; then my husband took me home in a carriage; I was not able to walk at all, and it was in April I had the operation, and it was September of that year before I was able to walk about freely. In October I got treatment from Dr. Pettock."

Dr. Dowie:—Where does she live?

Mrs. Peterson:—"Near Douglas Park, and she gave me treatment for three months, and wanted to operate on me again. I would not consent to any more operations, and so in the next year, 1895, I came to Zion Tabernacle, and Dr. Dowie prayed with me. The third time I was healed, and have been well ever since."

Dr. Dowie:—You were healed. Now what does that mean—that the entire difficulties internally that have been caused by the mal-practice, and by all these operations—

Mrs. Peterson:—"All passed away, Doctor, and I am a perfectly well woman."

Dr. Dowie:—A perfectly well woman?

Mrs. Peterson:—"Yes, sir; I can do all my work, washing, ironing, baking and cleaning, which I never could do before."

Dr. Dowie:—You have remained so?

Mrs. Peterson:—"Yes, Doctor."

Dr. Dowie:—You are a happy woman?

Mrs. Peterson:—"Yes, sir. My husband has been converted, and we are very happy."

Dr. Dowie:—He has been converted too, since that?

Mrs. Peterson:—"In the Auditorium, attending the meetings in the Auditorium."

Dr. Dowie:—Thank God for that. Were you a converted woman when you first came to my meetings?

Mrs. Peterson:—"No."

Dr. Dowie:—Then you were converted first?

Mrs. Peterson:—"Yes."

Dr. Dowie:—And healed next. And you have been a very useful little lady, and many, many persons have been told of Divine Healing by you. Were you a professional nurse?

Mrs. Peterson:—"Yes, sir."

Dr. Dowie:—How many years?

Mrs. Peterson:—"Nearly six years."

Dr. Dowie:—Where were you nurse?

Mrs. Peterson:—"In Edinburgh, Scotland."

Dr. Dowie:—In Edinburgh, Scotland?

Mrs. Peterson:—"Yes."

Dr. Dowie:—I will have to shake hands with you about that; that is my town. And where else?

Mrs. Peterson:—"In Glasgow."

Dr. Dowie:—What part of Edinburgh did you nurse in?

Mrs. Peterson:—"The Old Edinburgh Infirmary."

Dr. Dowie:—I used to go there: I was sort of chaplain. I guess that was before your time, and you were in the infirmary, were you? What wards?

Mrs. Petersen:—"I was in the infectious disease Hospital."

Dr. Dowie:—Were you in the Lock Hospital?

Mrs. Peterson:—"No."

Dr. Dowie:—In the fever hospital?

Mrs. Peterson:—"Yes, sir; the infectious diseases. I was in Glasgow one year, and then I had charge of the Homeopathic Hospital, and took care of a lady who has been healed here."

Dr. Dowie:—Been healed here?

Mrs. Peterson:—"Yes."

Dr. Dowie:—We will have to get her down here. And you were then in charge of the Homeopathic Hospital?

Mrs. Peterson:—"The Nurse Department, yes."

Dr. Dowie:—And this Mrs. Loehrke you brought down to Zion Tabernacle for her to get the same blessing, and then you got converted and healed yourself, and she has been healed too?

"Mrs. Peterson:—"Yes."

MR. PETER M. PETERSON, 480 W. SUPERIOR ST. CHICAGO, SAYS THE TEST MONY OF HIS WIFE IS TRUE.

Dr. Dowie:—Mr. Peterson, stand up. [Mr. Peterson rose in the audience.] Is that all true?

Mr. Peterson:—"Every word of it."

Dr. Dowie:—And you have been converted. What have you been converted from?

Mr. Peterson:—"From a stinkpot."

Dr. Dowie:—Thank God. Well, now, the Lord has blessed you, and you must be a very happy man now?

Mr. Peterson:—"Yes."

Dr. Dowie:—And that is all true?

Mr. Peterson:—"Every word she says."

Dr. Dowie:—Now, it is exactly half-past twelve, and I think we will stop.

After singing the Doxology the Meeting was closed with the Benediction.

AFTERNOON SERVICE.

The services were opened by singing:

"Look, ye saints, the sight is glorious,
See the 'Man of Sorrows' now;
From the fight returned victorious,
Every knee to Him shall bow."

The Scripture Lesson was then read by Dr. Dowie from the 43d chapter of the book of the prophet Isaiah.

THANKSGIVING.

Dr. Dowie then said, It has been our good custom, as I think, in our service, especially in the afternoon when we gather together more largely than at any other time, to give thanks to God for the special mercies of the week; to mention any particular striking illustration of the work, and to take courage by recalling what God hath wrought.

During this past week there have come to us from many parts of the world, the continuous evidences of God's continuous blessing upon all departments of the work. Chicago has never been the strongest part of this work. Chicago has been difficult to reach from many causes; the combined op-

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position of pulpit and press, and ministers, and these and other causes have rendered the work difficult. Those who have thus rendered will have to answer on that great day of judgment for all that they might have been blessed and were not.

It must never be forgotten by our friends that this work has a long history behind it, and a very widespread and far-reaching work surrounding it.

I often times, when I stand here, feel how much I would like to give you a clearer idea, and yet I feel that I can only give you a glimpse.

One part of the work that is intensely interesting, and which is very heavy, is the very large correspondence. Although I have a large staff of stenographers and clerks at work, yet we are nearly a thousand letters behind now. It is hard to keep up with it, but just as quickly as the requests reach us, whether by telegram, special dispatch, or by ordinary letter, we present them to God.

A good many requests come over the telephone, and sometimes over the long distance telephone. I sit and talk with broken-hearted husbands, mothers, daughters, over many hundreds of miles of wire.

The longest I have had lately was a talk to Hartford, Conn , and the Lord answered at once.

This last week among the telephonic communications, not from so great a distance, was one from Sycamore, Illinois. I have the whole correspondence here relating to it.

"SYCAMORE, Ill., March 23, 1897.

"DEAR DR. DOWIE:

"I have sent you a telegram, and also telephoned to-day a request of prayer for my dear wife who is very low. I have laid the matter before the Lord in my humble way, and believe God has heard and answered our prayers, as she is much stronger this evening, and seems to be better in every way. I will explain her case.

"She has had a bad case of tonsilitis all winter, and has been under the doctor's care for eight weeks, and during that time has had two attacks of la grippe, and her throat has been and is now very sore. That is her worst trouble. One lung is not quite right, but is not seriously afflicted; but a throat specialist pronounced her throat trouble very serious.

"She has now given up medicine and accepted Christ as her healer, and I believe she will be healed."

"Doctor, will you please pray for her each day for a few days, then I will let you know how she is, and will thank you for your services and give God the glory.

"Please pray also for my hearing, which is defective, and oblige.

"Very truly, yours in Christ, "CHAUNCEY GUSTAFSON."

On the 24th I again communicated, and they communicated with me. They prayed in co-operation. Telephone was again received, and on the 25th this letter was written by Mr. Gustafson:

"DEAR DR. DOWIE:

"My dear wife, Nellie Gustafson, was gloriously healed of what was in man's sight a hopeless case of consumption of the throat, at about 11:40 p. m. last night.

"We are so glad to have such a wonderful Saviour. We thank you many times for your kindness in praying for us, and give God all the glory. Amen.

"We will send you a testimony later.

"Yours truly in Christ Jesus, "CHAUNCEY GUSTAFSON."

The brother-in-law of this lady is the gentleman in charge of the telephone office in Sycamore, and he writes to me and says:

"MY DEAR DR. DOWIE:

"I talked with you last Thursday p. m. by telephone, requesting you to pray for my dear sister, Mrs. C. B. Gustafson, who was given up by doctors last Monday p. m., saying she had consumption of the throat and lungs," and started with tonsilitis.

"She was nearly gone last Monday evening, when she gave up all doctors and medicine and took God alone for help, and all of us prayed, and kept on.

"Since you have been praying with us, wonders have been done. She began to gain strength, and her throat is so much better, and she told me to-day to be sure to ask you to keep on and pray for her that her throat will soon be entirely well.

"Glory be to God.

"My God bless you and all that help us without fail.

"A great many here do not know how and why she can gain, but God's power is not doctor's power.

"Hoping to soon hear from you, I am very truly

"A. W. JOHNSON."

After reading the above letter, Dr. Dowie referred to the prayer offered for Mr. William John Adams, of Allandale, Ont., a week previous. The testimony of Mr. Adams and his sister-in-law, Mrs. Isabelle Harkness, will be found on pages 370 and 371. Dr. Dowie then said:

Now, there are many sorrowing hearts here; there are many here who have got sick friends at home; there are scores of requests here upon this table. We want these requests to be heard by God.

"Come, let us worship and bow down; let us kneel before Jehovah our Maker."

Prayer was offered. After the announcements had been made and the offering received the Testimony Service of the afternoon was continued at the conclusion of the following

INVOCATION.

Let the words of my mouth, and the meditation of my heart; the words of the mouths of these witnesses, and the meditation of our hearts be acceptable in Thy sight, and let these testimonies be b essed to all who may hear and to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

Beloved friends, I would like to link the testimonies of this morning with the testimonies in the afternoon.

A WORD FOR THE DOCTORS.

Now, this statement, Mrs. McDonald, which you made this morning interested me very much. I want to be quite clear on the record. Did I understand you to say, and your dear daughter by your side, that the disease from which she suffered was aggravated, and in fact, a new disease created by the unclean surgical instruments used?

Mrs. McDonald:—"Yes, sir."

Dr. Dowie:—That was so, and the doctor knew it was unclean when he used it?

Mrs. McDonald:—"Yes, sir."

Dr. Dowie:—You both affirm that? There are so many cases of horrible diseases caused by doctors, not only using such instruments, but using them when they are positively laden with disease, foul. It is a horrible fact that a man of Dr. Senn's standing in their presence has said that he knew the instrument was unclean. Is that so?

Mrs. McDonald:—"Yes, but he did not say so. It was the young doctor who mentioned it in my daughter's hearing when pus had formed after the operation."

Dr. Dowie:—He said it was unclean, and the doctor said he knew it?

Miss McDonald:—"He was dressing the wound, and the lady nurse came in, and said, 'How did this happen?' He said that

IT WAS A DIRTY INSTRUMENT THAT DR. SENN USED.

She said, 'Did he not know it? He said, 'Yes, I told him it was unclean,' and I said 'That is what you have done for me.' He said, 'I forgot you had ears.'"

Dr. Dowie:—Well you have not only got ears and a tongue, but a place to tell it too. (Laughter.) I tell you I am going to place it on record. I am going to make these doctors fight for doctors and drugs. Now, I am not going to stand upon the defensive. I am going to take the offensive. Let them look out now. Divine Healing is on the offensive, and has taken the aggressive, and *we hold and declare that doctors, drugs and surgeons are of the devil.*

Did you hear that?

A WORD FOR THE MINISTERS.

Well, now, one moment more. Just as we have finished that testimony, may I ask what church you belong to?

Mrs. McDonald:—"We belong to the Dutch Reformed Church."

Dr. Dowie:—Who is the pastor?

Mrs. McDonald:—"Rev. Dr. Brook, of Irving Park."

Dr. Dowie:—Well, he is the man who told you that you could not teach Divine Healing?

Mrs. McDonald:—"Yes, sir."

"Dr. Dowie:—Well, I am going after him. (Laughter and applause.) How many years have you been a member of that church?

Mrs. McDonald:—"I have been a member of that church about ten years."

Dr. Dowie:—And you have been a teacher in the Sunday School all the time?

Mrs. McDonald:—"All the time."

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Dr. Dowie:—Her daughter comes to Zion Tabernacle, gets healing of an offensive and possibly in the course of time, a deadly disease; and now this Dr. Brook deliberately tells this lady that she cannot teach Divine Healing to her Sunday School class, and that she had better give up the class, attend the church and teach no more.

Mrs. McDonald:—"I said, 'Can I teach it to my class?' He said, 'No.' I said, 'I will teach it anyway,' and he said it was 'heresy.'"

Dr. Dowie:—Did you tell him what heresy consisted of?

Mrs. McDonald:—"He said I had not got a full blessing; I had not got a new tongue. (Laughter and applause.)

Dr. Dowie:—Well, I do not know. I think some of you are getting a new tongue. You are getting a tongue that gives praise to the Lord, for a new blessing that has come into your homes, and He is giving us new tongues. We have not everything yet, that is true, but He gives the Word of Wisdom, and the Word of Knowledge, and Faith, and Gifts of Healing, and workings of Miracles, and Prophecy and Discernings of Spirits, and He will give us in due time Tongues and Interpretation of Tongues. He will. That is coming in its right time.

Meanwhile we will use the tongue we have to settle Mr. Brook.

Mr. Brook knows it is not heresy to declare that

THE LORD JESUS CHRIST IS THE SAME YESTERDAY, TO-DAY AND FOREVER. (AMEN.)

That the Lord Jesus Christ, therefore, is the healer of His people to-day, and that the gifts and calling of God are without repentance.

If he says it is heresy to say that the Gifts of Healing still continue, he is not got Mrs. McDonald to fight, or Dr. Dowie, but he has got the Apostle Paul, and the Holy Ghost to fight; because the Apostle Paul declared under inspiration of God The Holy Ghost that

"The gifts and the calling of God are without repentance,"

apart from any possibility of change of mind.

There are nine gifts of the Holy Ghost set forth in First Corinthians 12:

The word of wisdom; the word of knowledge and faith. Have these been taken away?

Audience:—"No."

Dr. Dowie:—Gifts of healings, working of miracles, prophecy. Have these been taken away?

Audience:—"No."

Dr. Dowie:—Discernings of spirits, tongues and interpretation of tongues. Are these gifts not still in the Holy Ghost?

Audience:—"Yes, sir."

Dr. Dowie:—If they are not exercised in the church, it is simply because the faith to exercise them has been lacking; because the church of God has been teaching heresy when they taught that the gifts had ceased. That is heresy, and I want to say that it is wicked of Dr. Brook, and of all pastors like him who say to excellent Christian ladies and men who have found Christ as their healer, "You shall not tell it." It is on a par with the Pharisees who said to the man that was born blind, you shall not give Christ the glory.

"Give God the praise; we know that this man is a sinner."

And he would not do it, and they cast him out for it. The church of to-day is simply doing the same thing, and the same withering curse is going to come upon it.

God Almighty is going to smash up these churches, and the quicker the better. (Amen.)

He is, and why do they fail to see this; that such treatment of God's people is simply going to make God's people get out of these churches, and the quicker they get out the better.

Now I feel that Dr. Brook and such as he have got to be challenged to the proof.

I CHALLENGE THEM TO PROVE THAT THE DOCTRINE TAUGHT UPON THIS PLATFORM IS HERETICAL.

I challenge them to discuss this question.

I challenge now the whole Presbytery of Chicago; the Pastor's Union, the Congregational Union, and the whole boiling of them to discuss that question. We are in a position to make the challenge. Now we have a right to make it.

I say that they are teaching that which is not in accord with the Word of God, and that we are simply teaching the old time religion. (Amen.) Let them discuss their proposition. They want truth, but they are a pack of cowards anyhow. We will see whether they will. Let them choose their champion and fix the time, and we will have it out, and then, you know, of course; if I am shown to be teaching heresy, and this ministry is all shown to be false, why then they will be able to knock the whole thing out in a splendid way; and, if they do not, then we knock them out.

I think that a contest of this kind would be a good deal better than a Fitzsimmons and Corbett contest, and I think I might get in a blow that would know them out. I think so.

Now the testimonies will go on. I scarcely know where to begin with the many hundreds that are around us.

MISS MARY NUNGESTER, 820 S. MAIN STREET, LIMA, O., HEALED OF STOMACH TROUBLE, KIDNEY TROUBLE AND RHEUMATISM.

Miss Nungester said:—"I was first taken sick when I was only seven years old——"

Dr. Dowie:—How old are you now?

Miss Nungester:—"Thirty-three. I had a white swelling on the limb. I had several doctors at the time. After the white swelling had healed up I had erysipelas of the face, and then I had rheumatism, and in my 16th year I was taken with very nervous trouble with rheumatism, and everyone thought I was going to die.

"I threw my medicine out of the window, and I said if I had to take medicine all my life I wanted to die, and I prayed to God that He would give me health and strength as other girls had it, and He answered my prayer and I was healed at that time.

"My hands were drawn double with rheumatism, but I did not ask God to straighten these.

"I had health for about seven years, and then my parents and myself were anxious to have my hands straightened.

"A doctor in Cincinnati gave me such strong medicine it nearly killed me, and I asked him what he was giving me medicine internally for. He said he had to give it to loosen them up, but it did not loosen them up a bit. But I got my old trouble back again, and was very sick and kept in bed.

"I could not get faith myself to come and be healed, until I heard of Dr. Dowie, then I came to Chicago last July.

"I was in the Home five days, and the day before I was healed, I promised God I would take Him for my physician and never touch medicine again, and the very next day I was healed instantaneously of all the diseases, and I have been perfectly well ever since that time.

"I have seen friends that have come here, and they have all received blessing here, for we have several families in Lima who believe in Divine Healing, and we are holding cottage meetings there."

Dr. Dowie:—How do the churches treat you?

Miss Nungester:—"The churches will allow us to testify, but they do not believe it." (Laughter.)

Dr. Dowie:—They tell you that you lie?

Miss Nungester:—"Well, they almost do it."

Dr. Dowie:—Thank you Miss Nungester. Your father believes it, does he not?

Miss Nungester:—Yes, sir; our whole family does."

Dr. Dowie:—Has he been blessed?

Miss Nungester:—"Yes, sir."

Dr. Dowie:—In what way?

Miss Nungester:—He has been receiving quite a good deal of benefit. He has had poor health, but he is getting better."

Dr. Dowie:—Has he given up doctors and drugs?

Miss Nungester:—"Yes, sir."

Dr. Dowie:—Thank God for that.

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TESTIMONY OF MRS. W. M. JOHNSTON, 297 42D ST., CHICAGO. HEALED OF PARALYSIS.

Dr. Dowie:—Were you healed of paralysis?

Mrs. Johnston:—"Yes, sir."

Dr. Dowie:—Where?

Mrs. Johnston:—"At Tabernacle No. 2."

Dr. Dowie:—How long were you sick?

Mrs. Johnston:—"I was sick four months."

Dr. Dowie:—How did you get the paralysis?

Mrs. Johnston:—"Well, I first had a pain on my heart, and I could not raise my arm."

Dr. Dowie:—Who saw you?

Mrs. Johnston:—"Dr. Parson, on Cottage Grove, near 39th."

Dr. Dowie:—Now, tell about your healing, Mrs. Johnston.

Mrs. Johnston:—"They gave me medicine and doctored me all the time, and I got worse. I had a friend who was healed of tumor through your agency, and she advised me to come to Dr. Dowie. I did not know anything about the teaching, or anything about Divine Healing.

"So I went out the first Sunday, and the first Tuesday I went out I went to the healing room, but I did not see how I could be healed; still I went home and thought I would try again. I could not see how so many were brought in there on stretchers and were healed and never saw Dr. Dowie. I thought, well they get blessing, and never see Dr. Dowie, and I must trust more in the Lord, and instead of trusting in Dr. Dowie I trusted in the Lord. I always imagined that Dr. Dowie was the healer."

Dr. Dowie:—That was a blunder.

Mrs. Johnston:—"I trusted in the Lord and was healed, and I praise God."

SAMUEL NELSON, 5944 ABERDEEN ST., CHICAGO. HEALED OF TAPE WORM.

Dr. Dowie:—Samuel Nelson, will you stand up? [The gentleman referred to rose.] Did you send in a request for prayer for your good husband, Mrs. Nelson, who stands there by his side? What was the matter with him?

Mrs. Nelson:—"Well, we did not know. He always had a pain in his stomach before we were married, and about three months ago he had it real bad, and he went to see some doctor, and he told him he had dyspepsia, and gave him something that stopped it for awhile.

"On Friday he was home laid off, and he was real bad again. I wanted him to go to church with me, but he would not do it.

"About four o'clock in the afternoon he had very severe pains in the stomach, and said he would have to lie down, and he asked me to rub him. I did so. I did not say anything to him, but while I was rubbing him I was praying. I did not know what was the trouble, and while I was praying, it stopped.

"A gentleman who rooms with us came in, and he told him if he would take a little turpentine on sugar that would bring him around all right. Well, I had been fighting medicine, so I did not give it to him, but he went out and took five drops. That was about seven o'clock on the Friday.

"About eleven o'clock he woke me, and he said that the fire was so warm he could not sleep, and got up to see if I had left the draughts on. While he went to look at the stove something said to him to go to the closet, although he did not feel it when he got up, and he went—and what you have there in the bottle was passed without any pain."

Dr. Dowie:—Then you have been asking me to pray for him, have you not?

Mrs. Nelson:—"Yes, sir."

Dr. Dowie;—I have been praying for you, Sam. Well, now, this passed, and the result is that seven and one-quarter yards of tape worm I have here in this bottle. Mr. Nelson, what have you got to say about it? Do you believe God did this for you?

Mr. Nelson:—"Well, I do not think medicine did it."

Dr. Dowie:—You give God the glory, do you?

Mr. Nelson:—"Yes, sir."

Dr. Dowie:—Have you given him your heart, Mr. Nelson?

Mr. Nelson:—"Well, I cannot say that I have, but I have left off all my bad habits."

Dr. Dowie:—Surrendered yourself to God as well as you know how?

Mr. Nelson:—"Yes, sir."

Mrs. Nelson:—"I said that was a kind of hint to him."

Dr. Dowie:—Pretty good hint; seven and one-fourth yards hint.

Mrs. Nelson:—"He has been fighting against it."

Dr. Dowie:—Now, do you not believe that the Lord has heen hearing our united prayers for you?

Mr. Nelson:—"Yes, sir."

Dr. Dowie:—And you want to stand up to-day and say that, do you not?

Mr. Nelson:—"Yes, sir."

Dr. Dowie:—That God has heard that prayer, and taken that tapeworm out of you. Is it all out?

Mrs. Nelson:—"Yes, sir."

Dr. Dowie:—Right out to the end; head and all?

Mrs. Nelson:—"Yes, sir."

Dr. Dowie:—Thank God; seven and one-fourth yards. One of the largest I have seen.

Mr. Nelson:—"For fourteen years that has been troubling me."

Dr. Dowie:—Now never eat any pig's flesh any more, because I guess you got that out of a pig.

TESTIMONY OF AUGUST HAISER, 6631 CENTER AVE., CHICAGO. HEALED OF CONSUMPTION.

Dr. Dowie:—I remember you now. You gave testimony in the all night prayer meeting. I have not had you give testimony since. I think you can talk up?

Mr. Haiser:—"Yes, sir."

Dr. Dowie:—Were you sick with consumption?

Mr. Haiser:—"Yes, sir."

Dr. Dowie:—How long?

Mr. Haiser:—"I had it about four months, but then I never said anything to my mother and brothers. I always kept it to myself. I never staid home from work, because I was the only one who could work. My mother was washing, and she said, 'Can you ride in a car?' I said, 'Yes,' and she said, 'Well, you want to get up early in the morning and go to your cousin.'"

Dr. Dowie:—You went to your cousin, Dr. Hippi? Where does he live?

Mr. Haiser:—"On 115th Street."

Dr. Dowie:—Well you nearly fainted did you?

Mr. Haiser:—"Yes, sir. He gave me two bottles of medicine. I have got them now; one to regulate me and one to make me sleep. I got home, and I could not sleep. I walked around. I thought I would lie down. I got up again and I could not sleep or do anything for about three or four months. I thought to myself: 'Well, if you die now that will be all.' Then my brother prayed for me, and he said, 'Why do you not go to Dr. Dowie?' We went there, and church was out, but he took me in the room. He says, 'Will you give up drinking and smoking?' I said, 'Yes, I will do anything, if God only heals me.'

"Then we came home. I laid down right away. and there was always something touching my heart. I could feel it.

"Then there were two women came over from the Methodist Church. "They said, 'You want to give him some medicine.' My brother said, 'That is foolish.' Then my brother said, 'He will be cured before to-night.' It was half-past two.

"At about half-past three, I jumped up, and my mother had just been frying potatoes for dinner, and I ate two big pans of them. (Laughter.) My mother said, 'What is the matter, you are eating all the time.' I said, 'Jesus raised

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me up.' Then Dr. Hippi said to my mother, 'You had better send him to Mexico.' My mother said, 'If he can not live in Chicago, he can not live in Mexico.'

ATTITUDE OF THE MINISTER.

The minister at the church I go to says, 'Well, what doctor did you use?' I said, 'I went over to Dr. Dowie to hear about Jesus, and Jesus healed me over there.' He said, 'Why, that is nonsense. Anyone can do that.' I said, 'Why do you not do it then? (Laughter and applause.) I did not come for awhile; and it was on a Sunday afternoon he said to me, 'Is this your last Sunday?' 'Yes.' My brother was a janitor there, and he used to fight with him all the time. 'Well, this is the last Sunday,' he says. I hope good luck to you.' I said, 'I hope you will preach the truth anyway.' Then he did not say anything. He then went away, and he came back in a short time, and he started talking about Jesus giving us diseases. 'No,' I said, 'the devil gives them.'

"Then my brother started talking to him, asking him questions. He said, 'I have not got time now.' Ever since then my brother always had a fight with him. Every time he would come in the meeting they would have a fight. He would ask him a question, and he would say, 'Oh, well, that was in olden times. It is not done any more now.' My brother said, 'Well, is not Jesus just the same yesterday, to-day and forever? 'Yes, but that ain't now.' (Laughter.)

"The minister was always against my coming here, and I said, 'If you are not satisfied, I will leave your church.' Every time he would meet me he would say, 'How are you?' and I would say, 'I am feeling good now, Jesus is with me. In the morning I get on my knees the first thing, and I sing and whistle.' Whenever I pass the minister now he will just say, 'Hallo.' That is all he ever says.

"Thank God, He has got me, my mother and one brother. My other two brothers and my father are stinkpots. Pray for them, Dr. Dowie."

Dr. Dowie:—I will pray for them. Now that is a most refreshing, natural testimony. The Lord bless his good father, and take the stink-pot out of him.

TESTIMONY OF MISS K. M. TOOKE, 1439 HARVARD STREET, CHICAGO. HEALED OF TUMOR, ABSCESS AND SHORT LIMB.

Dr. Dowie:—I think you gave your testimony at length one day, did you not?

Miss Tooke:—"Yes, sir."

Dr. Dowie:—Well, just make it very brief now. The Lord has healed you of what?

Miss Tooke:—"Tumor, abscess and short limb."

Dr. Dowie:—Where is the abscess now?

Miss Tooke:—"It is gone—I do not know where."

Dr. Dowie:—What about the limb?

Miss Tooke:—"The limb is as strong as it ever was."

Dr. Dowie:—Who did it?

Miss Tooke:—"The Lord Jesus did it."

Dr. Dowie:—Well, do you give Him all the glory?

Miss Tooke:—"I give Him all the glory."

Dr. Dowie:—Thank God.

TESTIMONY OF MRS. FLORENCE JONES, 550 WEST 56TH STREEL, CHICAGO. HEALED OF CANCER.

Dr. Dowie:—Now Mrs. Jones, please to tell us about this case.

Mrs. Jones:—"I was sick from a child. I did not notice it until I was married. I guess the lump had been there ever since I was fifteen years old, from a bruise I had on the breast, and it never pained me until after I was married. That was in April, 1895. It commenced to pain me and my baby was born.

"My husband had me go to Dr. Richmond, 5701 Wentworth Ave., and he examined me three times. Every time the doctor saw me (he came to the house) he had to examine that breast. He called it a tumorous cancer, and he tried to keep it from me. He told my husband, and I asked him one day, what was the matter with me. I said, 'Is it a tumor?' 'Yes, I am sorry to tell you, you have a cancer.' He said, 'Let me examine it again.' He examined it again and again, yet I was coming to the Tabernacle, but not to be prayed for, only came to bring the children, and I made up my mind to come and be prayed for. Every time I did so, he would say, 'It is no use to go. Let him cut it out,' and even went so far as to get the doctor, and tried to persuade me, but one Friday I concluded to come to the Taberncle, but it seemed as though the devil was against me.

"I sat down and wrote the Doctor a letter that night, and asked him to pray for me. That night I slept very good, but when I awoke something cold seemed to be running down my breast, so I got up, and I saw that the breast had burst open. I called the lady who was living with me, and I told her. She did all she could, but she wanted to put some sweet oil on it. 'No,' I said; and she asked me if it hurt. I said, 'No, it does not hurt. I feel better than I ever felt in my life. I feel no pain.' I could walk and do anything I wanted to. My breast was healed three days after it broke, and it was perfectly healed. You could not even tell where it had burst at all.

"I came again the next Tuesday, and the Doctor prayed with me, and all the pain left me entirely. When I went home I showed my husband that I could wash, iron or do anything; but all at once the pain came back. I could hardly believe it, but I came back the next Tuesday again and got prayed for. Right then and there I felt just as well as ever, and I returned home and could wash, iron and scrub and do anything. Before then I could not step without holding this breast, or had some support or something, but I am better now, and praise God for it."

Dr. Dowie:—Would you mind telling us if you have been able to nurse the baby?

Mrs. Jones:—"I never nursed my baby; I did not care to nurse my baby as I could not be with it all the time."

Dr. Dowie:—When did that happen?

Mrs. Jones:—"In 1895 in the Tabernacle on Stony Island Avenue."

Dr. Dowie:—Is there any trace of the cancer in you now?

Mrs. Jones:—"Not as I know of. I feel all right."

Dr. Dowie:—Have you any friend here who knows you?

Mrs. Jones:—"I have a friend here."

Dr. Dowie:—May I ask that friend to stand who knows her? [A lady in the audience rises.] You know this lady? "Yes, sir." Have you known all about that case? "Yes, sir." Is it all true? "Yes, sir." Have you seen her breast? "Well, I did not see it before, but I have after." It was so horrible? "Yes, sir." And it came out? "Yes, sir." You know the facts are well known in the neighborhood are they? "Yes, sir." The facts are known to all her friends? "All her friends." Her husband is not here?

Mrs. Jones:—"No, sir, my husband is not here."

Dr. Dowie:—The Lord bless him, and I thank God that you have so clear a testimony to give.

TESTIMONY OF MRS. CATHARINE CHAMBERLAIN TO THE HEALING OF HER SON, ARGYLE CHAMBERLIN, 733 W VAN BUREN ST., CHICAGO, OF TUMOR.

Dr. Dowie:—That is quite an interesting and a very remarkable case. Now tell us about it. This little man had a tumor?

Mrs. Chamberlain:—"Right on the side of the neck here."

Dr. Dowie:—How long had he got it?

Mrs. Chamberlin:—"Well, we noticed it when he was about six months old."

Dr. Dowie:—How old is he now?

Mrs. Chamberlain:—"He will be four in August."

Dr. Dowie:—And when he was about six months old you noticed this tumor?

Mrs. Chamberlain:—"Yes, sir; it was about as big as a pea then."

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Dr. Dowie:—How large was it when you brought him to me?

Mrs. Chamberlain:—"Well, it was about as large as a good sized hickory nut."

Dr. Dowie:—Well, now, you brought him when?

Mrs. Chamberlain:—"The first Friday you were in this Tabernacle."

Dr. Dowie:—That would be the first Friday in March. Then I prayed with the little man. Now, what has happened?

Mrs. Chamberlain:—"It is all gone. I took him over to the Homœpathic college, and the professor wanted to operate on it. Dr. Robinson—he is my dentist—told me to take him over to this college."

Dr. Dowie:—What did they do there?

Mrs. Chamberlain:—"They examined him."

Dr. Dowie:—The students and professors examined him? Did they want to operate?

Mrs. Chamberlain:—"Yes, they thought I had better have him operated on before it grew any larger, because the scar would be so much larger."

Dr. Dowie:—Did they think it could be cured?

Mrs. Chamberlain:—"Only by cutting it out."

Dr. Dowie:—And they wanted to cut it out?

Mrs. Chamberlain:—"The quicker I had it done, the better."

Dr. Dowie:—You did not want the knife to touch him, is that right?

Mrs. Chamberlain:—"Yes, sir."

Dr. Dowie:—And you brought him to the Lord?

Mrs. Chamberlain:—"Yes."

Dr. Dowie:—And it is all gone without any knife?

Mrs. Chamberlain:—"It is all gone."

Dr. Dowie:—And they said it could not be taken away without the knife, and they were not right, were they?

Mrs. Chamberlain:—"No, sir."

Dr. Dowie:—For it is all gone now. He is all right; there is not the slightest sign of it on that side.

TESTIMONY OF MRS. MATTIE STARRETT, 6837 GREEN ST., CHICAGO. HEALED OF A TUMOR AND AN ABSCESS IN THE SIDE.

Dr. Dowie:—Did you suffer from a tumor and an abscess in the side?

Mrs. Starrett:—"Yes, sir."

Dr. Dowie:—And the doctor said it was ready to break six weeks ago? Well, now what has the Lord done for you?

Mrs. Starrett:—"So far as I know I am healed."

Dr. Dowie:—Did Doctors Owen, Morton, Avery and Mineker attend you?

Mrs. Starrett:—"Yes, sir."

Dr. Dowie:—And you are healed?

Mrs. Starrett:—"Yes, sir."

Dr. Dowie:—And you give God all the glory?

Mrs. Starrett:—"Yes, sir."

TESTIMONY OF MRS. PETER GRANT, 5121 ARMOUR AVE., CHICAGO. HEALED OF CURVATURE OF THE SPINE.

Dr. Dowie:—Mrs. Grant, will you kindly tell us what the Lord has done for you?

Mrs. Grant:—"Well, I had curvature of the spine for twenty years or more, and I am almost entirely relieved of pain. My back is all but straight. My general health has improved, and I do not think I have felt so well in twenty years as I do to-day. I thank God."

Dr. Dowie:—Thank God.

TESTIMONY OF MR. W. H. HANDYSIDE, 2533 KIMBALL AVE., CHICAGO. HEALED OF STOMACH TROUBLE, WHISKEY, BEER, TOBACCO AND SECRET SOCIETIES.

Dr. Dowie:—Now you can talk out, you are a man.

Mr. Handyside:—"The Lord has blessed me in spirit, soul and body. I had stomach trouble for ten years, and the Lord healed me. I used tobacco, smoked and chewed, and drank whiskey and beer fifteen years, and I have given that all up.

"I belonged to five Secret Societies, and I have given them all up; and gained about twenty-five pounds.

"I praise God that I ever learned this teaching, and thank Dr. Dowie."

Dr. Dowie:—Praise the Lord.

MRS. W. H. HANDYSIDE, 2533 KIMBALL AVE., CHICAGO. HEALED OF PARALYSIS AND INTERNAL TROUBLE.

Dr. Dowie:—What did the Lord heal you of?

Mrs. Handyside:—"I was paralyzed on the right side, and had internal trouble, and wore a brace."

Dr. Dowie:—Where is that brace now?

Mrs. Handyside:—"Hanging upon the wall."

Dr. Dowie:—You wore it eight years, and you were paralyzed—?

Mrs. Handyside:—"Six."

Dr. Dowie:—Well, when did the Lord heal you?

Mrs. Handyside:—"Two years ago."

Dr. Dowie:—What doctors saw you?

Mrs. Handyside:—"Dr. Adolphus and Dr. Martin of the County Hospital."

Dr. Dowie:—How many doctors in all saw you?

Mrs. Handyside:—"I had twelve."

Dr. Dowie:—I wonder they did not kill you. (Laughter.)

Mrs. Handyside:—"I have had lots of fights with the devil ever since."

Dr. Dowie:—He has been trying to drive you back.

ATTITUDE OF THE MINISTER.

Mrs. Handyside:—"I met Mr. Brook, and he said, 'You think nobody can pray for you but Dr. Dowie.'"

Dr. Dowie:—Well, did he try praying for you?

Mrs. Handyside:—"No, sir,"

Dr. Dowie:—Well, he might at any rate have tried his hand upon it, if he was objecting to Dr. Dowie.

Mrs. Handyside:—"He said the elders could come and pray. I said, 'Yes, they could.'"

Dr. Dowie:—Why could he not try it? Did you ask him to?

Mrs. Handyside:—"No, sir; I did not."

Dr. Dowie:—Why didn't you?

Mrs. Handyside—"While I was talking with another lady that came to the meetings, he was trying to drive me from the meetings."

Dr. Dowie:—Does it not remind you, dear friends, of the words of Jesus:

"Woe unto you. . . Ye entered not in yourselves, and them that were entering in ye hindered."

Mrs. Handyside:—"My sister in Indiana was

WONDERFULLY HEALED OF CONSUMPTION

through a request she sent for prayer."

Dr. Dowie:—Thank God. Anything else you know.

Mrs. Handyside:—"My brother-in-law had cancer, and we set a time at the all night meeting, and had him prayed for, and

"HE IS GETTING BETTER OF CANCER."

Mrs. Handyside then told of the death of Mabel Bush, a little girl of eight years, living on 19th Street, near Ashland Avenue, who was healed of diphtheria through the prayer of Dr. Dowie, and killed by the injection of Anti-Toxine by Doctors representing the Board of Health. The bottle containing the remainder of the Anti-Toxine is now on the walls of Zion Tabernacle, and the story connected with it is told in the LEAVES OF HEALING, Vol. II, pages 619 and 808.

TESTIMONY OF MRS. LYDIA A. SIMONS, 137 60TH STREET, CHICAGO, HEALED OF TUMOR.

Dr. Dowie:—Mrs. Simons, we would like to hear about that healing of tumor. When did the Lord heal you?

Mrs. Simons:—"About two years ago."

Dr. Dowie:—What doctors attended you?

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Mrs. Simons:—"Dr. O'Neill and Prof. Crutcher."

Dr. Dowie:—Has the tumor disappeared?

Mrs. Simon:—"Yes, sir."

Dr. Dowie:—Has the fissure gone?

Mrs. Simon:—"Yes, sir."

Dr. Dowie:—Are you healed?

Mrs. Simons:—"Well, I am not perfectly healed."

Dr. Dowie:—What is the matter, you have got healed of the tumor and fissure, and you have gone away and not got healed of that other thing. Well, you better get healed now. The Lord bless you.

Mrs. Simons:—"I want you to pray for me."

TESTIMONY OF CORNELIUS HUBRETSKE, 50TH COURT AND ST. LAWRENCE AVENUE, CHICAGO.

Mr. Hubretske said, "About two months ago, doctor, I was sick you know. I did not know what the sickness was, but I could not do anything. I think the devil had me. I had lung trouble, stomach trouble, and many other d seases. I requested prayer of you, and Jesus healed me, and I give Him all the praise."

TESTIMOMY OF MRS. E. A. CONGDON, 3523 RHODES AVENUE, CHICAGO, HEALED OF TUMOR AND CANCER.

Dr. Dowie:—Mrs. Congdon, will you be good enough to stand where we can hear you. I should like very much to hear your testimony. You are quite competent to give it without any questions. Tell us the whole story. You were healed of tumor and cancer?

Mrs. Congdon:—"Yes, sir."

Dr. Dowie:—May I ask how long you were sick?

Mrs. Congdon:—"I was sick nearly twenty years."

Dr Dowie:—You were seen by Drs. Ludlam, Hale and Leavitt?

Mrs. Congdon:—"Yes, sir."

Dr. Dowie:—And had you treatments for that cancer?

Mrs. Congdon:—"Well, they did not advise anything except to cut it out."

Dr. Dowie:—Well, now, you were healed of that two years ago in February?

Mrs. Congdon:—"Yes, sir."

Dr. Dowie:—At the Tabernacle?

Mrs. Congdon:—"Yes, sir."

Dr. Dowie:—Is there any appearance of the cancer now?

Mrs. Congdon:—"Not at all."

Dr. Dowie:—Had it been there for twenty years?

Mrs. Congdon:—"For twenty years."

Dr. Dowie:—And was it on the breast?

Mrs. Congdon:—"Yes, sir."

Dr. Dowie:—Which breast?

Mrs. Congdon:—"The right breast."

Dr. Dowie:—And is the breast perfectly natural now?

Mrs. Congdon:—"Yes, sir."

Dr. Dowie:—The cancer is gone?

Mrs. Congdon:—"Yes, sir."

Dr. Dowie:—Well, I am pleased to hear that. Is there anything else that you would like to say?

Mrs. Casey (from the gallery):—"I had received two tickets that day. I said there is a great blessing for any one that takes this ticket, and she went in with that and got healing."

Dr. Dowie:—You got in on somebody else's ticket that day? (Laughter.)

MRS. MARY CASEY, 6139 WENTWORTH AV., HEALED OF NINETEEN CANCERS.

Dr. Dowie:—Well, now, Mary Casey, inasmuch as you have got a little hand in that, you had better stand up and say a few words about your healing. A good many of us know about it, but one of these days I want that testimony very fully told, because it is a very remarkable one. Where do you live?

Mrs. Casey:—"6139 Wentworth Avenue."

Dr. Dowie:—How long had you that cancer?

Mrs. Casey:—"Seven and one-half years."

Dr. Dowie:—How many cancers did you have all together?

Mrs. Casey:—"I had a very large one on my left breast, and eighteen kernels on the left arm."

Dr. Dowie:—A nasty pig with a big litter. That is all one can say about the dirty, filthy things they are. Well, now, did you believe that was a good thing sent by God?

Mrs. Casey:—"No, I never believed that.

Dr. Dowie:—You went to the doctors?

M s. Casey:—"I went to Doctors Lee and Murphy, and they pronounced it cancer."

Dr. Dowie:—They all pronounced it cancer?

Mrs. Casey:—"Yes, sir."

Dr. Dowie:—"Well, now, I am going to have that down in detail one of these days. It was one of the largest cancers I ever saw. It was as hard as stone. If I had taken a large stone in my hand and just covered it with skin, it would have just the same feeling, as it seemed to me. When I laid my hands upon it, I prayed very definitely, and in laying my hands upon it I was compelled to take both hands to get over it. It was what is popularly called a stone cancer; and, if it had been out in my hand it would have been as heavy as a stone, and it seems as if it must have weighed many pounds. Now, what about the healing?

Mrs. Casey:—"I went in the prayer room and you prayed with me in that little invocation in the name of the Lord Jesus, and I felt a warm sensation go right through my body, and it seemed to settle right in my arm and left breast. I went home that night, and I suffered from about eight o'clock until twelve, then I fell asleep. When I got up the next morning there was no feeling there at all. In three days' time the hard substance left my breast. Since then there has been no pain of any kind, and I am perfectly healed."

Dr. Dowie:—Now, is the breast perfectly natural?

Mrs. Casey:—"Perfectly natural."

Dr. Dowie:—That is so, is it?

Mrs. Casey:—"That is so, as many here know."

Dr. Dowie:—Well, now, good friends, let me ask you, are you all satisfied that these people have told the truth? Tell me.

Audience:—"Yes."

Dr. Dowie:—Anybody that is not satisfied about that, say, No. (No response.)

I want to ask you this qnestion now. Did I heal these people, or did God?

Audience:—"God."

Dr. Dowie:—Very well. Now all that believe that the Lord Jesus Christ is the present day healer of His people, stand to their feet.

[With a very few exceptions, the entire audience rose.]

Dr. Dowie:—Now follow me in prayer.

My God and Father in Jesus' name take me as I am. Make me what I ought to be. Help me to trust Thee in Spirit, and in soul, and in body for my Salvation, for my Healing, for my Cleansing, and my Keeping, and to trust Thee alone to help me to do right. If I have wronged any, to confess, and to restore, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*

The Doxology was then sung:

"Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above ye heavenly host;
Praise Father, Son and Holy Ghost."

Dr. Dowie then closed the meeting by 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, 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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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee

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

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

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CHICAGO, ILLINOIS, APRIL 10, 1897.

EDITORIAL NOTES.

THE REDEEMER SHALL COME TO ZION."

HE has come.

THE contents of this issue proves that He is still the Redeemer of spirit, soul, and body.

LAST Lord's Day we had the joy of receiving fifty-three (53) new members into the fellowship of the Christian Catholic Church, making two hundred and thirty-six (236) additions in the first six weeks of our work in the new Zion Tabernacle.

OVER one thousand and one hundred partook of the Lord's Supper at our Communion last Lord's Day.

IT was a most impressive occasion, and the Joy of the Lord seemed to be in every heart.

THOUSANDS listened to the discourse which preceded the Ordinance.

THERE was much manifestation of Divine Power during its delivery.

THE subject of the sermon was, "Redemption Draweth Nigh."

THERE is not a single service in Zion Tabernacle but where the audience, often without a single exception, stands up and makes confession of sin, repentance, vows of restoration, and profession of faith in God and of obedience to Him in all things.

IN six weeks not less than twenty-five thousand persons have stood up and made these vows, in Zion Tabernacle.

It is almost certain that more than four thousand persons have done so who had made no previous profession.

THE work is progressing in a wonderful way.

WE give God all the Glory.

EVERY day increases the subscription list of LEAVES OF HEALING, and the demand for the literature is growing rapidly, so that our new press and all of the others, are constantly at work.

WE have just issued from Zion Publishing House a new tract entitled "Satan the Defiler," which has been much called for.

"JOB'S BOILS" and other tracts are being prepared and they will give help to enquirers in showing the diabolical origin of every form of disease.

OTHER tracts will quickly follow.

THE back numbers of LEAVES are so constantly called for that we are printing almost weekly new editions of old numbers, some of them of Volume 1.

FROM the beginning of this series of the LEAVES we have electrotyped every issue, and we are able to print new editions without difficulty.

THE Annual Volumes are selling well, and we have to get fresh supplies from the binders quite frequently.

ZION'S Printing Presses are preaching to millions whose faces we shall never see on earth.

CHICAGO has been in the throes of intense political excitement in connection with its municipal elections, and great crowds have attended Mr. Moody's meetings. All the newspapers have praised him.

BUT the work in Zion has suffered no abatement, and the audiences have, on the average, steadily increased.

WE have closed our series of Wednesday evening lectures on the "Two Chains, Good and Evil," and shall begin a series of four lectures on the "Sanctification of Spirit, Soul and Body," illustrated by a diagram.

THE audience at the Wednesday evening lectures is steadily increasing, and frequently about one thousand are present.

AMIDST all these activities in the work, we are hindered by the slowness of response to our appeals to Zion's friends in distant parts to help in paying for the re-construction of Zion Tabernacle and the new printing machine in Zion Publishing House, and the extensive alterations and extensions which we have been compelled to make on the premises.

SURELY God is speaking to many of our readers, and bidding them to help us from the talents with which He has entrusted them for just such an occasion as this.

THEY give twice who give quickly.

THE members of the Church in Chicago have acted, and are acting, nobly. Some of the stories of the children's gifts are most interesting. Nearly all in this city are doing their best.

PHOTOGRAPHS of the interior of Zion Tabernacle are being prepared for photo-engraving, and will appear in LEAVES OF HEALING. We are taking pains to have them done in a creditable way.

A NEW picture of "God's Handwriting on the Walls of Zion" is being carefully prepared, and it shows the beautiful manner in which the trophies "captured from the enemy" have been arranged in crowns, and crosses and stars, etc., etc., on the east wall of the Tabernacle.

LET parents remember that Lord's Day, 18th inst., is Children's Consecration Day.

BRETHREN help us.

"BRETHREN, PRAY FOR US."

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CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms*, for Membership, Baptism, or Consecration of Children, must be addressed to the

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Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

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To which all members of the Church with their families, and all Friends of Zion, *are heartily invited*, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

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ZION PUBLISHING HOUSE

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Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

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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.

VOL. 3. NO. 25. CHICAGO, APRIL 17, 1897. PRICE FIVE CENTS



Corner Michigan Avenue and Twelfth Street, Chicago.

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, April 4, 1897.

MORE THAN 2,000 WITNESSES TO SALVATION & HEALING THROUGH FAITH IN CHRIST.

53 New Members Received into the Fellowship of the Christian Catholic Church at the April Communion Service.

SERMON: "REDEMPTION DRAWETH NIGH."

Over 1100 Sat at the Table with their Lord in acceptance of His Gracious Word: "This Do In Remembrance of Me."

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE.

THE Day set apart in the New Zion Tabernacle for the ordinance of the Lord's Supper, is always one of joy and gladness, and last Lord's Day was especially so.

The "disciple whom Jesus loved" long ago wrote:

"I was in the Spirit on the Lord's Day."

and many who supped with the King of Kings at the April Communion Service, could write the same testimony to-day.

As more than two thousand rose to their feet as witnesses to salvation of their spirits, and healing of their bodies received through acceptance of The Full Gospel as fearlessly proclaimed by God's faithful ambassador, the Holy Ghost confirmed their testimony, and it seemed as though the Day of Pentecost had come again.

The services were opened by singing,

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent Word!
What more can He say, than to you He hath said,—
To you, who for refuge to Jesus hath fled?"

THE SCRIPTURE LESSON

was then read by Dr. Dowie from the twentieth chapter of the Gospel according to St. Luke:

"And it came to pass, that on one of those days, as He taught the people in the temple, and preached the Gospel, the chief priests and the scribes came upon Him, with the elders,"

I ask your attention to the expression, that Jesus "taught" and "preached."

I want you, beloved friends, to keep in mind always that these are the three things that Jesus went about doing all the time:

FIRST, TEACHING.
SECOND, PREACHING.
AND LAST, HEALING.

Just these three things. Over and over again in the Gospel that is the Divine order.

"Jesus went about all the cities and villages, Teaching in their synagogues, and Preaching the Gospel of the Kingdom, and Healing every sickness and every disease among the people."

When He was in the Temple it was no different than when He was in Galilee on the mountain side.

He was Teaching and Preaching and Healing.

THE TEACHING IS THE MOST IMPORTANT THING OF ALL.

May God to-day help us to sit at the feet of Jesus, the great Teacher, and so far as I can interpret His Teaching, I want to Teach.

"And spake unto Him, saying, Tell us, by what authority doest Thou these things? or who is He who gave Thee this authority?"

What right have you got to teach? An untitled Rabbi, the son of a village Carpenter?

Who gave you the authority?

Although they were afraid, no doubt they said this with a great deal of assumed impressiveness.

It is astonishing how much humbug can be inside such a mode of speaking. It is cowardice and hypocrisy.

"And He answered and said unto them, I will also ask you one thing; and answer Me:

"The baptism of John, was it from heaven or of men?"

Do not forget that that baptism was the baptism of Repentance for the remission of sins.

"And they reasoned within themselves, saying, If we shall say, From heaven; He will say, Why then believed ye him not?

"But and if we say, Of men; all the people will stone us: for they be persuaded that John was a prophet."

The cowards! *Cowards!* See. They were the big boasters. The cowards they were. They were not brave enough to say of heaven, for they had rejected him.

I tell you, you can cut off a prophet's head, but you cannot cut off his influence when you have cut off his head. You can hang John Brown, but his soul goes marching on. (Amen.)

Mr. M.:—"Let it march."

Marching on a hundred million strong.

John the Baptist is going marching on. *Marching on.* May the gracious spirit of God revive the spirit that was in him. (Amen.) That is what we want.

"And they answered, that they could not tell whence it was."

They knew he was from heaven.

They lied when they said they knew not.

If they could not tell, and they were all the priests of God's temple and of high authority, how unfit they were to be there!

"And Jesus said unto them, Neither tell I you by what authority I do these things."

You cannot tell whether John the Baptist was from men or from heaven, and I will not tell you.

His withering scorn burnt up these priests as the fire burns up chaff. They could not help Him in His mission, and my opinion is that the great majority of ministers of churches in this day cannot help Him in His mission.

I want you to notice that these discussions that will follow here were among the last things that Jesus said when He was in the temple teaching, preaching and healing. Just after this they came upon Him and compassed His death.

"Then began He to speak to the people this parable: A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

"And at the season he sent a servant to the husbandmen, that they should give him of the fruit of the vineyard: but the husbandmen beat him, and sent him away empty.

"And again he sent another servant: and they beat him also, and entreated him shamefully, and sent him away empty.

"And again he sent a third: and they wounded him also, and cast him out.

"Then said the Lord of the vineyard, What shall I do? I will send My beloved son: it may be that they will reverence Him when they see Him.

"But when the husbandmen saw Him, they reasoned among themselves, saying, This is the heir: come, let us kill Him, that the inheritance may be ours.

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"So they cast Him out of the vineyard, and killed Him. What therefore shall the Lord of the vineyard do unto them?

"He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard it, they said, God forbid."

They saw that He was speaking regarding them.

Which of the prophets had they not slain?

They had slain all the prophets until John the Baptist, and now the Son of God had come, and they were plotting to murder Him, and they would do it, and the time came that they would be utterly destroyed, and the vineyard would be given to others. The Church of God would be taken right out of their hands.

"And He beheld them, and said, What is this then that is written, The stone which the builders rejected, the same has become the head of the corner?

"Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

Oh, I tell you, if the power of God falls upon us, and we reject God, it will just grind us to powder.

"And the chief priests and the scribes the same hour sought to lay hands on Him."

He was right in the Temple, you see. He boldly went into the Temple where no man had a right to go according to their law, unless he had passed through their rabbinical schools; unless he wore their broad phylacteries and their sweeping robes and was a priest after their order. Just as no man has a right, you know, to go into the Roman Catholic church and step up the steps of the altar and take any part in the service unless he is a priest, and unless he wears the robes that false church gave him; and unless he stands there with all that church's authority.

Friends, that day has forever gone. Christ Himself, the son of God, came down and

HE PUT ON THE PRIESTLY ROBES OF AN HONEST MANHOOD.

He stood there on God Almighty's earth speaking truth and nothing but the truth, no matter where it cut, no matter whom it hurt.

He was a priest after the order of Melchizedek.

He went beyond Aaron, He went beyond Moses.

He was a priest after the order of that wonderful priest Melchizedek.

He was the true Melchizedek without the beginning of days.

I tell you I love to think of the simple Nazarene standing there in the Temple, and rising above high priest and priests and everything else, these men that could do nothing else but murder him. It is the only thing to be done, or else they are going out of the vineyard. They see the time has come.

I tell you the clock has struck the hour of doom to-day, and the time has come when the great God is sick of those priests and ministers who stand in the way of His word and work.

"And they feared the people: for they perceived that He had spoken this parable against them

"And they watched Him, and sent forth spies, which should feign themselves just men, that they might take hold of His words, that so they might deliver Him unto the power and authority of the governor."

Pilate. They tried to get Him in trouble with Rome.

"And they asked Him, saying, Master, we know that Thou sayest and teachest rightly."

See, the hypocrites, and yet there was a measure of truth in it. They did not know it.

"Neither acceptest Thou the person of any, but teachest the way of God truly;

"Is it lawful for us to give tribute unto Cæsar, or not?"

See, the trick! They wanted to get Him into trouble with Rome.

"But He perceived their craftiness, and said unto them, Why tempt ye Me?

"Show me a penny." (A denarius.)

He got the denarius.

"Whose image and superscription hath it? They answered and said, Cæsar's

"And He said unto them, Render therefore unto Cæsar the things which be Cæsar's."

That belongs to Cæsar, give it to Cæsar.

But they did not ask another question. He answered a question which they did not ask.

"And unto God the things which be God's.

They had not asked that question. They were only trying to trick Him into trouble with Cæsar.

"And they could not take hold of His words before the people; and they marveled at His answer, and held their peace."

Although they held their tongues, it did not change their hearts.

I am never tricked when the devil is silent. In fact, when the devil is silent I am always troubled, uneasy, because I know he is plotting something, and I always am unable to tell where the next blow is going to come from.

They held their peace, and went away.

There is nothing that will make men hate you more than when you bowl them out. I found that out in Chicago. I bowled out mayor Swift; bowled out the police; bowled out the city law department; bowled out the doctors; bowled out the Freemasons; bowled out the press, etc., and they hate me for it. I tell you they hold their peace, excepting now and then when some of them open their mouths and put their feet into them. (Laughter.) Like Johnston Myers, or a person that was spoken of to me the other day as the "late Dr. Hillis."

"Then came to Him certain of the Sadducees,"

These are another lot. They thought they would try a turn. They said, "You Pharisees do not know how to go about it. We will rope Him in."

"Which deny that there is any resurrection."

Are they all dead?

How many men are there in Chicago that believe that after the resurrection they shall stand before the throne of God to give an account and be damned or be blessed?

How many men are there living their lives with the thought of the Great White Throne at the end of it? How many of Christians even?

We can not tell how many, but it seems to me there are very few. They are thinking of what that man thinks, and this man, and the other man thinks, and they are feeding the press with molasses all the time in order that the people may think well of them.

I get so indignant at this accursed conformity where people are speaking the truth only so much as to keep in with the world, the flesh and the devil. I am going to speak out to-day I will tell you what that means by and by.

"And they asked Him, saying, Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother."

Moses said it. I do not believe God ever said it.

Moses said many things that God Almighty never said.

Moses said that if my brother should die, I was to go and take his wife and marry her, and bring up children; and, if I did not do it, do you know what she could do? She could take off my boot and compel me to sit down before the elders in the city, and compel me to stand up and be spit upon in the face and she could say I was not fit to be an Israelite, because I would not marry her.

Well, before I would marry my brother's wife, I would let her do that, and spit in my face. (Laughter.)

Moses said that, and Moses said many mean things that were not said by God at all. If you understand by inspiration, that everything that Moses said was said by God, then you are very foolish, because the Lord Jesus Christ when somebody quoted Moses to Him said:

"Moses, because of the hardness of your hearts, suffered you to put away your wives: but from the beginning it was not so."

I am going back to the beginning. I am going beyond Moses.

Let us get beyond the churches and the priests, and beyond the pope.

Let us get back to God Almighty and to eternal truth. It is time we did.

What have I to do with Moses? He never could lead me into the promised land. He could not get there himself.

Poor, dear old Moses could not get in because he sinned. He stayed on Mt. Pisgah and died there. Moses did his work.

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He was a grand fellow, but he had a lot of ungrateful wretches around him and they vexed his soul so much they led him into a sin which shut him out of the promised land.

Do you think I am going to follow Moses? Not one bit. I will follow Jesus. (Amen.) I do not believe in that talk about the Old Testament being inspired in the sense I have got to follow everything some man said was inspired by God. God never said many things Moses said.

Jesus said:

"Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth:

"But I say unto you, That ye resist not evil. . . . Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you."

Moses said that the law of revenge, an eye for an eye was a divine law.

It is not.

Christ said, I put aside Moses' divorce laws; I put aside Moses' marrying deceased brother's wife; I put aside the whole thing. I go back to the beginning.

What have I got to do with your priests. I put aside your commandments. I do not care if you are the high priest. I do not care if you are a Baptist, a Congregationalist, Presbyterian, or miserable Episcopalian. (Laughter.) I put you all aside and go back to Jesus Christ. You want to bind me down with your miserable creeds. I will not let you.

"There were therefore seven brethren: and the first took a wife, and died without children.

"And the second took her to wife, and he died childless.

"And the third took her; and in like manner the seven also.

What a pack of fools they were to take a barren woman like that. Was it not more than time that she should be left to single blessedness.

"And they left no children, and died.

"Last of all the woman died also.

"Therefore in the resurrection——"

Now these liars did not believe in the resurrection; and there are many liars who talk about the resurrection who do not believe in it. They have not got any resurrection life in them. Only such as have know anything about the resurrection.

"Whose wife of them is she? for seven had her to wife."

Now they thought they had posed Him.

What was He going to say now?

"And Jesus answering said unto them, The children of this world marry,"

That is to say they marry in their own worldly sinful way.

"And are given in marriage:

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage."

After that sort; after the world's ways. They do not believe in the world's standard of marriage. They are not given in marriage after the world's way.

"Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection."

Friends, I often times ask, "Am I a child of the resurrection? Have I risen with Christ into the newness of life?" You know that is a serious matter.

Are you a child of the resurrection? Have you got the resurrection life in you? I tell you it sets a man thinking.

Oh, my God, have I really risen right up into newness of life, in which I am dead to sin, and dead to man's opinions, and dead to man's thoughts, and am I alive unto God? That is a serious matter. I hope and believe to-day by grace I am; and, if I am, then I will never die any more. Jesus said:—

"I am the resurrection, and the life; he that believeth in Me, though he were dead, yet shall he live:

"Believest thou this."

Mary believed it.

Do you know there are few to-day that believe it.

You will hear Christians on every side talking about the time when they will come to die.

Friends, we die not any more. If we have passed from death into life, we keep His words and we never see death. We die no more.

When the time comes for us to pass from this earth, what then? *What then?*

"He giveth His beloved sleep."

I lay down before midnight last night; just as the midnight chimes were tolling over the city, and I prayed as I laid down, just the sweet little prayer I used to repeat when I was a child, with a little change:

"Now I lay me down to sleep,
I pray Thee, Lord, my spirit keep,
If I on earth should never wake
I pray Thee Lord my spirit take."

I never knew anything until five o'clock this morning. I woke, feeling happy in my heart, for I had heard the angels sing, "They die no more."

We lie down in peace and sleep, and we hear angels sing. For a minute or two I did not know whether I was going off to heaven, I was rather disappointed when I found I was in Chicago. I am sick and weary of earth. But for the good that I can do, I should like to go to heaven to-day. Lord, just keep me a child of the resurrection here for twenty years, and help me to fight the devil. (Amen.)

I tell you there is something wrong with a man who is afraid to go to heaven.

I believe every word of God, and that I have passed from death unto life, and that I will die no more, and that I am equal to the angels.

That is what He said. Now, I believe what Jesus said. Then He turned around and answered their question.

"Now that the dead are raised, even Moses shewed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

"For He is not a God of the dead,"

Abraham had passed away. Isaac had passed away. Jacob had passed away. When Moses stood at the bush Jehovah said:

"I am the God of thy father, the God of Abraham."

Abraham lived, Isaac lived, and Jacob lived, and Jesus said:

"He is not a God of the dead, but of the living;"

You read the next clause.

Have you your Bibles? I wish there were more Bibles in the Tabernacle. I wish you would bring more Bibles. What are Christ's words?

Audience:—"For ALL live unto Him."

Now I am going to say something that I believe. I do not care whether it agrees with your theology or not. I never bothered about Chicago's theology at any time. It is a very mixed business: for it is the theology of the world.

"He is not a God of the dead but of the living,"

Now all repeat these words in the last clause.

Audience:—"For ALL live unto Him."

The good live and the bad live. They live, and they live unto Him. Wicked and vile as they are, all that have passed away from earth are still living somewhere. They live; they live unto God. They live in hell may be, but He will go down to hell and find them.

He did it once before. He went down to hell, and he preached to the spirits that were disobedient in the days of Noah, and when He comes down to this earth and He seeks for the lost, and He goes down into South Clark Street, I want to know if that is not going into hell?

Who shall say that Christ will not go down into hell again to seek His lost sheep?

And when He goes to some of the ministerial meetings, I wonder if He can not find hell there? Friends, I will tell you you will find more of the devil in a congregation of Sadducees and Pharisees than you will find anywhere on this, God's green earth. That is where you will find diabolism triumphant.

He found hell there in these Sadducees and priests, and He went right down there, after all of their meanness, to save them. Why, it does not seem as if they were worth saving, such wretches as these.

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I REJOICE IN THIS WORD THAT "ALL LIVE UNTO HIM."

I love to read these words in the 22d verse of the 15th chapter of the first epistle of Paul to the Corinthians. Mark it in your Bibles.

"For as in Adam *some* die?" Audience:—"ALL,"
"Even so in Christ shall *some* be made alive?" Audience:—"ALL."

How many? Audience:—"All."

I believe that.

I believe that some of us may be honored by being sent down into hell after we get to heaven, so that we may lead them to Him who alone can take them from hell to heaven.

I believe the good Lord has got to seek His lost sheep everywhere until He finds them. There are some people who will never be saved in this world. They will go down with a lie on their tongues to their graves, and many of these will be amongst those that have been in high position in the churches.

I HAVE MORE HOPE FOR THE PEOPLE OUTSIDE OF THE CHURCHES TO-DAY THAN I HAVE FOR THE PEOPLE INSIDE;

a long way. Of the people I know in this world, I know more liars inside of the church than I do outside.

My brethren in the ministry many years ago, were kind to me, in every way. I had one of the most important charges in Australia in the Congregational denomination. I turned to several of them one morning and said to them: ,, Brethren, if I were not a Christian, you would make me an infidel."

I do not bring any railing accusation against my brethren. They were just as good as the average and better than many. But when they all got together in ministerial breakfasts and dinners, it could be truthfully said of some that there were not any men who had less of God in them, and could put more wine in their skin, and could smoke more tobacco in a day than they would, and they would start telling stories that would not be fit to hear or print and laugh over them.

All the drunkards are not amongst the Roman Catholic priests.

All the hypocrites are not amongst them. There are a good many there.

But, friends, do not make any mistake,

HYPOCRISY IS NOT INSIDE OF THE CHURCH OF ROME ONLY.

It is not only that they do not believe in the Bible, friends, but they do not believe God.

There are men in this city who have been sitting all week beside Mr. Moody who deny that the Lord Jesus Christ is the same as He was nineteen centuries ago.

They say, "He used to heal, but He does not now," and they lie.

Well, now, do you believe in ultimate salvation? I do.

"Even so in Christ shall '*some*' be made alive?"

Is that right?

Audience:—"No."

Well, you will believe what God's word says, will you not?

Audience:—"Yes."

Then it is written:—

"ALL SHALL BE MADE ALIVE."

What do you believe about that? Do you believe it is true?

Audience:—"Yes."

I am so glad that Jacob lived: for I have looked upon Jacob as one of the meanest incarnation of lies, especially when I remember how he tricked and lied to his old father—Isaac.

But I am so glad after all that Jacob gets to heaven.

I am glad that Solomon gets there, for he needed lots of washing. A man who could wind up his life with 700 wives and 300 concubines; oh, he is a beast! and of him it is written:—

"For it came to pass, when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was not perfect with the Lord his God, as *was* the heart of David his father.

"For Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites.

"And Solomon did evil in the sight of the Lord, and went not fully after the Lord, as *did* David his father.

"Then did Solomon build a high place for Chemosh, the abomination of Moab, in the hill that is before Jerusalem, and for Molech, the abomination of the children of Ammon.

"And likewise did he for all his strange wives, which burnt incense and sacrificed unto their gods.

"And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice,

"And had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded."

My whole soul rises against these beasts; these oriental beasts who are wise in their brains and foolish in their hearts and lives.

"Then certain of the scribes answering said—"

You see the Pharisees had a turn; the Sadducees took a turn, and the newspaper reporters took a turn. Why, the *Jerusalem Dispatch* was there, the *Jerusalem Tribune*, the *Jerusalem Journal*, or their equivalents. They took their turn.

It amuses me to hear these fellows, who have been for the last few weeks diligently reporting how Fitzsimmons would smash Corbett, now turning around and giving Moody a turn; and, if the devil came to town, they would boost the devil. They would tell where he preached, how Beelzebub looked, the mean skunks that they are, they will print anything for money.

The Sadducees could not do anything; the Pharisees could not do anything, and now last of all the Scribes tried their hand.

"Then certain of the scribes answering said," Moody, "thou hast well said." (Laughter.)

What liars they are.

"Master, thou hast well said."

They were the biggest thieves of all. They were the biggest scoundrels of all, these Scribes! A generation of robbers then, and they are a generation of thieves now. Nearly all stink of tobacco and smell of whiskey.

They never said any more than that. It was the truth; but did these scribes because He had well spoken follow Him? They were amongst those that went right out and conspired to kill Him. Do you think these newspaper men have changed their hearts, because they boost and boom Moody to-day and Corbett to-morrow, and somebody else the next day? Not a bit of it. They belong to the devil all the time.

"After that they durst not ask Him any question at all."
"And He said unto them, How say they that Christ is David's son?"

He began to ask them questions.

"And David Himself saith in the book of Psalms, Jehovah saith unto my Lord, Sit thou on My right hand,
"Till I make thine enemies thy footstool."

The enemies of God are going to be His footstool.

"David therefore calleth Him Lord, how is He then his son?"

He wanted to show them that the son of David was the Lord of heaven; that the son of David should be the incarnation of God Himself.

They did not say anything.

"Then in the audience of all the people He said unto His disciples.
"Beware of the scribes,—"

They just said, "Master, thou hast well said!" But that flattering lie did not save them from the stinging lash of Christ's whip, as it saved the Chicago scribes from Moody's He knew they were hypocrites.

"Which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;"

Is not that like editors of to-day? Is that not like newspaper reporters to-day? Do they not want the very best office that McKinley has for them; and some of them are getting it too. The scribes aim at high places and they are getting them.

May God preserve us from the sins of the scribes, and the doom of the scribes.

"Which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation."

Friends, before I go to prayer,

I WANT YOU TO ASK GOD TO HELP ME.

I will tell you what I am going to preach; that the Phar-

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isees and the Scribes are going to receive the greater damnation.

I want neither you nor I to be amongst them.

I want you and I to keep our garments clean.

I want Zion to come forth from everything that is evil.

I am going to live for that as I have never lived for it before.

I lived for that in the past. I have done my best, but I am asking God to help me to do better.

I believe I have been bold for God, but I do not believe I have been bold enough.

I believe that the time has come that the scabbard should be thrown away, and that the sword should be unsheathed, and I believe that the only way to save sinners in this city is to slash them with "the Sword of the Spirit which is the Word of God."

I believe if we are to be of any use to the Scribes themselves, and the Sadducees themselves, and the Pharisees themselves, and the sinners themselves, we have got to be bold and outspoken for God. Now that requires a great deal of love.

It takes a great deal more love to tell the truth than it does to hide it. It takes a great deal more love, and it takes a great deal more courage.

Now I will pray to-day for this, that God will at this first Sabbath of the second quarter of this year fill this beautiful place with the glory of God. Let us be faithful to God.

Now that 20th chapter is a preparation for the 21st, for Redemption is Drawing Nigh, of which I am going to preach this afternoon. I want you to read the 21st, and I want you to think into it, if you will. Just take your Bibles between times and read the 21st chapter. You will do good for yourself, and prepare yourself for the afternoon.

After prayer had been offered and the announcements made, Dr. Dowie delivered an address on

"THE BAPTISM OF JOHN,"

which is here omitted, in order to give room for a more extended report of the afternoon sermon.

AFTERNOON SERVICE.

The meeting was opened by singing "We're Marching to Zion."

SCRIPTURE LESSON.

Let us read in the Gospel according to St. Luke in the 21st chapter.

"And He looked up, and saw the rich men casting their gifts into the treasury.

"And He saw also a certain poor widow casting in thither two mites.

"And He said, Of a truth I say unto you, that this poor widow hath cast in more than they all.

"For all these have of their abundance cast in unto the offerings of God; but she of her penury hath cast in all the living that she had.

"And as some spake of the temple, how it was adorned with goodly stones and gifts, He said,

"*As for* these things which ye behold, the days will come, in which there shall not be left one stone upon another, that shall not be thrown down.

"And they asked Him, saying, Master, but when shall those things be? and what sign *will there be* when these things shall come to pass?

"And He said, Take heed that ye be not deceived: for many shall come in My name, saying, I am *Christ;* and the time draweth near: go ye not therefore after them.

"But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end *is* not immediately.

"Then said He unto them, Nation shall rise against nation, and kingdom against kingdom:

"And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven.

"But before all these, they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

"And it shall turn to you for a testimony.

"Settle *it* therefore in your hearts, not to meditate before what ye shall answer:

"For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay or resist.

"And ye shall be betrayed both by parents, and brethren, and kinsfolks and friends; and *some* of you shall they cause to be put to death.

"And ye shall be hated of all *men* for My name's sake.

"But there shall not a hair of your head perish.

"In your patience possess ye your souls.

"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

"Then let them which are in Judæa flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

"For these be the days of vengeance, that all things which are written may be fulfilled.

"But woe unto them that are with child, and to them that give suck, in those days! for there shall be great distress in the land, and wrath upon this people.

"And they shall fall by the edge of the sword, and shall be lead away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled.

Now, it seems to me that at that point of the discourse of our Lord there is a change. At the 25th verse He begins to speak of the things that will follow when Jerusalem has long been trodden down by the nations, and when the times of the nations shall be fulfilled. You all know doubtless that Jerusalem has been trodden down by the nations, until its desolation has become a by word for many centuries, and now within the last few years—especially since the railway from Joppa to Jerusalem has been built,—investments in real estate in Jerusalem are very large. The cultivation of the soil is quite extensive.

The rains that hitherto have been withheld are coming in their season, and last year I ate grapes in Chicago that had been grown in Palestine near to Jerusalem. They find it profitable to ship them all this distance. The fruitfulness of the land is very great. It has had the rest of its Sabbath, and the times of the nations have been fulfilled.

I think that from this point on, therefore, in the words of Jesus, we have the latter day prophecy, the prophecy concerning these times.

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring;

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

Now, that at first seems to be a difficult passage, but just let me call your attention to the fact that "powers of heaven,"—or, as the Revision more correctly translates it, "powers of the heavens"—has reference to the devil in the upper air.

"The prince of the power of the air, the spirit that now worketh in the children of disobedience" is referred to here in the 26th verse.

"And then shall they see the Son of man coming in a cloud with power and great glory.

"And when these things begin to come to pass, then look up, and lift up your heads; for your Redemption draweth nigh.

"And He spoke to them a parable: Behold the fig tree and all the trees;

"When they shoot forth, ye see and know of your own selves that summer is now nigh at hand.

"So likewise ye, When ye see these things come to pass, know ye that the kingdom of God is nigh at hand

"Verily I say unto you, This generation,"

The generation, it seems to me, of which He is speaking, is one that He sees as He looks into the future Perhaps we are that generation.

"Shall not pass away, till all be fulfilled.

"Heaven and earth shall pass away; but My word shall not pass away."

Now, the word "heaven" there simply has reference to tne upper air, the heaven above; that is a word that is often used in that way, in the upper air, the air now surrounding us, in which the devil has great power.

The earth which he has polluted by sin shall pass away; that is to say, shall be entirely changed in its present form. It shall pass away like a vesture, when it is folded up in another form. There is going to be a new heaven and a new earth, but this heaven and this earth as now constituted shall pass away in their present form.

"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that Day come upon you unawares.

"For as a snare shall it come on all them that dwell on the face of the whole earth.

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all the things that shall come to pass, and to stand before the Son of man."

Now that is the close of the wonderful teaching in the temple.

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We read the 20th chapter this morning, and considered it very closely.

The last two verses in the 21st chapter are:

"And in the day time He was teaching in the temple: and at night He went out, and abode in the mount that is called the mount of Olives.

"And all the people came early in the morning to Him in the Temple, for to hear Him."

Now, friends, in this Tabernacle I want you to hear to-day the voice of God. It will be a pitiful thing, if you have gone away to-day and said: "I heard Dr. Dowie."

If you have not heard through these lips some message from God, I cannot imagine how my ministry could be a greater failure. I want you to-day to hear as from God the message that I have from Him, and may God greatly bless His Word. (Amen.)

THANKSGIVING.

Among the causes for thanksgiving mentioned by Dr. Dowie, in connection with Zion's Onward Movement, was a letter received trom Mr. Geo. W. Smale, 1204 Milwaukee Ave., in which he says,

"Enclosed in this package you will find some lodge papers and badges which I have no more use for."

Dr. Dowie opened the package in the presence of the audience, and taking up the badges one by one which it contained, displayed them on his breast, to the great amusement of the audience, until there was room for no more, making the exhibition a text for a discourse against Secret Societies and the men who uphold them.

A special day for a fight against Secret Societies was announced for May 23d, and a very prominent Mason has promised to be present and disclose the secret work.

The attention of the audience was directed to the letters "S" "P" on the walls of the Tabernacle, formed by boxes of cigars given up by one who formerly sold the weed, has been saved and blessed by Dr. Dowie's ministry, and who last Friday gave proof of his gratitude at the close of the meeting by putting in his hand a $100-bill.

After prayer the announcements were made, the offering was received, and Dr. Dowie then delivered the afternoon address.

"REDEMPTION DRAWETH NIGH."

INVOCATION.

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

Jesus said:

"And then shall they see the Son of man coming in a Cloud and with Power and Great Glory.

"And when these things begin to come to pass, then look up, and lift up your heads: for your Redemption draweth nigh."

In the words of the Apostle Paul in the 8th chapter of Romans, 22d verse:

"For we know that the whole creation groaneth and travaileth in pain together until now.

"And not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the Redemption of our Body."

The words of our Lord Jesus Christ were spoken in the Temple at Jerusalem just previous to His crucifixion, which closes a most remarkable series of parables, and His final contest with the Pharisees, Sadducees, Scribes, and the Herodians in turn.

In that Temple He was Teaching, Preaching and Healing, and from that Temple He passed into the secret hours that preceded His agony in the garden; the hours of communion with His disciples at the table of their Lord. Precedent to this He taught in the Temple and uttered the great prophecy which I have quoted.

This afternoon I want to remind you that

THIS IS A VERY PROPER SUBJECT PRECEDENT TO OUR COMMUNION WITH HIM;

for we shall sit at His table to-day and go forth from this table to live in our lives that Redemption which He hath wrought in us.

It becomes not any man, no matter how well informed, unless specially and divinely instructed, to utter prophecy.

I do not believe that there are many prophets at any time in the Church, but I do believe in the perpetuity of the apostolic, the prophetic, and the didactic (or teaching) offices. I believe in the perpetuity of the Church of God as it was constituted by Jesus Christ, and I have prayed to God that He, who has made me a teacher, may inspire me to utter such words concerning the coming time as shall be from Himself.

I claim no right other than any other man who is a faithful minister of Christ may claim, but I do feel to-day I have a right to speak as the Holy Ghost inspires.

Inspiration must be as perpetual as the Holy Ghost's presence in the Church. If it were possible for that inspiration to be cut off, then it would be certain and sure beyond all question that the Church had become apostate in which that condition prevails: for the Holy Ghost would not be in it.

I want this afternoon to speak concerning the signs of the times with a special reference to the Redemption that is not only drawing nigh, but which has come to pass.

It seems to me to-day that a Voice is needed to speak concerning these signs of the times.

What are they?

Men's hearts are failing them for fear, because of the things which are happening, and about to happen, and Jesus said that that was to be one of the great signs of the times.

"Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken."

I believe, beloved friends, that the powers of hell in the upper air and upon the earth are being shaken.

THERE NEVER WAS A TIME WHEN SATAN WAS MORE DETERMINED TO MASS HIS FORCES AND PREPARE FOR A FINAL FIGHT.

No one looking upon the earth to-day, who has an intelligent apprehension of its present condition, can fail to see the terrible prevalence of intemperance, infidelity and impurity, of spiritual, moral and physical decadence upon every side, and the passion and hate that is being generated in men's hearts, and their intense desire for war, for conquest, and for blood.

There never was a time in the world's history when there were so many men massed, and ready to march at the bidding of hellish war, which has been reduced by the devil to a science.

TWELVE MILLIONS OF ARMED MEN TO-DAY ARE STANDING IN EUROPE READY TO OBEY THE WORDS OF TYRANTS AND FOOLS.

Seated upon the throne of Russia is an imperial epileptic, a young man without any experience at all, who was afraid to take the throne, and even falls down in the fearful epileptic fits which accompany the awful disease from which he suffers.

He has the same tendencies of Peter the Great, the insane monster who has outlined Russia's policy, and dominated it; and who to-day, though dead, yet lives in his insane determination that Russia's destiny shall be Constantinople. That she shall rule there, and that all forms of Christianity shall bow to the form of Christianity which the accursed and apostate Orthodox Greek Church, falsely so called, controls.

A form of Christianity which is so degrading that it is not Christianity at all, but it is one of the foulest, and filthiest, and deadliest machines of state oppression that the world has ever seen!

And marching on to Constantinople, with the ever-increasing power attending them, they are determined there to establish that form of tyranny which gives no liberty of thought, and no liberty of any kind, except the liberty to obey a military despot who claims to be the head of the church and head of the state.

Down into that Valley of Decision there is another army that is ready to go; they come from the shores of Great Britain; they bear the banner of the cross, and they are de-

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termined that the dark shadow of autocratic power and tyranny shall not rest upon the eastern lands; and into a terrific crash, more horrible than tongue can tell, or ever painter expressed, the great British Empire with about 450,000,000 under her flag, is coming into collision with the 100,000,000 of Russia, and there can be no question as to the result. The result will be the smashing of that Slavonic Colossus, and the breaking up of that horrid power that to-day has made Christianity, with the apostasy of the Latin Pope, an accursed thing in the greater part of the world.

Friends, I am thankful that if the contest is to come, it shall come quickly.

I am thankful that if it has to come, it finds Great Britain to-day, at the head of God's Israel, in the possession of the Imperial Power that God has given to the race of which the United States of America are a part—the Anglo-Saxon.

And in that conflict for the right,

THE ANGLO-SAXON RACE, UNDER THE STARS AND STRIPES, MUST RANGE THEMSELVES WITH THE BRITISH POWER. (AMEN AND APPLAUSE.)

I see it coming, and coming quickly, The question will soon be decided, not as to who shall reign merely at Constantinople, but what flag shall float over Jerusalem.

God has given Egypt for Israel's ransom, and Israel holds the Gates of all the Earth to-day, from the gates at Gibraltar, through the Mediterranean Sea to Malta; from thence to Cyprus; from thence to Alexandria; from thence through the canal into the Red Sea, and to the gates at Bab-el-Mandeb, and through the Straits of Penang at Singapore. She holds the gates to the Torres Straits, and has planted her Australasian empire in the Southern Seas, and swings around until we come to the Golden Gate at San Francisco, which is held by the Anglo-Saxon people, and to the gates that are held by the British power at Vancouver.

And, friends, I am glad to-day that the power which is competent alone to meet the foe in the final battle, is competent to crush, and forever to destroy the powers that are aiming for the destruction of humanity.

Friends, men's hearts are failing them for fear. It may be that to-day this concert of the powers will break up, as sure it will, sooner or later; for there is no affinity between Russia and England, and there is no real affinity between Russia and France, and there is no possibility of this continuing for any length of time; for the tremendous taxation, and the awful weight of maintaining those armaments has on all sides become intolerable, and if this conflict is to come, and come I fear it will, it may come very soon.

Men's hearts are failing for fear; for every one that knows, knows this: that in that clash of arms, which seems to be inevitable, the slain will lie in the Valley of Decision; that the great battle will be fought upon Syrian soil; that the great battle will be finally fought, probably in the Valley of Jehosaphat.

"Multitudes, multitudes in the Valley of Decision; for the day of Jehovah is near in the Valley of Decision,"

and they shall lie slain in heaps, and out of it God will come conqueror.

And these things are coming to a crisis in the Nations of the earth, and we see the signs of the times.

WE SEE THE SON OF MAN COME.

Beyond the darkness there is a Glorious Light, and though deep down in the Western sky, in the dark sunset of everything good, there seems to be nothing but blood, to some of us the Sun of Righteousness has already arisen.

We have seen His coming.

He is coming with power and great glory, in clouds of power, *in clouds of power*, IN CLOUDS OF POWER!

I see the Coming Power.

I realize something of the touches of that Coming Power, and the Great Glory, and when we see that, we were bidden to say, who lived in these latter days, to the people of that generation,

"Look up, and lift up your heads; for your Redemption draweth nigh.

Redemption, *Redemption*, REDEMPTION!

Friends, Redemption draweth nigh!

The price has been paid, the blood has been spilled for all human redemption.

They who will not receive it must needs be as enemies beneath His footstool, but Redemption draweth nigh.

Let me tell you what that Redemption is.

It is greater than anything I can tell.

I see

THE REDEMPTION OF THE WORLD FROM THE RULE OF MAN.

I see coming swiftly a time when there is neither Monarchy nor Oligarchy; when there is neither Republic nor Democracy, nor Aristocracy.

I see the Redemption of humanity has come, and is coming, in the establishment of a Theocracy.

Friends, I see it coming; *I see it coming*, and I hear the voices now speaking far and wide beneath the sky that tell that

JESUS IS COMING TO REIGN,

and that call upon mankind to-day to bow beneath His Power.

I know no king; I know no president: I know no ruler; I acknowledge no power but that of Jesus Christ to-day. (Amen.) If that would bring me into collision with the power of Her Majesty, Queen Victoria, I would come into collision with it gladly. I will come into collision with any power that wants me to lower the flag of my absolute obedience to Jesus Christ. If it bring me into collision with the power of your constitution and your president, I will come into collision with it gladly.

I came into collision with your miserable dying little mayor, and his miserable little ordinance, and the lie that they told when they said that they could pass a law which would forbid me praying with the sick. I said, "that is not law, for it violates the principles of English common law." "Common law," said he, "what have we got to do with the common law of England?" And the poor, ignorant, little fool did not know that the common law of England had been incorporated, by express statute, in the laws of the State of Illinois. He did not know that the common law of England is the common law of the United States, and the common law of the whole world, and that to-day there is not a free land that does not adopt the imperial common law of England; because it is taken from the Eternal Statute Book of God. The principles of justice are there.

I said, "I know your infernal ordinance is a lie."

"You will go to prison then."

"I will go to prison a hundred times, and die if need be, for you have ruffians enough in this city to put the bullet through my brain."

A REMINISCENCE.

There was one night—I have never yet fully told it—when far in the night I was seized by a ruffianly constable who had orders to take me to the north side of this city, upon one of these infernal false charges.

The plan was that he should get into collision with some thugs down in the city; that they should pretend to be beaten, and that in the conflict a bullet would be put through my brain; but the whole thing came to nothing, because the constable repented, and would not carry it out. (Applause.)

Friends, the thugs and murderers are in the City Hall, and the man that the papers have been despising and driving out, Alderman Martin B. Madden, was one great friend of Zion. Through the whole fight he put Mayor Swift right down with his thumb, and you have listened to the lies of the press about him.

That right here in Chicago was a little bit of the fight upon a small scale; but, friends, let me tell you, the fight is going to be a great fight.

The anarchistic, and socialistic, and the dishonest powers in the United States and elsewhere are going to mass them-

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selves within these communities to endeavor to seize control of power, and in that day there will be no liberty, but the liberty to obey the wretches of the Altgeld stripe who seize power and use it for destructive purposes.

Friends, I want to tell you this, that there is going to come, and there has come, a power that is going to establish men of a different stamp altogether as the teachers, and the rulers, and the leaders of the people throughout all nations. (Amen.)

THE TIME HAS COME WHEN PEOPLE MUST BE LED BY MEN OF GOD. (AMEN.)

The time has come when you have got to recognize this, that if God is to rule, you must put men there who shall say "I will rule in the fear of God, and in accordance with the ten commandments, and in the spirit of the eleventh that Jesus gave."

I venture to say this, that Redemption of the people from the power of the political tricksters, of the lying press, and of the false leaders, is one of the parts of the Redemption of Jesus Christ that is coming.

Friends, friends! It is upon the great race of which you and I are a part, which rules the earth to-day, that the destinies of humanity have come.

In the great days that are coming the Power will be in the hands once more, not of the political ruler, not of the political thief, not of the scribe, and not of the Pharisee, but God is going to raise up, and He is going to establish as the leaders of His people men who will prepare the people for the rule of Christ, for Him and Him alone. (Amen.)

In that day there will be no voting; in that day there will be no question as to the people ruling themselves. God will decide and God will rule them.

I see the Redemption of humanity by the dawn of Theocracy, and it will not be long before He who is coming will come, and meanwhile He

"Will overturn, overturn, overturn it, and it shall be no more until He comes whose right it is."

THE REDEMPTION OF THE TOILER FROM THE OPPRESSOR IS COMING!

Listen! *Listen!*

Men to-day are toiling in the very fires, and in the agony of their hearts, seeing nothing but poverty. They fall into the hands of the destroyer who holds out to them the fire and brimstone by which $700,000,000 are struck into smoke. The workingman strikes his match, and the brimstone sets the fire alight, and with it he takes the accursed tobacco, and smokes $700,000,000 away every year.

The poor working toiler listens to the voice of the devil, and bends to take the cup of consolation from his lips, and drinks $1,300,000,000 of liquid fire and distilled damnation every year in the United States.

The poor, foolish toiler goes to seek for pleasure where he only gets pain. He seeks for guidance from men that are unguided.

He sits down in the morning to read concerning the events of the day, and there is thrown on his page every dirty and foul thing that has happened in the city, and all the secrets of the slums, and of the brothel, and all the lies in every department are thrown upon that page, and he drinks them in.

He assimilates lies from men who sit down inflamed by tobacco, and by wine, and by beer, and by whiskey, and in the long night produce these countless pages of lies which go forth every day.

Men have got to be Redeemed from these powers.

Men have got to be Redeemed from those who at this moment are swallowing up in this land $4,000,000,000 of their earnings every year in doctors, drugs, in theatres, in alcoholic drinks, tobacco and other forms of intemperance; and the men of whom Christ speaks here to-day, the men who are

"Overcharged with surfeiting and drunkenness,"

are the men who to-day must be Redeemed.

Friends, I therefore look for the Gospel of Redemption that is coming into your spirits, and your souls, and your bodies, to

SET YOU FREE FROM THE TREMENDOUS POWER OF THE DEVILISH ALCHEMY

that has come upon the world.

When Noah descended from the mount, and a new world spread before him, he had a glorious opportunity, but

SATAN DETERMINED THAT HE WOULD START A NEW DEVICE, AND HE TAUGHT NOAH TO MAKE THE INTOXICATING CUP.

So far as we know, it was not known before. From that moment the devil has been a student of chemistry; and from that moment until this men have come more and more under the powers of all kinds of accursed poisons, until now there is not a block in the city that does not sell nicotine, alcohol, cocaine, morphine, strychnine, laudanum, prussic acid, every accursed thing that you can think of, and the vices of men under the inspiration of devils is polluting the people, so that they are completely under the power of these brain poisons.

Friends, to-day the most intelligent brains in this country are maddened. The wretched young men, Alonzo Walling and Scott Jackson, how came they to murder the poor victim of their lust? The whole crime was the work of doctors; the whole thing was due to drugs.

TO-DAY YOU WILL FIND THAT THERE IS SCARCE A CRIME COMMITTED BUT WHAT ALCOHOL, NICOTINE, COCAINE, MORPHINE, OR SOME OTHER INFERNAL DRUG IS AT THE BOTTOM OF IT.

Sir Alfred Stephen, the late Chief Justice and Lieutenant-Governor of New South Wales, once said to me in talking this matter over: "Sir, in twenty-seven years as Chief Justice, I have sentenced hundreds of men to be hanged for murder, but there were only two out of the whole of these that had not committed the murders, directly or indirectly, as a consequence of their slavery to alcohol or some other infernal drug."

Friends, I want to say to you this, that the Redemption of humanity from the poisons that are being now poured out, and which men are buying and paying for with their heart's blood, and their toil, and their money,—that the Redemption of God's people from them is going to place into the coffers of God's church, and into the bodies of God's people, and into the spirits, and souls of God's people that Power which will make them, as they are destined to be, the rulers of this rejuvenated earth.

Friends, the earth belongs to God. "The earth is the Lord's;" and, beloved, the "meek shall inherit the earth." The earth belongs to God's people, and the judges of that earth from generation to generation will be the Apostles of the Lamb; no others, *no others*.

There will not be a single kingly crown. And it will not be the office of the people, to send a man into the chair of state. But the church of God is going to rule the world. (Amen.)

It is either the world rule the church, or the church rule the world. That is the battle, the rule of the church of God or the rule of the world.

I stand here to-day and proclaim to you, as a minister and overseer in the church of God, that

THE CHURCH IS HERE IN THIS WORLD FOR THE ESTABLISHMENT OF THE KINGDOM OF GOD.

The kingdom of God in the heart.
The kingdom of God in the home.
The kingdom of God in the workshop.
The kingdom of God between employers and employees.
The kingdom of God in the civic affairs of the city.
The kingdom of God in the Legislature of the state.
The kingdom of God in the senate, the kingdom of God to rule every nation and every land. (Amen.)

I proclaim the kingdom of God, and I tell you that

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GOD HAS SENT SALVATION TO SAVE US FROM THE KINGDOM OF MEN, AND OF DEVILS.

The rule of men will never satisfy men.

The rule of men will never please God.

The foolish statement that you so often quote: "That government of the people is to be by the people and for the people" is a fallacy that must be attacked.

The government of the people is not to be by the people, but the government of the people is to be by God, and for God. Not by the people and for the people, but government of the people by the great God who made them, and who gave them His law, and they are to live for Him.

I declare to you to-day that the Redemption I am seeing coming is therefore

THE REDEMPTION OF THE BODY.

The body of the believer in his individual, and the body of the church in its collective sense.

Friends, there is only one body. You and I to-day are members, and we are going to sit here to-day as members of one body. There is one body. God has not got a great many bodies in His church. There is one head. There are not a great many heads. There is not a head of the Baptist, and a head of the Congregationalist, and a head of the Presbyterian, and a head of the Roman and a head of the Greek, and a head of these other churches in the true Church of God.

Friends, in God's church there is one Head; there is

"One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all,"

and in one body, as the apostle declares, and says:

"Ye are the body of Christ, and members in particular." Or, as the Revision reads in the margin, "members each in his part."

Friends, in that body, we, who are of God, are a part of Him. We are flesh of His flesh; we are bone of His bones, and if any part of us is hurt, it is part of His own body.

Friends, the Redemption of the body of Christ is the Redemption from sin, and from disease, and the powers of death and hell, and hence I proclaim to you to-day the truth that Paul proclaimed nineteen centuries ago.:

"For we know that the whole creation groaneth and travaileth in pain together until now . . waiting for the adoption, to-wit, the Redemption of—what?

Audience:—"Our body."

THE FULL "GOSPEL OF THE GLORY OF GOD."

Dr. Dowie:—Now, listen! I am going to say what perhaps may make some of you think as to whether I am right or not, but I am going to say it in love. I am going to say it because it has to be said. *The Gospel that is being proclaimed in nineteen-twentieths of the churches,—I might say ninety-nine out of every hundred of them to-day,—is not the Gospel of Jesus Christ.*

The Gospel that Mr. Moody preached is not the entire Gospel of Jesus Christ. I say that plainly.

If he had preached last week the full Gospel of Jesus Christ, there would not have been a single paper in this city but would have been hounding and abusing him before Saturday night.

Instead of that they praised him.

What would he have preached if he had preached the entire Gospel? I will tell you what he would have preached. He would have preached that Jesus Christ came to save us from all sin; that He came to save us from all sickness; that He came to save us from death, and He came to save us from hell. He would not have spared any man's sin.

I think it is mean for the evangelist to stand upon the platform and score the sin of the saloon-keeper, when he knows perfectly well that around him upon that platform there are ministers who are tolerating in their congregations men and women who own the property in which the saloon-keeper is holding his saloon, (applause) and who get rents for these saloons that make it impossible for even the saloon-keeper to live; so that all the reward that he gets from selling that accursed liquid fire and distilled damnation is going largely into the pockets of church members who are sitting there, and declared to be godly, by their ministers who are always patting them on the back.

The money in their pockets is stained with the blood of the harlot, and the murderer from the low den that they have let to the saloon-keeper.

Do you want the proof of that? Mr. Moody had not far to go. He knew it. Why did he not lash out? There sat in front of him the reporters, the men who are the representatives of a press so foul to-day, that the Press of Chicago is a by-word and reproach throughout the whole earth, and especially throughout the United States.

Vile as is the press in other places, it has descended to a depth in this city which has never been seen anywhere else. He knows it, and why did he not say it?

Is it right to score the drunkard, and not the drunkard maker? Is it right to score the adulterer and harlot, and not those who let their properties to those who use them as palaces of sin. Is it right to score the liar, and not the manufacturers of lies?

FRIENDS, WHEN WE PREACH THE GOSPEL OF SALVATION FROM SIN, WE ARE GOING TO CALL EVERYTHING SIN THAT IS SIN. (AMEN.)

We are not going to preach a Salvation that is going to make the poor infidel, and the poor harlot, and the poor drunkard to bear all the shame, but we will preach a Gospel that brings the shame to bear upon the *Inter Ocean* that published every lie of the infidel Ingersoll's talk, and not one line of my reply to it.

We are going to preach a Gospel that makes responsible the thieves that sit in the churches.

Who knew better than Dwight L. Moody that he was surrounded there by ministers who were hand in glove with one of the biggest business thieves in my judgement that has ever cursed any country—John D. Rockefeller.

No man knows better than he that the Standard Oil steal is one of the most infernal things that has ever cursed a country.

Why the German Legislature at once settled the Standard Oil Co. when they came to Germany. They simply refused to allow them to operate their business upon German soil. The Reichstag refused to allow John D. Rockefeller, and his Standard oil, a single moment's right to operate their business upon German soil; for as the Chancellor of the great Germanic Empire said in the Reichstag: "If we do, that octapus will swallow up every German oil producer."

Friends, what has been the effect of this steal? They will tell you that they have lowered the price; they will tell you that the oil is so much cheaper to-day, and so on.

Friends, it would be better for this land if you were to pay four times the price for the oil, and let the poor oil producer have a chance to live an honest life, and not compel him to be a part of a "syndicate" of legalised robbers.

Every oil producer in Pennsylvania, and every where else, has had to become a partaker in the John D. Rockefeller Standard Oil Steal, or else perish in business.

Friends, I want to know if the man who by a combination and conspiracy bands together to steal the few dollars that I possess in my pocket, is to be sent to prison, and to wear the stripes, and to study geology by cracking stones for about fifteen years, I want to know what is to be done with the thief who combines with his skill and capital to steal the people's money in hundreds of millions of dollars? I tell you he ought to be sent to the penitentiary for life. (Applause.)

It is easy to say that he is building universities and schools with part of it. Friends, the devil always knows how to give a sprat to catch a herring.

There is no man upon God's earth that has ever honestly earned $50,000,000. Never! (Applause.) He can only get it in business enterprises by stealing it in some form or other. (Applause.)

The Christianity that is going to be proclaimed from Zion platform is the Christianity that tells you that the Redemp-

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tion of the working toiler from these thieves is coming. (Applause.) *Is coming.*

Zion's children "shall not build, and another inhabit;" Zion's children "shall not plant, and another eat;" but

THE MEN THAT TOIL WILL GET THEIR FAIR REWARDS FOR THEIR TOIL.

Why is it, friends, that to-day so many great and noble-hearted men and women toil with brain, and toil with pen, and toil with their hands, and get only enough at the best to keep them from dying of starvation?

Why, if the great mass of the people in this city of Chicago cannot get work to-morrow, they have got to eat less; and if they cannot get work for a month, they have got to eat still less; and if they cannot get work in three months, they have either got to be fed by public charity, or steal, or die.

Now, friends, that is coming to an end, and it is coming to an end in a practical way.

It is coming to an end in a way that will not be revolutionary.

It is coming to an end in a way that, if God's people here in Zion will obey God, can be done within five years.

If God's people in our portion of Zion alone want to be Redeemed from the power of the oppressor,

THEY HAVE GOT THEIR REDEMPTION IN THEIR OWN HANDS.

Suppose that $3,000,000,000 (three thousand millions of dollars) out of the $4,000,000,000 spent in evil things every year in the United States are spent by the working classes, and that this criminal waste immediately stops, why,

FRIENDS, THE CAPITAL OF THE COUNTRY WILL GO INTO THE HANDS OF THE TOILERS,

if they will abstain from evil, and if they will combine together in their own manufactures; if they will lay down their petty jealousies and remember that the Trades-Union delusion is an abominable lie which hinders the toilers emancipation from his oppressors.

What a lie it is for to say that every man in the trade, because he is a carpenter, is worth four dollars a day. Or because he is a tailor is worth four dollars a day. Why, there are some tailors that are worth ten dollars a day, and there are some tailors that are not worth one red cent.

There are some men that are carpenters that I would give five dollars to with pleasure, and there are some others I would not employ for anything, because they would spoil more than they would make. What a nonsensical idea it is of any Trades-Union to attempt to do any such ridiculous thing as fix the value of every workman at an equal wage.

Friends, every man is going to get his own price, and his own value in this world, if he is an honest man and works for it.

I am a minister; I am only a poor parson. There is no money that comes into my hands that I do not use for God. Not any! I can say that truly. There are some ministers that get a salary of a thousand dollars a year; there are some that get a salary of ten thousand dollars a year. You say that is too large.

Listen! I have an income, of hundreds of thousands of dollars, and it is not too large. I am looking for a million. (Laughter and applause.) And if I can get it, the Church and the world will be all the better for it.

Listen! Let every man get all he can earn, and if he can earn enough for to make him the benefactor of his fellow-man to a great extent, let him have it. Only one thing, if a man does not earn it honestly, and if it does not come into his hands honestly, the Gospel of the grace of God tells you that you are to put the thief where you can find him.

Now this thing to me is a very practical thing. Come, let me get a little lower down; let me get down from your brain to your stomachs. Nineteen-twentieths of the men in Chicago have got a God of whom the apostle says these words:

"Whose god is their"—

Audience:—"Belly."

Dr. Dowie:—"Their belly." "Whose god is their belly, and whose glory is their shame."

If you are to be Redeemed, listen!

THE POWER OF GOD MUST ENTER INTO YOUR BODY, AND THE GOSPEL THAT I SHALL PREACH IN ZION THEN IS THIS:

Salvation for the spirit.

Cleansing for the blood.

And the Redemption of the body.

That you shall be Redeemed from the power of disease; that your brain shall be clear, and that your bodies shall be clean and pure, and that you shall live a healthy life for the Lord Jesus Christ who came to Redeem every part of you, and who, therefore, came to Redeem your body.

Now, if my friend Moody had preached that Gospel, we should have heard of a great many healings. I stand sometimes so much alone in this, that there comes to me a feeling of sadness. But then I thank God for the thought that you are rising around me.

I am just going to show something to the people that do not know.

I am going to show some of you something that you never saw in your lives before,

Listen!

Every man and woman in this place who has known the power of God through these lips to the Salvation of their spirits, and through these hands and this ministry to the Healing of their bodies—every man and woman who has experienced Salvation and Healing through this ministry, stand. [A great company rose.]

Do you see that, you infidels. There are two thousand persons standing in Zion now.

That sight is to be seen nowhere else upon God's green earth. I have never seen it anywhere else myself.

But, friends, within a week, instead of two thousand there might be four. If each of you will bring one sinner to Christ, and one poor sick person, in faith, into this Tabernacle it could be done.

He has Redeemed us.

We witness to it.

I am going to fight any Gospel that is another Gospel. Any man that does not preach the Gospel of Divine Healing is going to hear it from Zion, if he hears it from nowhere else, that he is not preaching the Gospel that Jesus Christ gave to His Church.

The Gospel that Jesus Christ gave to His Church was the Gospel of Salvation and Healing. God hath joined them together. If you put them asunder, you are not preaching the Gospel; and I say to-day that until we can have that Gospel doing what it has done in Zion, doing what it has done for that man,—[pointing to one who had been saved and healed] and for hundreds like him, such as these who have stood up—until we have that, we have not got the Gospel of Redemption for spirit, soul and body which Jesus Christ brought to this world.

Now, therefore, I say to-day:

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost,"

which will make you a power in the extension of that Gospel.

I live for nothing else. *I live for nothing else.*

I know that my Redeemer lives. He has Redeemed me in spirit, in soul and in body, and I know that He shall stand upon this earth, and that He shall reign and rule here in the glorified body.

Ah! I know that mine eyes shall see Him; I shall see the King in His glory. Are you sure of it?

Now, friends, every one of us who desires to-day to be Redeemed, spirit, soul and body, stand to your feet, and ask for that Redemption. [Apparently all present rose to their feet.]

Oh! it is a grand sight. It is every body.

Pray:

My God and father in Jesus' name take me as I am. Make me what I ought to be, clean in spirit, in soul, in body, Redeemed. Thou hast Redeemed me by Thy blood. Oh! by Thy Spirit's power perfect the Redemption, and set me free, and help me to sit at Thy table as one of Thy children. Help me to live for Thee, to love Thee, to serve Thee and my fellowmen, and if need be to die

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for them for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Dr. Dowie:—Did you mean it?

Audience:—"Yes."

Dr. Dowie:—Then, listen. Jesus once said:

"Whose soever sins ye remit they are remitted unto them; and whose soever sins ye retain, they are retained. . . and what soever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven."

Did He mean it?

Audience:—Yes."

Dr. Dowie—Then I am His minister, and I tell you that so far as man can say it, or has a right to say it, you are unbound, your sins are remitted; for you have confessed them, and you have vowed to be God's and He cannot deny His own Word: and He said:

"Him that cometh unto Me I will in no wise cast out,"

Blessed be God that is so.

When you go from this place by and by, go to love Him and serve Him, and to spread His great Redemption.

Go, and pray for me, and help me.

God help you.

I want all men and women who have given themselves to God to stay and Eat with the King to-night. You have often supped with good men, and with true friends, come, sup with the King of Kings to-night; sup with Jesus to-night.

The consecration hymn, "I Will," was then sung, and Dr. Dowie closed the services by pronouncing the benediction.

At the conclusion of the afternoon services, the ordinance of the Lord's supper was administered to fully 1100. Dr. Dowie also received 53 into fellowship with the church during the distribution of the bread and wine, making 236 thus received during the first six weeks within the New Zion Tabernacle.

ZION TABERNACLE, 1621-1633 Michigan Avenue, Chicago.

SECRET SOCIETIES THE FOES OF GOD



ADMIT TO SERMON

LORD'S DAY, MAY 23,

at 2:30 p.m.

John Alex. Dowie

HOME, CHURCH, and STATE.

Startling Testimonies on this line, at 10:30 a. m., and 7:30 p. m.

OBEYING GOD IN BAPTISM.

The following is a list of those baptised in Zion Tabernacle, Lord's Day, April 11th, 1897:—

Ash, Phebe J.	5113 Dearborn St., Chicago.
Barquette, Mrs. Ella	400 30th St., Chicago.
Boettcher, Mrs. John N.	1178 West Adams St., Chicago.
Bulley, Mr. George M.	Wausau, Wis.
Caldwell, Mrs. Jeanie	4315 Princeton Ave., Chicago.
Caldwell, Mr. John	4315 Princeton Ave., Chicago.
Child, Rev. E. A.	Endeavor, Wis.
Cobb, Mrs. Carrie A.	6565 Yale Ave., Chicago.
Edgar, Miss Jannette	695 Fairfield Ave., Chicago.
Edgar, Miss Mary	695 Fairfield Ave., Chicago.
Edgar, Mrs. Mary	695 Fairfield Ave., Chicago.
Federmeyer, Mrs. Minnie	159 22nd. St , Chicago.
Federmeyer, Mr. Peter Leon	159 22nd. St., Chicago.
Foote, Mrs. Lewis A.	1182 Adams St., Chicago.
Frank, Mr. Henry J.	7516 Ingleside Ave., Chicago.
Givens, Mr. A. C.	Luverne, Minn.
Greene, Mrs. Bessie	375 Winchester Ave., Chicago.
Hardies, Mr. Julius A.	3065 Lock St , Chicago.
Hendee, Mattie	3324 Wood St., Chicago.
Holt, Mr. W. N.	Berlin, Wis.
Jessen, Mrs. Sorine	499 Twenty-Third St., Chicago.
Kedslie, Mr. Thomas R.	76 Delaware St., Cleveland, O.
Maier, Mr. Geo. C.	3932 State St., Chicago.
McDonald, Mrs. Ann D.	2257 North 42d Ave., (Irving Park) Chicago.
McDonald, Miss Kate Jean	2257 North 42d Ave., (Irving Park) Chicago.
McElvain, Mrs. Annie C.	6337 Vincennes Ave., Chicago.
McElvain, Mr. John E.	6337 Vincennes Ave., Chicago.
McLeod, Mrs. Christina	7124 May St., (Englewood) Chicago.
McLeod, Mrs. Mary	7342 May St., (Englewood) Chicago.
Miller, Mr. C. W.	Wampum, Penn.
Murray Mr. Charles D.	Ithaca, N. Y.
Murray Mrs. Dell	Ithaca, N. Y.
Nacker, Mrs. Johanna	5316 Bishop St., Chicago.
Naukwille, Miss Anna R.	Massillon, O.
Nelson, Mr. Samuel	5944 Aberdeen St., Chicago.
Nicolai, Mr. S. F.	Syracuse, Ind.
O'Hara, Mrs. L.	1185 W. Madison St., Chicago.
Olsen, Mr. Hans P.	7105 Lexington Ave., Chicago.
Parkinson, Mrs. W. A.	1723 North Clark St., Chicago.
Paxton, Mr. Joseph H.	Forest City, Iowa.
Paxton Mrs. Lida B.	Forest City, Iowa.
Rasmussen, Mrs. Alice	3324 Wood St., Chicago.
Rasmussen, Mr Michael	3324 Wood St., Chicago.
Rodda, Mrs. Lula M.	565 North Clark St., Chicago.
Rodda, Mr. Roscoe E.	565 North Clark St., Chicago.
Smith, Mrs. Julia A.	3850 Indiana Ave., Chicago.
Stewart, Mrs. Isabella	1362 North Washtenaw, Ave., Chicago.
Stewart, Mrs. M. E.	Oakland, Ill.
Thomas, Miss Claudia	120 Sheldon St., Chicago.
Thomas, Mrs. Rachel	120 Sheldon St , Chicago.
Turney, Mrs. Anna M.	1209 Wabash Ave., Chicago.
Wait, Miss Sarah	Kenyon, Minn.

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ZION TABERNACLE.



1221-1233 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a. m. 2:30 & 7:30 p. m. Mondays: 7:30 p. m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p. m. Special Lectures. Thursdays: 2:30 p. m. Children's Meetings Fridays: 2:30 p. m., and 7:30 p. m. Saturdays: 7:30 p. m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms*, for Membership, Baptism, or Consecration of Children, must be addressed to the

The Christian Catholic Church

and Divine Healing Mission.

GENERAL OVERSEER,

THE REV. JOHN ALEX DOWIE.

Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited*, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896. unfolding the teaching of the Bible regarding Divine Healing.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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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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Make all Bank Drafts, Express Money Orders or Post Office Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, U. S. A.

All communications upon business must be addressed to

Long Distance Telephone South 667. THE MANAGER ZION PUB. HOUSE,

Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, APRIL 17, 1897.

EDITORIAL NOTES.

"AWAKE, AWAKE, PUT ON THY STRENGTH, O ZION."

THE Glorious Awakening of Nature has come, and the Spring in all its Beauty is bursting forth.

LET the still more Glorious Awakening come to Zion, in the "putting on of Strength."

PURITY first, then Power.

PURITY alone can clothe herself in Power.

PURITY of heart is needed to "see God."

WE must "see God," or we cannot go forward.

ZION is going forward, and we know that the Redeemer has come to Zion in great Power and Glory.

WE are doing "one thing," and that is, the Will of God as we see it from hour to hour and day to day.

ALL our thoughts and efforts and prayers are concentrated upon the work of God, in the salvation, healing, cleansing, quickening, and development of Divine Power in the thousands who are coming under our direct ministry in Chicago, and, as far as possible, in the ever-widening field which is opening on every continent.

ALL the business in which we are engaged is to promote this one end, the Extension of the Kingdom of God, and, whilst there is much that is "secular" as men would call it to be done, we make all things "sacred."

IT is just as sacred for us to provide printing machinery in Zion Publishing House, and paper for printing, and wages for workmen, as it is to stand on Zion Tabernacle platform and preach, or to kneel there and pray.

THE sending forth of the little White Dove is just as sacred an employment to us as praying with and laying hands upon the sick.

IT is just as sacred an employment for us to find rent for Zion Home, food and care for Zion guests and employees, and all the needed things for Zion Refectory, etc., as it is for us to kneel in our room and pray for the sick and dying in all parts of the world, into which telegrams, telephones and letters are constantly pouring tales of woe and cries for help.

WE are only doing "one thing," in all these varied labours, and many others, and it is "the one thing needful" of which the Master spoke to Martha.

If any of our good friends imagine that we are "cumbered about much serving," it simply shows that they do not know us: for we are not.

"ONE thing have I desired of the Lord,
That will I seek after;
That I may dwell in the House of the Lord
All the days of my life,
To behold the Beauty of the Lord,
And to inquire in His Temple."

"THE Lord is the Strength of my life."

"AWAKE! Awake! put on thy Strength, O Zion."

Two hundred and eight Believers have "put on" the Lord as their Strength in Baptism, since the opening of the new Zion Tabernacle.

"FOR as many of you as have been baptised into Christ have put on Christ."

A LIST of fifty two who were baptised last Lord's Day appears in this issue.

OF these, 38 were from Chicago, 1 from Illinois, outside the city limits, 3 from Wisconsin, 2 from Iowa; 2 from Minnesota; 2 from New York; 2 from Ohio; 1 from Indiana, and 1 from Pennsylvania.

VERY large congregations witnessed the Ordinance, and there was a very earnest and sympathetic spirit pervading the throngs who crowded the great galleries of Zion Tabernacle, and looked down upon the large Baptistery, where sometimes fourteen to twenty at a time are standing.

THE picture on the back page will give our readers an idea of what the appearance of Zion Tabernacle must be on such an occasion; if they will but people all the seats with earnest spectators, and open nearly the whole of the platform and show the great Baptistery.

THE Act of Baptism is becoming increasingly one of great significance and the occasion of great spiritual blessing.

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IT is the breaking of the "Brahminical thread" in the eyes of the denominational *castes* out of which the candidates come, and involves great sacrifices, exposing many to bitter persecutions and losses: for "the offence of the Cross" is always given when former church associates see their friends passing away from a life of formality into one of reality.

JESUS as the Healer of His people becomes a very attractive personality to the little ones in the homes of the friends of Zion, especially when a dying mother or father has been raised up and restored to the family.

MRS. GEO. C. SMITHE, 106 Summit Street, Ypsilanti, Michigan, whose healing of Consumption in its last stages is told in No. 7 of this volume of the LEAVES, pages 97-99, tells us a sweet little story of her little girl Geneva in a recent letter. She says:—

"I want to tell you a little thing the child Geneva said the other day.

"I was reading a letter and she wanted to know who it was from.

"I said, 'From a man who wanted to know if I thought God would cure his daughter.

"With a scornful look she said, 'Why! Don't he know that God can cure everybody?"

"'No," I said, 'he doesn't know it.'

"'Well!" she said, with a wise little toss of her head, 'It must be that he doesn't have the Dowie papers!'

Again,

"Talking to herself to-day she said, 'If you want to believe you must do as He tells you,' which reminded me of one of Dr. Dowie's practical faith talks."

WHAT a volume of Divinity there is in that one little sentence:—

"IF YOU WANT TO BELIEVE YOU MUST DO AS HE TELLS YOU."

"HE commandeth men everywhere to Repent."

BUT they will not, and, therefore, they cannot Believe.

"IF YOU WANT TO BELIEVE YOU MUST DO AS HE TELLS YOU."

SOME weeks ago we mentioned the case of an aged man in Glenburg, Ohio, who had a wonderful healing, and we asked the brother who had told us of the facts to get them more fully.

The following correspondence gives the story of how God heard and answered our prayer for this man of eighty-five years old, when he was given up to die:—

"GLENBURG, Ohio (Defiance Co.) April 7, 1897.

"DR. DOWIE, Chicago, Ill.

"*My Dear Friend and Brother in Christ:*—Your kind favor of March 20 received in due time, but it was impossible for me to reply any sooner. In regard to Brother Warfield's healing, I called on him for further particulars and he said he would be pleased to send you a little testimony, which with his approval, I now send you.

"This testimony is all true. Mr. Warfield was a pioneer settler, and is well known as a man of strict integrity and veracity, and he can send you names of a great many persons who can testify to his healing. It does me so much good to visit him now; he is very strong in the faith.

"That God may bless you abundantly in your labors, is the daily prayer of

"Your Friend in Christ,

"E. D. BERGMAN."

"GLENBURG, Ohio, (Defiance Co.) April 5, 1897.

"DEAR DR. DOWIE:—

"I want to tell you, and all others interested, what Jesus has done for me as my Healer.

"On Jan. 5, 1895, I fell from my granary door and broke my hip, and some time later, a friend passing along the road found me and carried me to the house.

"After Dr. Long, of Bryan, had set the broken bones, he told my wife that I would die within nine days.

"I did not die but improved very slowly, though suffered as only God and myself know, and had a serious time of it. Many times I was so low that the doctors and my friends had given me up and said I must die.

"I had purchased a new pair of crutches but was never able to walk with them.

"My feet felt like blocks of wood, and my legs were so dead that on one occasion while pinning the tops of my socks to my underclothing I accidently pinned them fast to the flesh of my leg and did not know it until I tried to pull up my clothing.

"I was very thin in flesh and very weak, and for two months just previous to the day that you prayed for me I could not sit up long enough to have my bed made up.

"On Jan. 23, 1897, a friend who had been a guest in Zion Home came to see me and told me about Dr. Dowie and the grand work he is doing in his Healing Mission in the name of Jesus, and I believed that Jesus would heal me.

"He sent a prayer request for me, and on Jan. 29, at the hour you prayed for me I felt new life come in at my feet and continue on up my weak, numb and deadened limbs and into my body, and I arose and walked across the room and, praise God, I am still walking.

"Although I am nearly eighty-five years old, I get up at about 6:30 in the morning and stay up until eight or nine in the evening without being tired.

"I now have a good appetite, have greatly increased in flesh and look and feel like a new man.

"During the last five years my doctors' bills had cost me more than $500.

"I give Dr. Dowie my heartiest thanks for his prayers, and praise God for the healing; for I now have the assurance that God loves His old servant.

ISAAC WARFIELD."

YES, dear old brother, "God loves His old servants;" but, alas, the most of them do not know it.

In their old age they throw themselves into the arms of doctors who torture them, impoverish them, and leave them to die.

THIS was the condition of this dear aged man of God; but Zion sent its messenger to his sad and weary spirit, and showed him God's Way of Healing.

AND that Way is being made known to all nations: for Zion's little White Dove is carrying it over all the continents.

TAKE this letter from the South African Republic, better known as the Transvaal.

It is from the Rev. J. Buchler, Pastor of the Johannesburg Christian Catholic Church, for that is what he now is, so far as we have the power as the General Overseer to make him.

It touches a phase of the work to which we have not given much public expression. The letter shall speak for itself:

JOHANNESBURG, South African Republic, March 15, 1897.

MY DEAR DR. DOWIE:

"I have resigned my position as a ministerial member of the Congregational Union of South Africa, and have commenced work on the basis of the Christian Catholic Church.

"We have started a Divine Healing Home, and God is hearing prayer.

"We have now a lady in the 'Home' who was 'butchered' by the doctors, and after suffering awfully is now healed and rejoicing in her Saviour.

"Sunday, the 7th, we prayed for a man given up by the physicians, suffering from consumption in the *throat*, *lungs* and the *bowels*.

"Yesterday he *walked* to three meetings; he is filled with praise, as some of our people who saw him express it, 'brimming over with Divine life.'

"Since January I do not think one week passed without some one or other getting healed.

"From one lady a tumor disappeared instantaneously in answer to prayer. Her husband is in the lunatic asylum; we have prayed for him and a change is coming over him. He wrote a letter to his wife the other day, and we believe God will complete the work begun.

"We have held three Baptismal Services, baptizing by triune immersion some 25 men and women.

"The work is small yet; but we are not going to despise the 'day of small things.'

"The rents of the hall and the Home alone are £34 13s. 8d, ($166.48) per month, and God has provided the money in answer to prayer. That in itself is a marvel in a city nearly wholly given over to 'money making.'

"Please do remember us in prayer, that God's Spirit may have His way with us.

"We all desire to be affiliated with the Christian Catholic Church.

"Kindly let us know how to go about it.

"In the meantime we are going forward in Christ's name.

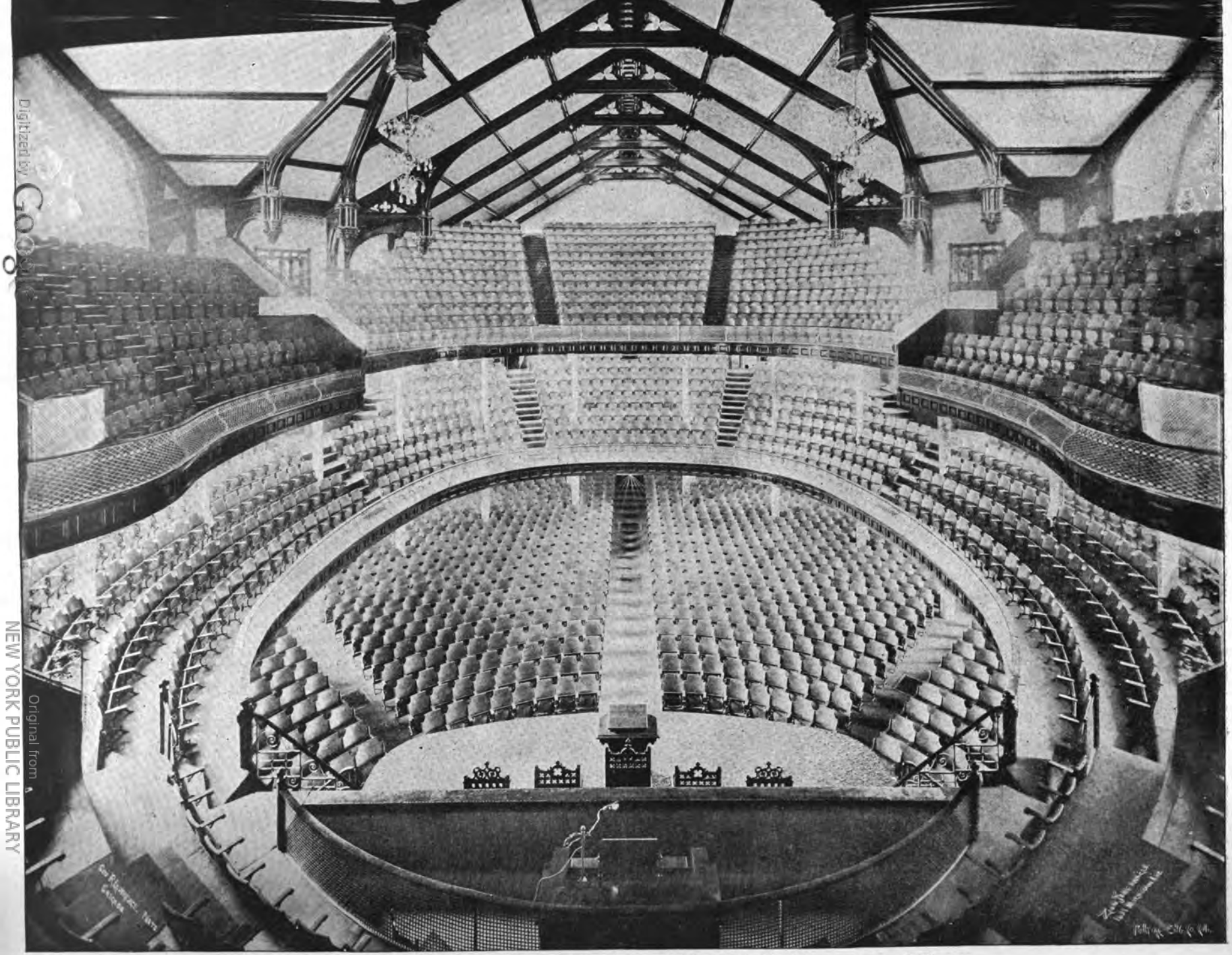
"We never forget Zion in our prayers.

"With kindest regards from all to you and Mrs. Dowie, I am yours in Christ,

"J. BUCHLER."

"BRETHREN, PRAY FOR US."

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INTERIOR OF ZION TABERNACLE, 1621-1633 Michigan Ave., 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.

VOL. 3. NO. 26. CHICAGO, APRIL 24, 1897. PRICE FIVE CENTS

DR. DOWIE AT WORK



In his Private Office in ZION, with his Private and Financial Secretaries.

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, April 11, 1897.

"THE LIGHT OF THE GOSPEL OF THE GLORY OF CHRIST" SHINES FORTH.

A Multitude Gladly Receive the Word of God's Faithful Ambassador and Are Baptized.

Morning Sermon:--"LIVING WATER."
Afternoon Sermon--"ALL AUTHORITY."

Fifty-two Follow the Example and Precept of our Lord Jesus Christ in Baptism.

REPORTED BY A. D. JR. AND S. & E. W.*

MORNING SERVICE.

The services were opened with singing.

"O worship the King all glorious above;
And gratefully sing His wonderful love;
Our Shield and Defender, the Ancient of days,
Pavilion'd in splendor, and girded with praise."

Dr. Dowie then said,

Let us repeat together for our first morning exercise the song of Salvation, and of Healing and Holiness, and of triumphant entry into Zion above which we so often love to repeat in our home, and which forms our Sabbath morning exercise every Lord's Day in Zion Home, the 35th chapter of Isaiah.

All joined in repeating together the 35th chapter of the book of the Prophet Isaiah.

After the singing of another hymn, Dr. Dowie said:

Let us read in the Gospel according to St. John; a part of the 4th chapter.

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John.

("Though Jesus Himself baptized not, but his disciples.")

This is one of the passages which shows, that even during our Lord's life, He by means of His disciples baptized.

That baptism was not merely the baptism of John, but immediately after Jesus entered upon His ministry, He baptized.

There is another passage which says that the disciples of John went to him and said:

"Rabbi, He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him."

That was the baptism practised during the Lord's life time.

It was not a new ordinance which He gave when He sent them out to make disciples of all nations.

"He left Judæa, and departed again into Galilee.

"And He must needs go through Samaria.

"Then cometh He to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

"Now Jacob's well was there. Jesus therefore, being wearied with His journey, sat thus on the well:"

That is He sat in a wearied condition. He sat in an attitude of weariness.

"And it was about the sixth hour."

That is to say high noon; about twelve o'clock.

The Jews began their days at six at night.

They divided the night into four watches. First watch from six to nine; second watch from nine to twelve; third watch from twelve to three, and fourth watch from three to six.

They divided the day with four divisions similar to the watches of the night: The third hour was from six to nine; the sixth hour from nine to twelve; the ninth from twelve to three; and the twelfth from three to six.

"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give Me to drink.

"(For His disciples were gone away unto the city to buy meat.)

"Then said the woman of Samaria unto Him, How is that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritians.

"Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink: thou wouldst have asked of Him, and He would have given thee living water.

"The woman said unto Him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?

"Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?

"Jesus answered and said unto her, Whosoever 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 [that is, a spring of water overflowing] into everlasting life.

"The woman saith unto Him, Sir, give me this water, that I thirst not, neither come hither to draw.

"Jesus saith unto her, Go, call thy husband, and come hither.

"The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:

"For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.

"The woman saith unto Him, Sir, I preceive that thou art a prophet.

"Our fathers worshiped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship."

Conscious that her sins had been disclosed, she thought she would enter into a theological argument. She started the argument that was between the Jews and the Samaritans.

"I am a sinner, and you have found me out, and you know that I have told a lie and have had five husbands. You know that I am living in sin."

"Let us fight it out on this line; that upon Mt. Gerizim is the place where we built a temple and that it is the place where we ought to worship."

Oh, is that not natural for men! How ready people are to evade that which is really the question at issue!

The whole question at issue in religion in this, that you and I by nature have got sinful hearts and diseased bodies, and polluted lives.

We are wicked by nature, and in order to be made good, we have got to be right with God Almighty, and our sins have got to be blotted out.

But instead of that, people will jump into a theological argument, or any kind of an argument.

The devil will give you a political argument, and try to make free silver the reason why you should avoid to know a truth, or make something else, some fiscal question, some political question, or some social question the reason, or he will start an argument on some scientific question.

"Jesus saith unto her, Woman, believe Me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

"Ye worship ye know not what: we know what we worship: for salvation is of the Jews.

"But the hour cometh, and now is, when the true worshipers shall wor-

*This report is published without the revision of Dr. Dowie, owing to his temporary absence in Washington, D. C.

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ship the Father in Spirit and in truth: for the Father seeketh such to worship Him."

That is, it is not a question of Mt. Gerizim or Mt. Zion; it is not a question of Palestine or Samaria; it is not a question of what church you enter into to worship, but

IT IS A QUESTION WHETHER YOU HAVE GOT A TEMPLE FOR GOD IN YOUR HEART. (AMEN.)

Have you got a temple there? Do you worship Him in the temple of your own spirit? Do you worship Him in truth? That is it.

"God is spirit."

Not God is a spirit. God is spirit. [Πνεῦμα ὁ Θεός.]

God is spirit. God is not A spirit, A life, A way, or A truth; but Jesus Christ is THE way, THE truth, and THE life.

God is spirit just as God is love; that is to say, God is the foundation of all spiritual life, just as He is the fountain of all love.

He is not A spirit.

God is spirit. There is no spirit apart from God. There can not be. He is wholly predominant. The Father of Spirits; that is, He is the originator of all spirits.

That sets you thinking. "Impossible," you think, "of the evil as well as of the good."

Well, that is so.

Yes, evil, darkened and depraved spirits come from God. He is the Father of Spirits.

Yes, and so is the devil. I accept it. I never reason that the devil did not come from God? Certainly the devil never created himself. He is a spirit, and certainly we know that he fell from a good condition he occupied in his high estate, into evil.

In what do we differ from the devil in that? We fell too. The fact that we are fallen spirits does not make us any the less the offspring of God.

I accept the difficulty which seems to be presented, that the devil is God's offspring. I believe he is. I believe Satan is God's offspring.

I think there is no escape from it, and we do not want to escape from it. My business is not to escape but to extend truth.

There are a great many truths that I do not understand. I accept them. My business is to state them to you, no matter what the consequences of that may be. I take all the consequences of truth. We will never do any good by shutting our eyes to truth.

Πνεῦμα ὁ Θεός. GOD IS SPIRIT.

He is the Father of Spirits, and I can conceive of no spiritual being apart from God; that is, the origin of all spiritual being must be in God.

This depraved darkened woman's spirit, who would always worship in a material way, she had never had any spiritual life at all.

She had worshiped at that Mt. Gerizim temple, and had gone up to the half heathen and half Jewish ceremonies, and all the time she was living a depraved life. Husband after husband had gone from her, or she had gone from them, and at last she was openly living in sin.

Still she was worshiping at Mt. Gerizim, and ready for a fight at any time on the subject.

The Jews worshiped at Mt. Zion, and they had a form of godliness, to whom Christ said:

"Ye devour widow's houses, and for a pretence [a show] make long prayer: therefore ye shall receive the greater damnation."

And he also said of them:

"Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves."

They had a great deal of religion. They were just full of religion and all kinds of formalities aud ceremonies. They laid heavy burdens of all kinds on the people and they were living unclean and beastly lives, just like these evil spirits that were in darkness and in prison and in bondage and defiled.

God is spirit.

A great truth was being taught by Jesus to this woman that God was the Father of her spirit, and that the Christ had come to open the wells of salvation, cleansing, healing, and holiness and living water.

What is that living water?

He was leading her up to see that the living water is the Holy Spirit, by means of which her dark and depraved spirit could be cleansed, and no man can limit the power of the omnipotent Spirit of God.

"The woman saith unto Him, I know that Messias cometh, which is called Christ: when He is come, He will tell us all things.

"Jesus saith unto her, I that speak unto thee am He."

"And upon this came His disciples, and marvelled that He talked with the woman."

Now what had His disciples been doing?

The eighth verse, which I read, states that these disciples went away into the city to buy meat. Now I suppose they went into the city and bought meat, and Judas Iscariot would drive a good bargain, and pay as little for the meat as he could, for he was a thief, and held the bag. He did not worship God in spirit or in truth.

A man may be next to Jesus Christ, and one of the apostolic band, and yet be a sham, a liar and a thief. A sad truth is that, but it is so.

AND THEY "MARVELLED THAT HE TALKED WITH THE WOMAN."

Why had they not talked with the woman? Oh, they went in to buy meat, and they never told anybody that Jesus was there.

They went into the city to buy meat.

That is what a great many people do to-day; they go into the city to buy meat and they never tell anybody about Jesus.

Now you just watch the whole apostolic college that entered that city to buy meat. They bought it and they came back, and they had a smile of contempt on their lips, and they marvelled that Jesus talked with a woman.

You see women were held in very little account by those disciples, and in fact they are not held in very much account now. They are simply looked upon as a convenient article. It is Christ who has emancipated women.

"Yet no man said, What seekest thou? or, Why talkest thou with her?

"The woman then left her waterpot, and went her way into the city, and saith to the men,

"Come, see a man, which told me all things that ever I did: is not this the Christ?"

These people of Sychar knew her character very well, and no doubt they said: "Well, if He told you all the things you ever did, He told you a pretty tale, did He not? You are a pretty bad lot."

"Yes, that is true; He told me everything. Then He must be the Christ, for He told me my whole life."

No doubt there was more said than is given here, as this is simply an outline.

And do you wonder that the woman when she had tasted that living water and was won by His great love and by His attractiveness and had seen Him as He was, wanted to tell the story?

She had never met a man like that before.

How many women there are who never met a man even now who had any other thought concerning them but how he could use them.

Oh, the burning shame of it! She had never met a man who had looked into her eyes and spoken to her with a heart of purity.

They had coveted her body, and they dragged her down into the very depths of degradation.

She never saw a man that would talk with her at the well to lead her into the purity of God. She knew that that man was altogether different. She never met a man to love him in her life. She knew that he was a man different from all men, and we ought to be as He; different from all men who are in the world, and in sin and in wickedness.

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What struck her was He told her all her sin, and yet he did it for her salvation. He told her where she could get that living water that would stay the quenchless thirst of her burning heart.

"Then they went out of the city, and came unto Him.
"In the mean while His disciples prayed Him, saying, Master, eat."

The whole of the apostles went into the city and bought meat, and brought it out, but they did not bring one single Samaritan to Jesus' feet.

That poor sinful woman went into the city, and she did not buy meat, and did not take her water pot, but she went in to carry the message that was from her heart. The water had been tasted by her, and when she delivered that message the whole of the men of that city came out.

I tell you there are a great many men to-day who are preaching the gospel of Christ, and they do not bring a single sinner to Christ. They go on with their ceremonies. There are a great many men who get into the pulpit to buy meat. Their idea is to get a salary and buy meat. I have a contempt for a man who enters into God's work merely to buy meat. I have watched these men who did it for a bit of bread; who did it for position; who went into it as a matter of dollars and cents.

For more than 20 years, I have not bargained with any man that he shall buy my meat. I have no meat to sell, and I do not want to buy it.

The man who takes his talents into the pulpit to sell them for money, what is he better than a butcher who sells meat in the shambles?

The church that pastures out its pews or seats for so much money, that they may be able to derive so much meat, what are they better than the mere huckster of trade. I see no difference; a matter of trade.

I am so glad, beloved friends, of one thing I can say here to-day that for more than 20 years no man has been responsible for one single cent of salary to me. I have preached His Gospel, and believed that God would give me meat and He has. I think I have been pretty well fed, and I think I have had all I needed. My personal wants are easily supplied, but they have been plentifully supplied, so that I have been able to find meat for a great many others—multitudes.

How sad it was that these apostles went as many as go to-day into the city to buy meat; into the pulpit to buy meat. The question of where they will preach will be determined by the question of how much they will be given to buy meat. You can not marvel; I do not marvel that they do not bring any body to Jesus' feet.

Our friend Dwight L. Moody is responsible for the statement that there are three denominations in the east which last year had three thousand churches, which did not return one single addition by conversion to their membership!

Just think of it! Ministers preached; deacons took part in the services; prayer meetings were held; Sunday schools and teachers met and there was not a single convert.

Well, they bought meat, and they got meat. They went into the city to buy meat and they got meat, but they never brought a single sinner to Christ's feet, and yet this woman who was no apostle and had never been with Jesus, and had no training at all, just went right away with a warm heart and said, "I do not know how to preach, but there is a man that does, and he told me everything I ever did. I believe He is the Christ. You come out and see him."

And yet these very same churches perhaps, that had no increase, if a woman were to preach, they would want to know why she should preach?

Why should a woman tell the story of Jesus?

Did the Lord Jesus say to this woman, "I did not send you into Sychar to preach. What do you mean by it?"

When she went into the city and brought out these people, did he rebuke her?

She simply went in and said, "Come and see a man who told me all things that ever I did."

Did He rebuke her?

Yet there are churches to-day that would rebuke a woman who dared to tell a word about Jesus.

I WISH EVERY WOMAN IN THIS MEETING TO-DAY, AND IN THIS CHURCH, WAS A PREACHER;

and they are, too, in one way or another. They are at work. The devil has kept the mouths of women closed. No, that is a mistake; he puts them in theaters to sing and to act. They can talk there. They can talk where they can drag men down to hell, and the church will not protest, but when it comes to a woman telling what the Lord has done for her, she is openly rebuked.

Look at these Episcopalian churches; would a woman be allowed to sit where Mrs. Dowie does, at my right hand? Oh, it would be a dreadful thing to sit beside this man who goes up in a white night gown to preach there. (Laughter.)

"But He said unto them, I have meat to eat that ye know not of."

Oh, friends, the Master was so glad that the whole city had come out to Him. There was the hungering multitude. They had come out of the bazars of Sychar. They had been getting tired of the chaff and the wretched stuff that had been given to them in that miserable temple of Mt. Gerizim.

"Therefore said the disciples one to another, Hath any man brought Him ought to eat.
"Jesus said unto them, My meat is to do the will of Him that sent Me, and to finish His work."

Oh, friends, there are a great many people who do well in a measure, but they never finish.

They never are very eager about finishing the work.

They will do a little bit, and then it is time to eat.

"Say not ye, There are yet four months,—"

Many of you, perhaps, are saying that, This is April, then May, then June, then July before the harvest.

"And then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: for they are white already to the harvest."

I am so glad that God's harvest can be reaped in spring, summer, fall and winter; that we can reap for Christ all the time.

There is a saying:

"Thou hast all seasons for thine own, oh Death."

I like to put the opposite:

"Thou hast all seasons for thine own, oh Life.
"And he that reapeth receiveth wages."

Blessed be God. I believe that a man will get good wages here. I believe

"Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

I have no notion about God's people being poor. I believe that disease, sickness and poverty always go together; that they came from the same source.

When I was a boy I used to read these wretched story books, and I used to wonder, "Oh God, do all the good children die young, and is it only the rubbish that are left?"

When I hear people say, "Oh how sick she is; how content she is in her sickness;" I say, "She ought not to be content with the sickness! She has got no right, for it is the devil's work in her. Get rid of it."

Friends, it is a sad thing that people are content with the devil's work. Christ came that we might be sinful, or free from sin?

Audience:—"Free from sin."

Dr. Dowie:—Free from sin and from every sickness; and "He was rich, yet for your sakes He became poor that ye through His poverty might be"—made poor?

Audience:—"Rich."

Dr. Dowie:—God wants His children to be rich.

"The earth is the Lord's" every foot of it, "and the fullness thereof."

Every bit of the grain and the silver and the gold and the cattle on a thousand hills, and every power in nature is His, and it belongs to His children.

Mr. Marsh:—"The Book says they shall inherit it."

Dr. Dowie:—And the promise is that we shall inherit the earth.

I believe in God's people getting rich. I do. I have no notion about God's people getting poor.

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The men that do not drink whiskey, the men that do not smoke tobacco, the men that do not fool round theatres and lewd women, and that save their money, must get rich. They are giving one-tenth to the Lord and using nine-tenths in various ways. They must get rich. They can not help it, if they are wise.

God's people are poor in many cases, because they are not wise.

"The children of this world are in their generation wiser than the children of light."

I believe in God's people getting rich, and in using their riches in extending the kingdom of God. I have no notion whatever about the church being poor. Poverty is a misery. Poverty is a grief and a sorrow and a burden and a hinderance to the Kingdom of God.

"The apostles were comparatively poor men."

I do not think they were as poor as some might imagine. Fishermen are not always poor men. Some of these were like Matthew the tax gatherer. It is not said he was a poor man.

Joseph of Arimathæa and men of that kind were wealthy.

Joanna, the wife of Chuza, Herod's steward, the wife of the treasurer, ministered to Christ of her substance, and so did Mary of Magdala, and other women ministered to Him.

There are some of you, perhaps, that say, it was always a mark of Divine Grace when you were poor.

I say it is not. If a man is poor he is a bad workman when he ought to be a good workman, or he is poor because he gives to the Lord's work and is voluntarily so.

"Oh, well, the early church was not rich."

I TELL YOU THE EARLY CHURCH WAS RICH.

The early church was very rich. That is one of the foolishest things; that the early church was poor. Where do they get that? They do not get it out of the Bible. I will tell you how the early church was rich. Because

"The multitude of them that believed were of one heart and one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common."

How did that church become rich and extend the kingdom of God? I have been thinking into it.

In the Acts of the Apostles it says,

"As many as were possessors of lands and houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet."

There were "3,000" saved on the Day of Pentecost, and there were "5,000" saved on the day that the lame man was healed at the beautiful gate of the temple, and there were daily added "multitudes."

There are 8,000 that we positively know of. I am going to suppose that there were just about 12,000 more added, which would make 20,000, and there were "multitudes" of Christians in Jerusalem and in Galilee.

Calculated at the very lowest, in Galilee, and in Judæa and Perea and in Samaria, when Christ died, there were probably 80,000 Christians, so that there were probably 100,000 Christians, at the very lowest, in Palestine, at this time.

I am going to suppose that 10,000 of these were property owners, and you will remember that the Jews were all land owners. They had the lands coming down to them from fathers to sons. I am going to suppose that there were 10,000, and that the value of their possessions was on an average $5,000 a head, and I believe that is a low calculation. Ten thousand times $5,000 is $50,000,000.

DO YOU NOT KNOW THAT THE APOSTLES HAD $50,000,000 LAID AT THEIR FEET TO EXTEND THE KINGDOM OF GOD?

I tell you that is a low calculation, and you just go and do likewise and we will lick the devil in Chicago; we will make those fellows know that there is a power in Christianity.

They feel the power of Christianity when it is put into literature; when you educate men and send them into the work.

I have 300 ministers and students asking me for work in the Christian Catholic Church. Do you hear? Splendid men, the very best in their denominations. Some of them are finishing their courses at the Chicago University.

I was waited upon a little while ago by thirty students. They are desirous of working, but I cannot set them about it. You keep me a regular beggar, because you are not doing what was done to the apostles. If you Christians of to-day did the same thing in the same proportion, it would be tremendous.

Take for instance, the 5,000 persons in this city. Ten dollars a head would be $50,000 a week. Is that not $2,600,000 a year? Tell me?

Audience:—"Yes."

Dr. Dowie:—Then a tenth of that is $260,000. Just think of it. Just think of what a tremendous power there is in laying a tenth at God's feet. We have not begun to think of it yet, friends. We really have not begun to see what wages we can reap, if we will only work for Christ.

Now, I propose to see Zion built up, and the other $9 out of the ten is plenty to take care of your families, and get a good-deal of real-estate too.

"And he that reapeth receiveth wages, and gathereth fruit unto life eternal:"

Do you not know that if we are wise in the use of time, in the use of our strength, in the use of our brains and spiritual power, in the use of spirit, in the use of body, and in the use of the talents in our labor, we will receive wages and build up God's work here. We will see multitudes saved, and we will get that which is more glorious, the gathering of fruit unto life eternal.

Just you think of it.

"That both he that soweth and he that reapeth may rejoice together.
"And herein is that saying true, One soweth, and another reapeth.
"I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.
"And many of the Samaritans of that city believed on Him for the saying of the woman, which testified, He told me all that ever I did.
"So when the Samaritans were come unto Him, they besought Him that He would tarry with them: and He abode there two days.
"And many more believed because of His own word;
"And said unto the woman, Now we believe, not because of thy saying: for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world."

I just wish you would hear Him speak when he tells us to get out in the harvest field to reap and work and receive wages and gather fruit unto life eternal.

I wish that the church of the living God might be built up.

Oh, what multitudes can be reached, if we are only doing our work. I wish you would work. You want to preach the word that Jesus said:

"And him that cometh to Me I will in no wise cast out."

Who ever he may be.

May God bless his word.

The announcements were made followed with prayer by Dr. Dowie, and the offering was received. The morning address was then delivered by Dr. Dowie as follows:

LIVING WATER.

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 to whom these words shall come in every place, and in every coming time, for Jesus' sake. Amen.

Jesus said:

"If thou knewest the gift of God, and who it is that saith to thee, Give Me to drink; thou wouldest have asked of Him and He would have given thee Living Water.

"The woman saith unto Him, Sir, give me this Water that I thirst not, neither come hither to draw."

A weary woman, sinful, with the traces of beauty upon her face, but burnt out with passion, treads her weary way from the city of Sychar, to the well of Jacob at the noon-day hour.

Why did she come at the noon-day hour?

She did not dare to come at the morning hour; she did not dare come at the evening hour; for if she had gone out at either of these hours, her sisters would have driven her from the well.

They would have reproached her with her sinful life, and

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justly so. Some of them might have said: "You misled my brother; you dragged down my son."

Instead of going at the cool morning or evening hour, this outcast has to go at the noon-day hour in the burning heat. She does not expect to meet with a man who will have any kind word to say to her.

She has run the whole gamut of the infernal music of pleasure, and now she is like a harp with every string broken. There is no chord apparently left in her heart that will vibrate the virtue of purity.

Living with five husbands in succession, she is now living a life of open shame.

Weary life has little left for her. She is the devil's castaway.

How strange it is, is it not, that God delights to save just such castaways.

AN ANECDOTE.

Whitfield once said in public the Lord Jesus was so willing to save sinners, that He was willing to save even the devil's castaways, and he greatly shocked his audience.

The following day, living in lady Huntington's house, several ladies of distinguished rank and fashion, one of them a Duchess, called upon lady Huntington, saying that they had been at Mr. Whitfield's service the previous day, and heard him say that shocking word, that God was willing to save even the devil's castaways.

"Mr. Whitfield is in the house," said lady Huntington; let me bring him to you."

Oh, they did not want that. They would like to see Mr. Whitfield, but please not to tell. Well, she said she would have to tell what she wanted him to explain.

So at last, curiosity to see the great preacher overcame their disinclination to have it told that they had been criticizing him, and Mr. Whitfield was asked if he would come to the drawing-room.

He came. They found him the perfect gentleman that he always was, and lady Huntington had them converse for a while, and they were all very charmed with the good man.

Presently he said, "My lady, hadn't you some question to ask me?"

"Yes," she said, "these ladies complain of language which you employed: that the Lord Jesus Christ was so willing to save sinners that he was even willing to save the devil's castaways."

"My lady, did you hear the bell loud ringing some time ago?"

"Yes," she said, "I did, and I understood" she said with a smile and a blush "that you had a strange visitor."

"Yes," he said, " there came to the door an old, worn, sinful woman, and she rang, and she asked for me, and the footman said: 'Go away; I would not bring in such a drag of the streets to see Mr. Whitfield as you.' She came back to the bell and rang it hard. The man came again, and he said: 'Go away, or I will put the police on you.' 'I must see Mr. Whitfield, because he said that Jesus was willing to save me.' 'You can not see Mr. Whitfield, you dirty, old drag,' and he drove her away. She rang again, I heard the noise, and I went out to see what it was, and the moment she saw me she ran up to me and fell at my feet. She said: 'Mr. Whitfield is it true that God is so willing to save sinners in Christ that He is willing to save even the devil's castaways?'

"'Yes, it is true.' 'Then,' she said, 'I am the devil's castaway. You would not think I once had been beautiful, but I was, and I was a prima donna, and sang in the Grand Opera.'"

"'Now, look here, I am the devil's castaway. None so poor but I am poorer; none so diseased but I am more diseased; I am without friends, and hated by my self. I hate to live; I am afraid to die. But oh! is it true that He is willing to save the devil's castaways?'

"Yes," and Mr. Whitfield gave her these words:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life."

And he said "That woman knelt there and she prayed, and she said, 'Whoever means me,' and she rose up, and as she wiped her tears I saw in her look and in her manner, something of the great tragic queen that she had once been and she said: 'Mr. Whitfield, I believe God will let me live yet to show what He can do with the devil's castaway.'"

And He did, and that woman lived, and others have gone to God for Salvation and Healing, for she was enabled to live for years, and tell that story.

Friends, this is the story of the ages; that the Lord takes the devil's castaways. I am so glad that He does; that He reaches down to the deepest, and the lowest, and that he not only came down to earth, but He went down to hell to save men. Descended into hell.

No depths so low that He cannot go to save sinners. I believe He will seek. He came to seek, and He came to save that which was lost, and He is going to seek until He saves. I believe it. *I believe it.*

WHAT A POWER IT IS, THE LIVING WATER.

It seems as if it were only just a few drops that fell into that woman's heart, and we have seen to-day in reading the story what a power it was.

Why, it just transformed her.

What was that Living Water that did so much; that transformed that woman, and turned the adulteress and fornicatress into a glorious preacher of the Gospel, and brought out a whole city just within a few minutes, within a few hours?

It was the Holy Spirit.

John vii, 37 gives it:

"In the last day, that great day of feast, Jesus stood and cried, saying, If any man thirst, let him come unto Me, and drink.

"He that believeth on Me, as the scripture hath said, out of his belly shall flow rivers of Living Water."

"(But this spake he of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

But the Holy Ghost has been given, and the Holy Spirit spoke through Christ's lips, and the Holy Spirit speaks still, not merely in the person of Christ, but

IN THE PERSON OF ALL WHO REALLY CONFORM TO GOD'S WILL, THE HOLY SPIRIT SPEAKS.

And so this morning I want to tell you that you have a right to say: "Sir, give me this Water," and that I have a right to tell you that you can get that Water now which will be in you, a Well of Water springing up into Everlasting Life.

If the Holy Ghost was limited by words of mine, I probably would limit him now.

If the Holy Ghost could be limited by act of mine, my poor finite actions would limit him now.

But the Holy Spirit is unlimited.

You cannot limit Him.

His center is everywhere; His circumference nowhere.

To-day in your heart He makes a center, if you will. In the hearts of men thousands of miles away He makes a center. He enters into the diseased body, and He sweeps it clean, and the man rises from his bed free from pain, and free from sin.

The Holy Spirit's power is the power proceeding from the Father and the Son. All the love of the eternal Father, and every gift purchased by the eternal Son comes to us in the Holy Ghost.

When He enters, He is again our intercessor! When He enters, He pleads with us on behalf of God. He reveals to us Christ pleading with God on our behalf, and He reveals to us the Father.

When you receive the Holy Spirit, you will receive with meekness the engrafted word which is able to save your lives. The word soul there means life. To save your lives; to save the life from death, as well as the spirit from sin.

If you conceal your sin, you will not be forgiven. You will not be saved. You cannot be healed.

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"He that covereth his sin shall not prosper; but whoso confesseth and forsaketh shall have mercy."

If you perceive that Jesus Christ is indeed the prophet of whom Moses spoke in all the Scriptures, then you have in Him your prophet.

If you perceive He is your priest, then you have in Him your priest.

If you perceive He is your king, then friends, it does not matter what flag on earth waves above your head, you belong to the kingdom of God.

My prophet, my priest, my king.

The Holy Ghost reveals to me one God, and one king, and to-day I want those that are going to be baptized to realize that they come under the flag of Him whose kingdom is over all, whose claims are over all, who recognizes only human laws and constitutions in so far as they conform to His kingly rites.

I recognize the right of no man upon earth to impose upon me any position from which the Lord Jesus Christ came to set me free, and I will offer a passive, and a constant resistance to every man who will in any way seek to limit that which the Gospel gave me liberty to do.

Friends, I believe that the time is coming when these words will mean something more to you than they do now; when these words will show you that you are to be set free from very many things that entangle you now. When these words will make some of you who now are afraid to speak for Christ; to just begin in your own home, and take your children, and with your husband and your friends, or with your wife, as the case may be, and then with your neighbors, to tell every man you meet that you know a place where Christ is to be found. You know a well beside which the Healer is to be found, the Saviour, the Cleanser, the Keeper of mankind.

CALL.

All who know Jesus as their Saviour; all who want to know Him as their Saviour, and all who desire to give themselves wholly to Him, stand, and tell Him so. [Apparently all rose.]

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I stand to tell Thee that I trust in Jesus. I give Thee my spirit, my soul, my body. Take me as I am. Make me what I ought to be. Give me living water, and the power to communicate the living word for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Now beloved friends, I believe that that prayer is answered.

It is not because of what I have said. I believe God inspires in your heart the desire to do these things.

The services were closed with the

BENEDICTION.

Beloved abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ, faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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.

The meeting was opened by singing "Onward Christian Soldiers."

Dr. Dowie read the Scripture lesson from Mat. iii, 13-17, and xxviii, 18-20. Also Acts ii, 37-47.

THANKSGIVING

was returned for the ever-widening and deepening interest in this work, not simply in Chicago, but in the regions beyond, and for the blessing which follows the reading of the LEAVES OF HEALING.

The attitude of the Chicago press was condemned, and friends were urged to assist in making Zion Publishing House a still greater power for good.

Prayer was offered by Mr. Cowan, followed by Dr. Dowie. The announcements were then made, and the offering received. Dr. Dowie continued with the afternoon discourse.

"ALL AUTHORITY."

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 every time for Jesus' sake.

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 in 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 always, even unto the end of the world." (R. V.)

This was done beginning at Jerusalem, and when Peter had spoken:

"Then they that gladly received his word were baptized: and the same day there were added [unto the Lord] about three thousand souls.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

In these two passages you have the command of our Lord Jesus Christ. You have the fulfillment of that command by the Apostle Peter, the consequences of the preaching of the Gospel, and the making of disciples at the day of Pentecost.

I ask you first to notice the declaration of the Lord Jesus Christ, that "all authority"—for that is the word. The word that is translated there "power" is not translated well. There are two words that are specially translated by the one word "power" in the Revision, ἐξουσία and δύναμισ. The word used here is ἐξουσία, which means authority, and that is more than power; for there may be power in the hands of the oppressor, as there is power in the hands of the devil, and in the hands of bad men, but they have no real authority.

In the hands of Jesus there is not only power but there is authority.

"ALL AUTHORITY . . . IN HEAVEN AND IN EARTH."

That is the declaration. Friends, if we do not believe that, we are not Christians. To be a Christian is to be a believer in every word that Jesus Christ has spoken; not only believe it in the abstract, but to act in every respect as if we did believe it.

There is no question whatever that everything centers just right there: Has Christ authority?

If He has authority in heaven and in earth, and that authority is supreme and immediate, and extends to every part of my life, then I recognize no king but Jesus; no authority but His law. I only recognize human authority when it is in conformity with Christ's law, and when it does not conform to God's Word, it is the devil's law, and I will resist it.

I want you to get a grasp of that thought, because it may become a practical one with some of you. It became a practical one with me in this city.

AN ILLUSTRATION.

When I went to see this miserable man, who is so soon to abandon the Mayoral chair, I said to him: "You have no right, neither you nor your Council, to pass any ordinance which tells me that I am not at liberty to pray with the sick in my own house, or in my own Tabernacle, just as I please."

"We think we have."

"You have not, sir. The command of the Lord Jesus Christ is that I shall preach the Gospel to every creature that I can reach; that these signs shall follow them that believe; in My name they shall lay hands on the sick, and they shall recover, and I am going to preach the Gospel of Salvation and Healing, Mayor Swift, and I deny your authority."

"Well, you will see; we have passed a law."

"You have passed no law. The municipal Council of Chicago has not the power to pass a law."

"But we have passed a law."

"Your honor does not understand the difference apparently between a law and an ordinance. An ordinance rests upon a law, and is not a law, but must conform to law. Where is the law on which you have conformed this infernal ordinance, saying that I shall not preach to the people Divine Healing, and I shall not pray with them, excepting by your permission, and under your supervision? Who gave you a

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right to supervise me as God's Minister, and say when and where I should pray and preach?"

"Well, we are going to; we believe we have got a right to, and we are going to enforce it."

"Then we are going to fight it, we are going to win, and we are going to smash your ordinance, and fling it in the street and trample on it, if we die for it."

Well, then, they set to work, and they passed their ordinance, and they said: "We have the authority."

I said: "There is my marching order in the book of God; you have no authority.

"All right."

Then it simply became a question of endurance for awhile, how many times I could be arrested within the twenty-four hours—thirty-seven arrests in one day. Two arrests upon three warrants were made one day upon my own platform in the presence of hundreds of you. All who are here who saw those arrests, put up your hands. [A large number raised their hands.]

There are hundreds of you. It simply became a question of endurance; it simply became a question of fighting the thing through.

The infernal powers laid hold of the machinery of the police, sent patrol wagons, and police ambulances,—though our own carriage stood at the door,—and pushed us into these dirty ambulances from which they had just taken a small-pox patient, in the hope that I might get the small-pox

They arrested me in the dead of night, and drove miles out of the way, in the hope that I would say something that would justify these men in shooting me.

They arrested me in the dead of the night to take me to the other side of the city to the constable, with the distinct plan that a number of thugs should stop us, get up a sham row, and in it I should be shot, but the constable was afraid and did not do it; but that was the plot.

We fought that thing through for twelve long months, and at last carried it into the upper courts, and smashed the ordinance in four courts; before Judge Stein, Judge Payne, Judge Burke, Judge Burns, and now it is under our feet, and contempt has followed it, and the lies of the press are shown.

But these men had power, and that cost $20,000 and a year of persecution. That happened not nineteen centuries ago, but in the city of Chicago right in the reign of Mayor Swift, and under the administration of Tatge who told lies just *ad infinitum*. There was not any address he ever delivered to a jury in which he did not pack as many lies as the time would hold.

Now friends, power may be upon the part of the enemy, but authority was on our side; for English Common Law upheld us. Mayor Swift said: "What have I got to do with English Common Law anyhow?" He did not know that English Common Law was a part of the law of the state of Illinois. There is no other Common Law throughout the world but English Common Law.

You are indebted to Great Britain for every particle of your common law, and you have to incorporate it in your state laws; but these wretched fellows in the City Hall know neither law nor Gospel:

And we fought that fight, and became
"More than conqueror, through Him that loved us."

Now I want to tell you that all power is not in Christ's hands; that there is a great deal of power on the part of the enemy; that in Chicago, for the most part, power belongs to bad people: that the money power, that the voting power, that the commercial power, that the power generally is in the hands of the worst people, and will be so until these peo ple are won to God, or until they are swept from the earth.

One of these two is going to happen.

Now, do not forget that although power may be somewhat effectual in the hands of the enemy, yet just as we overcame in the conflict with the city, so may you overcome.

"Strong in the strength which God supplies
Through His eternal Son."

I had confidence and knew the law. I knew the essential principles of English Common Law gave me an absolute right to pray and preach wherever I chose. So long as I did not do any harm, I had a right to obey Christ in everything.

But that power which we saw then in the hands of the enemy may be exerted again in other forms.

I am looking for, and expecting that the enemy will do all it can. I am not told what form it will take, but the enemies of God, and of Divine Healing, and of a full Gospel, are not to be found merely in the ranks of the professed infidels, the enemies of God, but they are to be found where they were found nineteen centuries ago—in the nominal church, and among His priests and ministers.

But, friends, it is a glorious thought to remember that our Lord Jesus Christ in sending forth His apostles and disciples into all the world, and all the coming time said: "Now, remember no matter what seems to be the condition in this city or in that, or in this part of the earth, that all power in heaven and earth is Mine, and if you will go and preach My Gospel, I will see you through, and give you victory," and He did. Their victory was wonderful.

Christianity superseded Judaism. It knelt down and wiped Judaism out. Christianity superseded heathenism by leaps and bounds, and in less than three centuries, the flag of the cross of Christ was floating over the Pantheon, and every god in the Olympiad was dethroned.

But Christianity won that victory by knowing how to suffer, and how to die, and by knowing how to conquer death with martyrdom, and by knowing how to pursue undeviatingly this great principle, that

THIS WORLD BELONGS TO GOD,

and to look men in the eye who belonged to the devil, and to tell them that they belonged to God, and that they were rebels against Him in not yielding to Him.

And to-day we who go forth with His Gospel are to make disciples! We are to tell men that they are to come right down from their lofty pinnacles of assumed power to think for themselves and act for themselves.

We deny the principle that you have a right to think for yourself; we deny the principle that you have a right to act for yourself.

In preaching the Gospel of Jesus Christ we declare this, that you must think as God thinks or get out of this world. That you must act as God tells you or be His enemy. We deny the alleged principle that every man has got a right to think as he likes, and do as he likes. We declare that

IN THIS GOD'S WORLD, A MAN MUST THINK AS GOD THINKS, AND DO AS GOD TELLS HIM.

If a man does not think as God thinks regarding natural law, he will be destroyed. If I do not think as God thinks about electricity, I will be electrocuted in quick order. You cannot fight with Eternal laws that govern electricity. If you do not believe that a thousand volts will kill you, you turn on the current. You will find that you fooled with electricity once too often, and you will never have any chance of fooling with it again, beeause you will be a first-class corpse in short order.

You cannot fool with God's laws, not in nature, not in grace. God has thought out His laws. You have got to conform to them. God has thought out His Gospel. You have got to think as He thinks, and I am here to-day to tell you how God thinks.

He thinks exactly as Jesus Christ spoke. He acts exactly as Jesus Christ acted, and I am here, and every faithful minister of God is here to tell you that you have no right to think for yourself, but you are to think as God thinks; and no right to act as you like, but to act as God tells you.

Now, that is in direct conflict with your notions. You have a notion that a man can do as he likes, think as he likes, and go as he pleases in God's world, and you have got to get rid of that notion just as quickly as is possible.

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ALL AUTHORITY IN HEAVEN AND IN EARTH IS GIVEN UNTO CHRIST.

He has the authority in earth; He is the Son of God; Lord of all. He has power to kill, and power to make alive. He has the keys of death and hell. He opens and no man shuts. He shuts and no man opens. He has all power, and there is none can resist Him.

Our business is to make disciples; our business is to say, come and learn of Jesus, and you will find that submitting to Him is submitting to your God. It is submitting to Love; it is submitting to Purity; it is submitting to Divine Wisdom; it is submitting to Divine Knowledge; it is submitting to Divine Mercy; it is submitting to Him whose greatest joy is to bless you. But you have got to be disciples.

Now, to make men disciples is a very simple process, and you will either be made or not made to-day. Many of you are disciples.

There are two things essential to discipleship: the first is repentance, and the second is faith.

"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

When Christ preached the Gospel He said:

"Repent ye, and believe the Gospel."

When He sent forth His apostles He said:

"As ye go, preach, saying, The kingdom of heaven is at hand."

When He preached and declared what His Mission was, He said:

"I am not come to call the righteous, but sinners to repentance,"

and the first thing in the Divine message is not Faith.

It is no use for Mr. Moody to send tracts into prisons, telling the people in prisons to believe on the Lord Jesus Christ, and they will be saved; for that is the very thing to damn people.

You will damn men quicker by telling them they have got to believe only, than in any other way.

There are multitudes of people in the churches to-day who have only believed, and they are on their way to hell.

The declaration of the Scripture is that you have first to repent, and then to believe, and the Philippian Jailer when he said:

"What shall I do to be saved?"

was told by Paul and Silas:

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

THAT PHILIPPIAN JAILER HAD ALREADY REPENTED.

He had called for a light; he had sprung in; he had fallen at his prisoners' feet; he had confessed his sin; he took them out and washed their stripes, and told them he was sorry down to the depths of his wicked heathen heart.

He was sorry for his sin; he had repented, and if he had not repented, it would have been a mockery, a sham, a delusion and a snare to tell that man to believe. And for any minister, evangelist, or anybody else who tells a man to believe who has not repented, is to send that man to hell.

There are many to-day who have come into the churches upon a profession of faith, and they have not repented of their sin.

ILLUSTRATIONS OF "PROFESSION OF FAITH."

"Hallelujah! I am saved" a man said to me the other day.

"Are you saved?"

"Yes."

"Well," I said, "*what have you done with that girl whom you deceived?* What have you done for that poor, little bastard child that has not a father and a name? Have you looked up that woman? Have you fallen at her feet, and asked her for Christ's sake to forgive you, and are you providing for that bastard child?"

"No."

"Then," I said, "You are an infernal liar, a hypocrite! You are not saved! *You are not saved, sir!* The way for you to be saved is to hunt up that girl, and find her, and own your sin to your wife and to her, and tell God Almighty how sorry you are, and provide for that nameless child.

"You tell me you are saved—you are a liar, you are not saved."

"HALLELUJAH! I AM SAVED,"

said a man to me one day.

"Saved from what?"

"Saved from sin."

I said, "*When did you give up the sale of liquor?*"

"Oh! I am in it still."

"You infernal liar! How can you be saved while you sell liquid fire and distilled damnation? How can you be saved when you are sending into the homes of the poor the infernal stuff that is making them criminal and wretched?

"HALLELUJAH! I AM SAVED,"

said a merchant to me.

I said, "*When did you give up the wholesale trade in liquor?*"

"Haven't given it up yet."

"Then," I said, you are an infernal liar! You are not saved, sir. You are creating more drunkards in Melbourne than all the open saloons; for you sell to the grocers these bottles and these boxes, and the poor women go and get that infernal liquor, and it is put down in workmen's books as candles, and as soap, and as cheese, when it is beer and whiskey." (Applause.) I said, "You are a liar; you are a thief."

"What," said he, "you mind what you are saying."

I said, "I call you a liar, a thief, and a murderer." I will add to it; you tell me you are saved, sir, and sit on this committee. I refuse to sit with you on this committee, and I propose to the chairman that a man that is selling that infernal stuff shall be struck from the list of this committee."

"OH, I AM SAVED!"

says another.

"Well," I said, "*When did you give up letting your property for immoral purposes?* You have got houses, madam, that you know are kept by persons that use them for immoral purposes, and you say you are saved. You are not saved. You are an infernal hypocrite. You are the provider of traps into which young men are falling, and the dead are there, for these houses are the gates of hell, and you are a liar. You are not saved."

"HALLELUJAH! I AM SAVED,"

said another.

"Look here," I said, "you failed some time ago?"

"Yes."

"And you paid about fifteen cents on the dollar?"

"Yes."

"And you are a wealthy man now?"

"Yes."

"*Then get your creditors together, and pay everyone of them the eighty-five cents that you robbed them of,* you infernal cheat!" (Applause.)

"HALLELUJAH! I AM SAVED,"

said a man to me one day.

"Look here now, *how much are you paying to these girls in your store?*" I asked. "Some of them attend my church, and tell me that you pay them four dollars a week, and some three—do you know what you are doing? You know they cannot live for that. And if they have not got fathers and mothers with whom they can live, they cannot board and have nice clothes, and the appearance that you want in your store for that, and do you know where they go to make up the rest? You know where they go as well as I do. They fill the dance houses, and they fill these places that are the gates of hell. When you pay your workmen and workwomen a fair wage for their labor, then you are saved, and not till then, you wretch!" (Applause.)

"I AM SAVED!"

said another man.

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"Hold on," I said, "*do you not belong to the Trades-union?*"

"Yes."

"And I heard of that Trades-union the other day, that they had a strike?"

"Yes."

"And they struck for more wages?"

"Yes."

"And they could not get it?"

"No."

"And there were some men had starving wives, and they worked for the wages they could get?"

"Yes."

"And your Union broke their heads, and nearly killed them?"

"Yes."

"You are still a member of that Union."

AN APPLICATION.

Get out from amongst these murderers, you wretches, and then you will be saved; but if you think you can be saved while you are associating with men that break each other's heads, simply because they will not work for the same wages as you, you are just a partaker in their sins, and responsible for these murders.

Now you did not applaud that. (Applause.)

I want to see every man get what he is worth. If he is worth a dollar a day, pay him a dollar a day. If he is worth two, pay him two. If he is worth three, pay him three. If he is worth five, pay him five. If he is worth ten, pay him ten. If he is worth fifty dollars, pay him fifty. If he is worth a hundred dollars, pay him a hundred dollars. If he is not worth anything, do not pay him a red cent. (Laughter and applause.) But if you imagine you can by any Trades-unionism make every carpenter worth four or five dollars, then you are a bigger set of fools than I thought you were, because there are some carpenters that I would be willing to give five dollars to, and there are others I would not take into the place.

Now, friends, if you want to go to breaking people's heads because they do not agree with you on that, you are not saved. Don't you make any mistake, if you are participaters with the committees and with unions that go about breaking people's heads because they do not agree with you, you are just as bad as any other mean murderer.

I notice that you did not applaud that very much, but it is true. You have got to think into it.

Now, friends, after all, what does it mean? It just means this, if you do right, you are saved.

"HALLELUJAH! I AM SAVED,"

a lady said to me.

"Well, now," I said, "madam, I know your sin, and you know I do."

"Yes," she said, "I told it to Jesus."

"*Yes, madam, but that will not do; you have got to tell that sin to your husband.*"

"Well, I feel if I tell him that he will turn me out of doors."

"Well, then," I said, "be turned out of doors."

"Then, I will lose this, that and the other thing, and I will not know what to do."

"Well, God will undertake for you."

"Well," she said, "I cannot do it."

"Then," I said, "you cannot be saved without obeying God, and God has said,

"Confess your faults one to another, and pray one for another, that ye may be healed,"

and my supplication is not worth that [snapping his finger] while you do not do it." She looked at me.

"Now," I said, "listen; don't talk anything to me. You will simply go to hell, if you do not do what I tell you; for that is what God's Word said."

"Then," she said, "I will not go to hell; I will go and tell my husband."

She went and told him, and the husband said, "I am a worse man than you are a woman," and he confessed his sins, and she confessed hers, and they are both sitting in this Tabernacle this very hour, and on this very day, listening to me preach, and they are very happy people, because they have got rid of their sins, and there is no more hypocrisy between them. They know exactly what they have been, and they know exactly what God has made them, and they can help each other a great deal better; but these people belonged to a certain church, and they were both liars to each other, as well as to that church.

WITHOUT REPENTANCE YOUR FAITH IS AN UNMITIGATED SHAM, a delusion and a snare, and to say that you believe on the Lord Jesus Christ is of no avail, unless you have Repented of sin.

I want to place Repentance first, and Repentance foremost, and Repentance to run through all your life, and Repentance to go with your faith to the very gates of heaven, and when you get to heaven to kneel before your Lord in humble penitence, and say: "Lord, it is all I did, and I am an unworthy servant."

Find Repentance at His feet; take Repentance with you into heaven.

I think when I get to heaven I shall weep, if tears can fall there, that I have not done better work on earth.

I think of the years in which I did not understand.

I think of the years in which I was misled by a false, heartless, cold, dead theology.

I think of the years in which I sat and listened to the ministry when the minister never expected anybody to be saved, and never was disappointed. (Laughter:)

A REMINISCENCE.

Long years afterward when I was a minister myself and stirring up things generally in that colony, he said to me: "What a tremendous fuss you do make; but there is no doubt that God blesses your work, but look here, things are awfully hot in all your churches."

I said, "Yes, they are mighty hot, and I keep them hot."

"Well he said there is strife."

"Yes," I said, "there is always strife.

'The devil and me we can't agree;
I hate him and he hates me.
Glory hallelujah!" (Laughter.)

"Well," he said, "look here, I like a church in which every thing is quiet, and I am so glad that every thing in my church is at rest."

"Oh, I said, how many are there in your church?"

"Well, he said, "we have got about 200 members."

Now when I knew that man first, he had nearly 600 members, and they had gone down to 200, and I knew there was not one-half of these attended church.

"But," he said, "they are at rest in my church."

"Well," I said, you are an old friend and there is a good deal that is good about you. Will you bear with me? I want to tell you that I have just seen a church, and just seen a pastor where there are no less than 25,000, and they are more at rest, than you are in this town."

"Why, sir, you have lost your head; there is not any church or pastor with 25,000 people in this town."

I said, "There is."

He said, "Where are they?"

"Well," I said, "they are all out there in the West Terry Cemetery; they are all dead; (laughter) and their pastor's name is death, and they are all in the grave." I walked away, but I was never forgiven for that. (Laughter.)

Friends, there are many of these churches. There are 3,000 of them in the east that had not had one single accession by conversion last year, and there are many of them in this city.

Why, Dr. Hillis, never expects anybody to be converted when he preaches against Divine Healing from Ecclesiasticus, and he is not disappointed.

Nobody is ever converted there.

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That is not good form to be converted.

In the Central Music Hall under Dr. Hillis did you ever hear of anybody being converted, tell me?

Audience:—"No."

Did you ever hear of any sinner confessing his sin? No, and I will tell you this, not merely that, but there are many people who say they are converted, and confess Christ, but they have got to put things right.

AN ILLUSTRATION.

A brother told me this story who was present, in a village chapel, somewhere in the back country. "We have a man we call the 'exhauster,' and his name is Williams. There was a protracted meeting in town, and this man was known to be anything but a real clean Christian, but he always liked to exhort, after the minister preached. The minister's text was, 'What must I do to be saved?' Up rose brother Williams and said, 'What must I do to be saved? *What must I do to be saved?* WHAT MUST I DO TO BE SAVED?' and there was a clear voice from the back of the room: 'You pay for that yoke of oxen that you cheated Tom Jones out of.'" (Laughter and applause.)

Now, that man who made that interruption preached a splendid sermon, and if he could only preach it in every church in Chicago, it would be excellent. There is not any manner of doubt about it, that that is the way for men to be saved—for them to do right; for them to

PUT THEIR HORSE TRADES RIGHT, AND EVERYTHING.

I get many people down there at Zion who come from the country, and one day when sitting on my platform, I said: "I believe it is possible that some of you people have been telling infernal lies about selling horses, and you cannot get along until you repent of that either."

A man came to Dr. Speicher that same night. He said: "Doctor, I am going home, and I wish you would tell Dr. Dowie that I am going home to put my horse trade right." (Laughter.) He went home to Iowa, and he put his horse trades right, and there was a man to whom he owed a hundred dollars, over a horse trade, and he would not take it. What must he do with it then? Well, he said he would not take it; so his sister wrote me a little letter, sending me a hundred dollars, and telling me that that came out of a horse trade. (Laughter.)

That is what you have got to do, and I will tell you if you will just go and put your horse trade right, and all these kind of things, you have plenty of occupation next week. If everybody in Chicago and elsewhere who listen to me here, will put all their wrongs right, they have got a month's work ahead of them, and there will be quite a good deal of property that will change hands.

There is not any manner of doubt about it.

A WORD TO THE LADIES.

Some of you ladies that have lied to your husbands! Oh! you mean liars, you know you lied from the very start, some of you. You know some of you lied before you married them; for the husband looked at you, oh! what a nice sweet complexion you had; like a peach-bloom. Yes, so it was, but you had bought it in a paint-shop. You liar! you cheat! you hypocrite! and then you looked so amiable, oh! so amiable. Every time he came. you smiled at him, and every thing was so nice. Then you knew what an infernal temper you had, you liar, and you let him know it too, after you were married. (Laughter.)

Now, if you have not repented of that, you ought to, you cheat! You got him on false pretences. He thought your figure was magnificent, but he did not know until after you were married that it was half stuffing. (Laughter.)

A WORD TO THE GENTLEMEN.

And then there are some of you men here, and you are the biggest rascals of all. You said when you married Betty her society would be the solace of your life, and that you would not wish anything better upon God Almighty's earth than her society all the week. You infernal liars, you belong to every society in town, except the stay-at-home society. You are Freemasons, or Good Templars strutting about with a sword and cocked hat, and apron, as if you were a cook. Ah! you fools. You are Nights of Pythias, you are Odd Fellows and you are Elks, and you are Buffalos, and you are Red Indians, and you are fools all the time, and you lie to your wife. You told her that you would stay by her, and now you have got children, and you go anywhere and everywhere, excepting stay at home, and take care of these children. They scarcely know you. You never prayed with them. You never led them to God. You never teach them anything worth knowing. You infernal liars, repent!

You are a sham and a liar, if you are a church member!

Now, I want to say that to make disciples, the first thing is to make a man penitent, and if I can preach Repentance the Lord help me. (Amen.) I want to preach it; I need to preach it, and I know you need it, do you not?

Audience:—"Yes."

Dr. Dowie:—Yes, you know it. That is right. See.

And you women, now don't you need it? Women answer.

"Yes."

"Now, you see I was right all around. I knew I was. I know that this people know it, and I know that the Freemasons know it, and if Mr. Moody had gone without gloves after the reporters that were around him, the dirty stinking little pots of whiskey and tobacco, and if he had gone after them, he would have done more good than he did in Chicago when he got them all to praise him. They will not praise me. I will wash them until they are clean. (Laughter and applause.)

I do not expect them to praise me. I should feel insulted if the *Tribune* praised me; I should feel insulted if the *Dispatch* praised me; I should feel insulted if these papers that belong to the devil praised me. I would turn to my wife and say, "Where have I backslidden?" (Laughter.)

"Why," you say, "is it not a good thing to have all men speak well of you?"

No.

"Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

You know I have got that reward. (Laughter.)

"Well, but you provoked it, Doctor."

Provoked it? Yes. When the devil is quiet, I am in trouble; and when he lies quiet I get a poker red hot, and go for him. I want to see the devil aroused. I never like to see the devil asleep. Why, the thing that made my soul sad about Mr. Moody's mission was to see the devil was pleased with it. When I examined his addresses I saw how it was; that he had taken a barrel of molasses into the Auditorium, and he fed the reporters with large spoonfuls every ten minutes. (Laughter.)

He is a good man, but the good Lord have mercy upon him for giving so much molasses; that is the trouble with brother Moody.

"Now, you see, you are pitching into Moody," Yes, I will pitch into my own father here, if it is needful. Many a time I pitched into him. (Laughter.) Why, I pitch into myself sometimes. (Laughter.) I sometimes sit down, and I have a talk with John Alexander Dowie, and I say to him, "Now, John Alexander Dowie, you have not been toeing the line properly," and I talk to him, and he deserves it too; but then it is not where you think. I do not care who it is, I am going to have the truth, and I am going to steer a straight course, and I am going to say what is true.

I say here to-day that my spirit, my soul has been sad unutterably to see that everybody was praising the Moody Mission. There was nobody aroused to fight it. The devil was not waked up, and I tell you the devil wants waking up

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mightily in this city, and you cannot make war upon the devil with rose-water or molasses.

You have got to make war upon the devil with a sharp sword, and it has got to be a two-edged sword,

"Piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and . . . a discerner of the thoughts and intents of the heart."

It is no use smiting the sin of the poor drunkard, and letting the minister and church member go free. It will not do. Let us have equal justice all around.

A PERSONAL TESTIMONY.

I tell you, beloved friends, I smite, and I will smite this teaching of Faith before Repentance. I was one of these big-head, dry-as-dust Congregationalists. I was born in the valley of dry bones, and I nearly died there. (Laughter.) I had nothing to eat but the dust of the Pilgrim Fathers, and I tell you it is mighty poor feeding. The good Lord help us to leave the sacred dust alone, and to rise and follow our God in this generation. We could no more do our work as the Pilgrim fathers did theirs, than we could do our work by driving a bullock-cart instead of going down to New York in an express train. The times are different, the conditions are different, and it is a perfect farce to set before me Pilgrim Father theology. The good Lord deliver me from it. (Amen.)

We want something that will go straight to the mark. And all these wretched volumes that have been left, didn't they pretty nearly break my heart and head when my good father here made me read Calvin's Institutes to him. I tell you I am glad that I did not retaliate, and make him read to me. (Laughter.)

I tell you in these days we have got beyond it.

We have got to where Christ took us.

GOD'S ORDER.

We have got good practical work, and I say to you here in making disciples, they must make men Repent.

That is my first word, and then the next word is believe.

Now, believe is a grand word. When a man has repented of his sins and confessed them to his God, then let him trust God for a perfect Salvation. He cannot find it in himself; he cannot find it in the world, and he cannot find it in the Church. The Church cannot save you. It cannot save itself. The Church has got to be saved through faith in Christ. Some people will tell you that the Church saves you.

Friends, the Church cannot save you. The church has got to be saved. It has no power to save you. There is only One being can save you. When you trust in Him you get Salvation; but, friends, Salvation from the consequences of your past sins is not a full Salvation.

You want not only to be saved from death and hell, but friends, you and I want to be saved to something as well as from something. We want to have the Glory of God; we want to have the Life of God in these mortal bodies.

We have not only got a spirit, but we have got a body, and in that body there is a mortal heart, and in that body there is a mortal brain, and in that body there is a complete set of nerves, and in that body there is certain blood, and in that body we have not only a spirit, but we have a soul; and a spirit aad a soul are two different things. They are not the same.

Why, that is one of the blunders that our good brother Moody is making all the time. Our good brother is talking about the saving of souls. You can save a man's soul, and his spirit can be damned. Do you not know that the soul and the spirit are two different things? The soul is simply the animal life that we have in common with beasts. There is not a beast or a bird that has not got a soul, but a man has got more than a soul, he has got a spirit. And when his spirit is saved you have got to save his soul afterwards. There is a great many of you people that are saved in spirit whose souls are in a state of decay and misery; that is to say your life blood is polluted, the cancerous taint is flowing in you, the rheumatic taint is flowing in you, the fever is in it. Your blood is defiled. The blood is the soul, the blood is the life.

The soul and the spirit are two different things. The spirit never dies, but the soul always dies The soul of Christ died. He said: "My soul is exceeding sorrowful even unto"—

Audience:—"'Death.'"

Dr. Dowie:—And "He poured out His soul unto"—

Audience:—"'Death.'"

Dr. Dowie:—Do you not know that the soul dies? When you talk about the Salvation of souls, it is a totally different thing altogether from the Salvation of spirits.

But we shall suppose now that by Repentance and Faith your spirit is saved. Why you have got a soul, and you have got a body, and has that not got to be saved? Is there no Salvation for my blood? Is there no Salvation for my body? Am I to be sick? Am I to be full of disease? Is there no Salvation for this blood and this body? Well, if there is not, then my Lord Jesus Christ did not provide a perfect Salvation. For I need to be saved from the diseases that may have come to me from my fathers, my grandfathers, my great-grand fathers.

THERE ARE MANY OF YOU THAT NEED TO BE SAVED FROM SCROFULA, AND THE DIRTY, FILTHY CONSEQUENCES OF PIG EATING.

You have got to ask God to save your own children from your own dirty, pig-eating, and tobacco smoking and whiskey drinking. You nasty stinkpots that you were. You are all right now, most of you, but when I first saw you, you had lots of devil in you, and there is lots of devil in everbody that eats pork.

It is not popular doctrine in Chicago perhaps, but it was the doctrine of the Lord Jesus Christ at Gadara. The only prayer of devils that ever He answered, I am going to give to you, for I see an eminent pork-packer present, and I am going to try and reach him. It is not often I get hold of one. Now, you do not need to stir or else everybody will know who you are. (Laughter.) And if you do stir, I will nail you. Now, you be still. I have got you where I wanted you, (laughter) and I see the wives of some, and I am glad to get them.

When our Lord Jesus Christ went to Gadara, he found there a man who had a legion of devils, and when He asked him what his name was, he said my name is Legion; for we are many. And then He was about to cast out these devils, and the devils prayed to Him,

"They intreated Him that He would not command thom to depart into the abyss. Now there was there a herd of many swine feeding on the mountain: and they intreated Him tbat He would give them leave to enter into them. And He gave them leave."

There were "about 2,000" pigs feeding near there; there must have been an awful stink, must there not! 2,000 pigs in one pig-wallow. Ah! the smell of them! There were about 2,000 pigs all in one pig-wallow there at the beautiful sea of Galilee at Gadara, and the devils said: "Send us not away into the abyss [that was into hell] but suffer us to go into the swine."

Now, do you know that that was the only prayer of devils that ever He answered just as they wanted it? He said to them "Go," and they went. They entered into the swine, and the swine ran by Him down a steep place, and they were all drowned; but I believe that the devils have taken possession of the pigs ever since, and if there is anything filthy, or foul, or detestable in this city, it is the cholera-smitten pigs that are continually sent in from the country districts, the disease-smitten pigs full of trichina.

RESULTS FROM EATING SWINE'S FLESH.

The people of this city ate last year, according to the *Daily News* Almanac, or it may have been the year before, 5,000,000 pigs, and the consequence is that they are full of scrofula. Children are full of passions, diseases of their lips, horrible sores upon their necks. Grown up people have got cancers, because cancer and scrofula are convertible terms. Cancer is simply an aggravated scrofula, and always is to be

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found where there are pig-eaters, and never is to be found where the pig is not eaten.

There is not a case on record of an orthodox Jew having cancer, not one. It has been stated by eminent men who have examined this matter in England, that there is no case on record of a person who, himself or his forefathers, did not eat swine's flesh having cancer; that is a fact.

But in this city, and in this land, cancer is more common in many places than consumption, and there are thousands and tens of thousands of cases of cancer in Chicago to-day. Cancers of the lips. That is what you smokers get; cancers of the throat; cancers of the tongue; cancers of the thorax; cancers of the lungs; cancers of the stomach; cancers of the bowels; cancers of the liver; cancers throughout the body, and sometimes coming out on the arms, mostly upon the face and throat, and in women on the breast. You have it on all sides.

Faith in Jesus Christ will reach to your healing, will it not?

Audience:—"Yes."

Dr. Dowie:—And that is what we are teaching. So I am teaching that we are to make disciples; people that will learn that Jesus Christ is the Saviour by Repentance and by faith, and will learn that He is the Healer, and then when we have made disciples, we are commanded to baptize them.

We are not commanded to baptize them before they are disciples but after they are disciples. We are not commaded to baptize them before they Repent, but as the Apostle Peter said:

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins."

Repentance must precede baptism; therefore, your baby babtism is a farce, and a sham, and a lie. There is no such thing as baby baptism in the New Testament. No such thing. Find me a case in the New Testament where any baby was ever baptized and I will take back all I have said, and I will apologize, and I will print it in my paper in the biggest type that I can find that I was wrong; but there is no such thing, and I know it. If you know the Bible, you know that baby baptism is a sham, a delusion, and a snare, and a lie.

You Lutherans were told that baptism saves you, and that you became Christians after you got some water on your nose. You know what an infernal lie that is, because you know of lots of baptized thieves of that kind, do you not?"

And you Lutherans and others that have been told that confirmation after baptism makes you now with the Lord's Supper first-class Christians. You know very well that these people who have been both sprinkled and confirmed in their sins, and who have taken the Lord's Supper like Judas Iscariot took it, have gone out and betrayed the Lord, and that there are thousands of them to-day who are attending this palm Sunday and will attend next Sunday—Easter—will take the Lord's Supper, and then go out and lie, and then go out and sell whiskey, and then go out and be just as bad as they were before, and the jails are full of them, Presbyterians and Episcopalians, and those that have been sprinkled. They are not Christians. It is a lie to say that that makes you a Christian; for you must Repent of sin, and trust Christ, and get a new heart, and you cannot get that by any water sprinkled on your nose.

Now, I want you to give up your wicked, so-called baptism of babies, and get baptized.

You know I am telling you the truth that you do not like perhaps, but it is true. It is the truth of God. There is the Bible, you can read it. Repent and be baptized. Make disciples and baptize them.

TO THE CANDIDATES FOR BAPTISM.

Now all that are in this gallery who have become disciples of our Lord by repentance, by faith, and who desire baptism, please to stand. [The candidates rose.]

CHARGE TO CANDIDTES FOR BAPTISM.

I charge you before the Eternal Father, Beloved, in the name of the Lord Jesus Christ, and in the power of the Spirit that you shall answer me truly the questions that I shall address to you.

My brothers and sisters, as I believe you to be, answer me. So far as you know your own hearts, have you truly Repented of your sin? Can you say, I have?

Candidates:—"I have."

Dr. Dowie:—So far as you know your own lives, have you vowed to make restitution for every wrong? Have you vowed to put everything right with your fellowman, and have you done that, thus far to the fullest extent of your power? Can you say. By the grace of God I have, and by the grace of God I will?

Candidates:—"By the grace of God I have, and by the grace of God I will."

Dr. Dowie:—You will do right. Now, listen; so far as you know your own hearts are you trusting in Jesus Christ, and in Him alone, the Lamb of God that taketh away the sin of the world, for Salvation? Can you say, I am?

Candidates:—"I am."

Dr. Dowie:—Are you willing to be guided by the Holy Spirit as he speaks to you through the Lord Jesus Christ and in the Words of Inspiration? Can you say, "I am?"

Dr. Dowie:—Are you now desirous that I shall baptize you by triune immersion into the name of the Father, and of the Son, and of the Holy Ghost? Can you say, I am?

Candidates:—"I am."

Dr. Dowie:—And is it your desire to rise to newness of life, to stand before men from henceforth as an out and out Christian, determined to follow Christ fully and Christ only? Can you say, It is?

Candidates:—"It is."

Dr. Dowie:—Will you vow that you will follow Him, God helping you, as your Saviour, as your Healer, as your Cleanser, as your Keeper, as your one Guide and Interpreter, as your lawful and eternal King? Can you say, By the grace of God I will?

Candidates:—"By the grace of God I will."

Then, beloved friends, it is my plain duty, and it is my great privilege to baptize you into the name of the Father, and of the Son, and of the Holy Ghost, I rejoice as I look along your ranks to see amongst you many that have been saved through my ministry; some that have come from other churches who were saved before, and one brother minister who has traveled a long distance that he might be baptized to-day. I am glad that you give me this privilege, and that I have this great joy of thus charging you, and thus baptizing you. May the Lord bless you.

TO THE AUDIENCE.

Every one in this room who is determined by the grace of God to follow Christ fully and only, stand to their feet. [Apparently all rose.]

Follow me in prayer, 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. Give me power to do right. If I have wronged any, to restore and to confess, to do right in Thy sight. Give me power to obey Thee in all things for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*

Now, let me ask you, did you mean that? Can you say, I did?

Audience:—"I did."

Dr. Dowie:—Then if you meant that, God will forgive you. He does forgive you. You are forgiven, and it is my duty to say you are; for His word has declared that if we confess our sins, and that if also forsake our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

You have done this, stand by your declaration, and God will see you through, and keep you.

Fifty-two were then baptized by triune immersion, whose names and addresses were published last week on page 396.

PSALM XCI.

HE that dwelleth in the secret place of the Most High
Shall abide under the shadow of the Almighty.
I will say of Jehovah, 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.
He shall cover thee with His pinions,
And under His wings shalt thou take refuge:
His truth is a shield and a buckler.
Thou shalt not be afraid for the terror by night,
Nor for the arrow that flieth by day;
For the pestilence that walketh in darkness,
Nor for the destruction that wasteth at noonday.
A thousand shall fall at thy side,
And ten thousand at thy right hand;
But it shall not come nigh thee.
Only with thine eyes shalt thou behold,
And seethe reward of the wicked.
For thou, O Jehovah, art my refuge!
Thou hast made the Most High thy habitation;
There shall no evil befall thee,
Neither shall any plague come nigh thy tent.
For He shall give His angels charge over thee,
To keep thee in all thy ways.
They shall bear thee up in their hands,
Lest thou dash thy foot against a stone.
Thou shalt tread upon the lion and adder:
The young lion and the serpent shalt thou trample under feet.
Because he hath set his love upon Me, therefore will I deliver him:
I will set him on high, because he hath known My name.
He shall call upon Me, and I will answer him;
I will be with him in trouble:
I will deliver him, and honour him.
With long life will I satisfy him,
And shew him My salvation."

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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.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, ILLINOIS, APRIL 24, 1897.

EDITORIAL NOTES.

"I MUST PREACH THE KINGDOM OF GOD TO OTHER CITIES ALSO; FOR THEREFORE AM I SENT."

OUR honored leader is in God's providence called to Washington, D. C., and speaks in the New National Theatre next Lord's Day, April 25.

SUBJECT in the afternoon: Christ The Healer, with an Account of some of my Experiences in Chicago.

SUBJECT in the evening: Satan The Defiler, with Remarks upon False Teaching in the Churches.

WE trust and pray that many may receive the truth into "an honest and good heart."

WE also trust and pray that our leader may have good success in his effort to have the unjust weight of postage removed from the "Little White Dove."

OUR latest word from him was on Wednesday, the 21st. "All going well."

"THEY had no leisure so much as to eat."

THIS was said of Christ's Apostles nineteen hundred years ago.

IT is true of our faithful leader to-day.

THE Editorial Notes of last week were not finished until after three o'clock in the morning, because so many pressed to see Dr. Dowie, that he could only write while others were asleep.

THE Editorial Notes of this week were to have been written on the Pennsylvania Limited and posted to us while the editor was still on his way.

THEY have not been received, and we presume he has found other work that seemed more important.

SOME weeks ago the father of the writer visited him in Zion Tabernacle and one evening was requested to speak to the helpers who were present regarding his early experiences, he having been born Dec. 17, 1812.

HIS story was listened to with marked attention, and he was asked by his hearers to prepare it for publication.

THIS he has done, and in response to another request, he has given the "Item of History" to the *Advance*, in whose columns it will probably appear early in May.

IN the meantime, we venture to give his article the place of the missing editorials, and thus publish our issue on time in the editor's absence.

AN ITEM OF HISTORY.

The conversion of Charles G. Finney, and his wonderful baptism of the Holy Spirit, occurred in 1822. From that event and from that time arose a series of revivals wholly unique.

As a lawyer Mr. Finney so presented the claims of a just and holy God, as to show the exceeding sinfulness of sin and the inexpressible guilt of rejecting Him who proclaims, "A just God and a Saviour! None beside ME! Look unto ME and be saved."

In the vicinity of Utica N. Y. some three thousand souls were delivered from the power of darkness and made loyal to their Deliverer, "The Light of the World." Old things passed away. All things became new.

The intellectual part of the community was reached, young men of ability and power. Of the students of Hamilton College Theodore D. Weld was the most prominent, a young man of giant intellect and towering eloquence.

About the same time, and especially among these converts, sprang a desire for manual labor institutions. So far as I know, Oneida Institute, at Whiteborough, near Utica, N. Y., was the first of its kind.

Theodore D. Weld was appointed its Financial Agent. As such, he visited Manlius, N. Y., and "put up" with Rev. Ralph Cushman, my guardian.

He gave a very glowing description of the great valley of the Mississippi and the kind of young men needed for that field. My heart was all aglow.

When the time came for him to leave, I brought out his horse and pulled from my ragged chore duds and handed him a three dollar bill. He asked, "What is that?" It is three dollars. "What is it for?" It is for Oneida Institute. "Who gives it?" I give it. "WHERE DID YOU GET IT?" I satisfied him that I had honestly earned it and he accepted it with thanks.

That little pebble turned the whole current of my life.

Some time after this my guardian wrote asking my admission to the Institute. Word was returned that they were more than full and were obliged to reject applications, but there was room for the little boy who gave the three dollars.

In 1830 my guardian was appointed Superintendent of Home Missions for the valley of the Mississippi and located at Cincinnati, Ohio.

As we were informed that a manual labor Institute had been established there, it was thought best for me to accompany him and enter that Institution.

On our arrival we found Lane Seminary had been incorporated, buildings erected and the Institution was to be opened the next spring.

Horace Bushnell had left Oneida for Cincinnati with the same expectations as myself. We obtained permission from

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the trustees to occupy rooms in one of the buildings and pursue our studies. This became known and one after another joined us and we had seventeen enrolled.

Horace and I recited to each other and the others recited to us. We had a regular time for rising, for "prayers," for meals, for recitations and for manual labor. Thus Lane Seminary was in running order.

In the spring Prof. L. D. Howells took the helm. In due process of time an ample and noble faculty was provided with Dr. Lyman Beecher as President.

In the meanwhile Theodore D. Weld had visited the South on his manual labor agency and had greatly interested some noble young men in his enterprise. They and a large number from Oneida were drawn to Lane.

As a part of our regular curriculum, one evening each week was devoted to a debating society. In process of time the subject of slavery was chosen for discussion and continued week after week resulting in making every slaveholder and slaveholder's son an Abolitionist.

With great unanimity an Anti-Slavery Society, was organized. Our preamble and constitution were read to Dr. Beecher, received his approval and then were printed in the public press of the City.

This was just at the close of the term. Their publication created great excitement. Threats were afloat and it was feared the mob would destroy the buildings.

To quiet the excitement the trustees passed laws annulling the Anti-Slavery Society and forbidding to organize any society, forbidding us to hold meetings of any kind, forbidding us to read communications at the public boarding table, as we had been accustomed to do, without leave of the Faculty.

As a climax "The executive committee of the Trustees shall have power to dismiss any student when they shall think it necessary so to do."

Our beloved Prof. John Morgan, who had attended our debates and was in hearty sympathy with us, was dismissed from the faculty. No cause assigned.

These laws were passed by a majority of the board during vacation but were not published. On our return at the beginning of the term we learned their import from the minority who were in sympathy with us.

That we might act intelligently, we asked to see a copy of the laws and regulations before enrolling our names for a new term. After a delay of two days Prof. Stowe called us together and read and expounded them, assuring us that such or similar laws had been or were about to be passed in all the Institutions of the land.

We requested leave to hold a meeting the next morning. The request was granted.

At 7 a. m. the bell called us to the chapel, where we found Prof. Stowe in the chair. He stated that when he gave leave to meet he did not understand the object of the meeting. He came now to say that we could not hold a meeting to discuss the propriety of entering the Institution under the new *regime*.

He was asked if we were simply forbidden to occupy the hall. He replied that we could not meet anywhere as students to debate that question.

After he had left the hall, H. B. Stanton arose and heaving a deep sigh said, "Brethren, I had designed to give a few reasons why my connection with Lane Seminary must cease. I need not say we are gagged. I feel that I should sin against my country, sin against my own soul, sin against my God to submit to such laws. I ask every one who feels as I do to rise." Instantly nearly every student was on his feet.

By mutual understanding, one by one or two by two we retired to a grove and after seeking wisdom from above counseled each other as to the future. A large share of those most advanced in their studies accepted the proffer from James Ludlow of a large hotel in the suburbs of the city, and thus delivered from the yoke of bondage stood fast in the liberty in which Christ had made them free.

In the meantime Father Shipherd of Oberlin was about to visit New York to obtain funds and find a suitable man for president of his Institution and felt impelled by the Holy Spirit to go by way of Cincinnati.

On reaching the Theological Hotel he gave the independents a cordial invitation to make Oberlin their home. To this they consented on condition that the Institution be open to *Merit* without regard to race or color, that Rev. Asa Mahan, one of the minority trustees of Lane should be chosen president, that Rev. C. G. Finney to whom some of them under God owed their new life, and Rev. John Morgan to whom they had become endeared at Lane, should be appointed Professors. Father Shipherd assured them that all this should be done. Accordingly the appointments were made.

Father Shipherd and Mr. Mahan went to New York to obtain funds. Nearly $100,000 were pledged on condition that the colored man be received as a man and brother. On this question the trustees were divided. They met, discussed and adjourned.

Most of the colonists and students were opposed.

At a public meeting, when very decided opposition was expressed, Father Eastman arose and with deep feeling remarked, "Brethren; you have been praying that God would bless Father Shipherd and Mr. Mahan in their efforts to obtain funds. Will you let God answer your prayer?"

No further opposition was expressed at that meeting.

It is said that Owen Brown, the father of John Brown, one of the trustees residing at Hudson, Ohio, had concluded not to attend the adjourned meeting, but was so impressed by the Holy Spirit that he *must go*, that he left his business and reached Oberlin just in time to make a tie vote and father John Keep, the Chairman, cast the deciding ballot for the right.

Soon after this Theodore D. Weld gave a masterly course of eighteen lectures on slavery, and colonists and students became Abolitionists, and could tell why they were such.

For years so intense was the odium resting upon Oberlin that none but those who had back-bone stamina would enter the Institution. From far and near such were drawn there as by magnetism.

Thus we find, that under the guidance of the Holy Spirit, Oberlin, to a great extent, became distinctively unique as a direct result of the wonderful revivals of 1822.

In its early history no secret societies were allowed in the Institution at Oberlin. I think the same is true at the present time.

Mr. Finney was a Free Mason previous to his conversion. On receiving Christ Jesus as his Lord and Savior he instantly renounced Free Masonry as Antichristian: regarding all secret societies as the works of darkness and belonging to the god of this world who blindfolds his subjects lest the light of the gospel of Christ should shine into their hearts.*

AMOS DRESSER.

Julian, Nebraska.

*"Therefore, seeing we have this ministry, as we have received mercy, we faint not; But have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not unto ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to *give* the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv, 1-6.

"Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."—John viii, 12.

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin."—I John i, 5-7.

"And have no fellowship with the unfruitful works of darkness, but rather reprove *them*. For it is a shame even to speak of those things which are done of them in secret."—Eph. v, 11-12.

"BRETHREN, PRAY FOR US."

AMOS DRESSER, jr.

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LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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DR. DOWIE'S EDITORIAL CORNER.

In his Private Office in Zion.

THE KINDNESS OF OUR FRIENDS in many lands has caused them to take much interest in our personal surroundings at ZION.

An evidence of this is the fact that we have been compelled to reprint Number 41, Volume 2, of this paper, containing on the front page a picture entitled "Dr. Dowie at work in his private office in Zion with his Private and Financial Secretaries."

As we had another nook of our office photographed at the time, we now bring our beloved readers again into our *sanctum*, and show them the corner where we are writing, with our own hand, these words, and where our Editorial Notes and private letters are written. Let us describe the picture which is before you.



DR. DOWIE'S EDITORIAL CORNER IN HIS PRIVATE OFFICE IN ZION.

In the center is our private type-writing desk and the little machine which enables us to get through work so quickly.

On the right is our private Long (and short) Distance Telephone, South 662, by means of which we can speak with our officers in various parts of Zion Home, with Zion Publishing House nearly eight miles distant, with thousands of persons in and around Chicago, and with friends within a radius of one thousand miles, in cities as remote as New York, St. Louis, Cincinnati, etc.

Then our readers must suppose us to be sitting in the vacant type-writer chair, with Bible and Young's Analytical Concordance on our reading stands (not shown in the picture) on our right hand, talking with them in all the lands, praying for them, and pleading with God for guidance and His blessing on every word we write.

We rejoice in the facilities of this wonderful age, which makes our room to be in immediate touch with all the earth, and we heartily thank God for the many helps He has given us in doing His work.

But we rejoice more than all that we are here in touch with God and with Heaven.

Let the accompanying picture lead our friends everywhere to pray for their friend, the writer.

Come here often in spirit, oh, ye saints of God in earth and heaven, and cheer him as he endeavors to put into words the Message from God with which he has been intrusted to sin-stricken and disease-smitten humanity, and to the Living Church of the Living God.

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, April 18, 1897.

CONSECRATION OF YOUNG CHILDREN TO GOD BY THEIR BELIEVING PARENTS.

Twenty-four Are Blessed by Christ's Representative "In the Name of the Lord Jesus, in the Power of the Holy Spirit, in Accordance with the Will of God our Heavenly Father."

Morning Sermon:--"PEACE BE UNTO YOU."

Afternoon Sermon--"BLESSED ARE THEY THAT WASH THEIR ROBES."

Thrilling Testimony of Mr. S.H. Hadley, of the McCauley Mission, New York, Who has Obtained "Right to the Tree of Life."

REPORTED BY A. D. JR. AND S. & E. W.*

MORNING SERVICE.

The services were opened with singing.

"On that bright and golden morning, when the Son of Man shall come,
And the radiance of His glory we shall see;
When from every clime and nation He shall call His people home,
What a gathering of the ransomed that will be!"

The Story of the Resurrection was then read by Dr. Dowie from the inspired Word of God in the Gospels according to St. Matthew, the 28th chapter; St. Mark, the 16th chapter, and St. Luke, the 24th chapter.

After reading and expounding the Easter Lesson, prayer was offered, the announcements were made and the offering was received.

Twenty-four children were then consecrated to God by their parents.

At the conclusion of the impressive ordinance, Dr. Dowie delivered the following discourse:

"PEACE BE UNTO YOU."

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 and in every time to whom these words shall come. Oh Lord, My Strength and My Redeemer.

"And as they thus spake, Jesus Himself stood in the midst of them, and said unto them, Peace be unto you."

I desire above all things, that this peace which Jesus gave, shall be in you.

I love to think that as He appeared that morning, as they were all gathered together, the one Lord, the one Messiah blessed them with the benediction,

"PEACE."

Not merely peace be with you, but peace be in you.

I think it was commonly the custom of the early Christians that as they met each other with the kiss of peace they said, *Pax tibi*, Peace to thee. As the greeting came from the loving heart, with the warm clasp of the loving hand, or the salutation of the kiss, as the case might be,—for our salutation with the hand takes the place of that salutation, which is in the orient to this day with a kiss,—as the loving greeting was given, *Pax tibi* from one, it was answered back by the other, *Pax tibi multiplicatur*, peace to thee be multiplied.

It seems to me this Easter Morning I should like to say to you, *Pax tibi*, Peace to thee, and I think you are saying back to me, Peace to thee be multiplied. (Amen.)

I know that my dear people around me have prayed and are praying very earnestly for me, and I never needed your prayers more than I do now, yet do I need them at all times.

I cannot recall a page of editorials in my paper but what I have always closed with the cry: "Brethren, pray for us."

Now, this morning what is this Peace of which Jesus speaks?

It was the Peace that He came to earth to bring. The angels saw it at Bethlehem.

That Peace is given by Him to us, not as the world giveth. It is not the Peace of man, the false peace that is based upon submission to the conqueror and forced acquiescence to His power. The marvelous thing about God's victory over us is that He comes to win us and woo us by stooping down from the highest heaven to draw us to Himself, and He lays at our very feet for forgiveness, the healing, the enriching grace, and crowns us with His Peace.

"Kind hearts are here, yet would the tenderest one
Have limits to His mercy—God has none;
But man's forgiveness may be true and sweet,
And yet he stoops to give it; more complete
Is love that lays forgiveness at thy feet,
And pleads with thee to raise it; only God
Means crowned, not vanquished, when He says,—
'Forgiven.'"

In crowning us with loving kindness and tender mercy, He brings into our hearts the very Peace of heaven on earth. It is the richest blessing He can possibly bestow.

Now, friends, there are only two things that give deliverance from pain, that give perfect rest in spirit, in soul and in body.

One is death. When a conscience is dead, he does not feel anything. When a man's body is dead, he does not feel anything. He has no pain. That is the peace, if peace it be, of absolute decay and mortification and death. There is no pain where there is death. Pain is gone where there is mortification. There is no pain in any part until he has ceased to have vitality at all.

Now that is no more the immunity from pain; it is the peace of death.

There is another form of immunity from pain and that is the peace of life. The life as you see it in a perfect being; a healthy child. It has a body, but it does not know that there is such a thing as death.

"A simple child that lightly draws its breath
What does it know of death?"

It does not know anything of death.

Do you know, a child of God who has the life of God, knows nothing of death? Death can not touch a spirit that is wholly emancipated. Death can not touch it, for Christ hath said:

"If a man keep My saying, he shall not see death."

Friends, the presence of His life, makes the presence of death impossible.

It makes the presence of disease impossible.

It makes the presence of death and hell impossible.

*This report is published without the revision of Dr. Dowie, owing to his temporary absence in Washington, D.C.

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It makes the presence of the devil impossible, just to the extent that we possess His Life.

He is The Life.

You have light; you have love; you have liberty.

Light never brings Life.

The Life is the light, and it is Life that makes light; not light that makes Life.

The Peace which Jesus comes to bring was that He came to put within you that Life which would make you rise superior to every condemnation in the spirit, in the flesh and in the body, and to say, Because I have Life, I know He lives, and because He lives I live.

It seems to me to-day that without that Life there is no Peace. It must be Life and Peace. It is not Peace and Life, but it is Life and Peace.

CALL.

Every one of us who wants the Life and Peace of God, rise and seek it. [Apparently the entire audience arose.]

Pray with me:

My God and Father in Jesus' name I seek the Life; I seek the Peace of the resurrection glory. Give that Life to me. Take away from me my disease. Deliver me from the powers of death and hell. Jesus be Thou my Life. In Jesus' name, my Father, I seek for Thy Spirit of Life in me. Let that Life be in me, and give me the Peace which that Life brings. The power to do right in all things by Thy grace; for Jesus' sake: Amen. [*All repeat the prayer, clause, by clause, after Dr. Dowie.*]

At the conclusion of the above prayer the services were closed with the benediction.

AFTERNOON SERVICE

The meeting was opened by singing,

"Look ye saints, the sight is glorious;
See the 'Man of sorrows' now;
From the Fight returned victorious,
Every knee to Him shall bow."

SCRIPTURE LESSON.

Dr. Dowie said:

This morning we read the story of the Resurrection as it is given in the first three Gospels: Matthew, Mark and Luke. I want to read concerning the Resurrection Life this afternoon in the Gospel according to St. John.

"In the beginning was the Word, and the Word was with God and the Word was God."

That word that is translated by the word "word" is the Greek word Λόγος. It has a far wider, and far deeper, and far more reaching signification than our common English word. The word logos means ratio or reason, origin, or cause, or reason for the existence of a thing, and the facts concerning that thing; and, therefore, this expression "word" as it is used in the original has this signification.

"In the beginning was the logos," the reason of everything, the primal thought of everything; that from which everything sprang. The ratio of the thing. The word is used in connection with many other forms of words—Geology, for instance, is the science of the earth: the ratio, the reason, the whole story of the earth's formation.

Chronology is the science of time, all connected with the measurement of time.

Theology is the science of God. The ratio of God, the reason, and all that is connected with God—and so on.

This word "logos" is the terminology, or part of the terminology, of all science, theology, philology, geology, chronology—and so on. And it is a very comprehensive expression.

"In the beginning was the logos, and the logos was with God, and the logos was God.

"The same was in the beginning with God.

"All things were made, [or came into being] by Him; and without Him" [came not into being anything that has come into being.]

Not merely the things that were made, because there are a great many beings that have come into being that were not made. For instance, we do not speak of the spirit as being made; it is not manufactured. A great many beings have come into being without any manufacturing hand. They are the offspring of God's Spirit.

"All things were made—" The spirit is not made. That which is the offspring of God is not made. The temple in which God dwells is not made with hands. That temple is the spirit.

"The Most High dwelleth not in temples made with hands;"

so that the expression is a much better one, All things came into being by Him; and without Him came not into being anything which had come into being.

"In Him was Life,"

You must remember that as a first thought concerning Christ.

"and the Life was the Light of men."

Not the Light the Life; but,

"THE LIFE WAS THE LIGHT OF MEN."

"And the Light shineth in darkness; and the darkness comprehended it not.

"There was a man sent from God, whose name was John.

"The same came for a witness, to bear witness of the Light, that all through Him might believe."

Now, that word "men" had no right there. Our translators put it in, but they had no right to put it in, because that limits the word. They have added it, you will see, by the italics. Everything that is put in italics means an addition by the translators, to complete, in their opinion, the sense.

Now, frequently they have added words that do not complete the sense, but limit the sense. In this case there is a limitation by putting in that word "men." But

"ALL THROUGH HIM MIGHT BELIEVE."

Now, it does not say men only.

I do not know how you feel, but I feel as the great God pities fallen men, He pities fallen angels. I do not know how you feel, but that is how I feel about it. I am not going to limit the pity of God.

Now the capacity for faith to men only, why should it be? If God pities men because they are sinners, and loves them in their sin because they are His offspring, has He no pity for others that have sinned? Is there no possibility of belief in others. I think there is.

I grow to believe it more and more every day, that the Redemption of Christ purifies all things in heaven and on earth, and will be effectual; and I am not going to put in that word "men." It was never put there by God. It was never put there by inspiration; but I am going to leave out that word "men," and word it just as it reads.

"He was not that Light, which lighteth every man that cometh into the world," [or, which coming into the world enlighteneth every man.]

"He was in the world, and the world was made by Him and the world knew Him not.

"He came unto His own, and His own received Him not."

Now, there is a very fine shade of meaning here in the original; let me give it to you.

"He came unto His own," ἴδια His own possessions, "and His own" ἴδιοι His own people received him not. Now, that is not indicated in our own translation, but that is indicated in the original.

He came unto His own possessions. This earth was His own possession. His own creation, and His own people, who were specially blessed, received Him not.

"But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name:

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

I am so glad that nobody can be born of man into the kingdom of God; for there are a lot of theologians who would not have you born, except you were born into the Lutheran faith, or the Presbyterian faith, or some other faith. Even as it is, when they get you into the church of God, the very first thing they do is to sit on you, and the diaconal board of leadership, sets to work to shape you, and square you into a theological mold that they want.

The miserable wretched men! What right have they got to shape me into their mold? They never could manage it anyway. I do not want any man to be shaped into my mold. I have not got any such good opinion of my own mold as to want to shape anybody into it; but I do want to see men

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more and more so completely liberated from all human devising that they will be able to work out freely just the very destiny that God has for them, and be exactly the shape that He wants them.

Notwithstanding the Ecclesiastical steel stays that bind you up in creedal corsets made of all kinds of whalebone and stuff, and squeeze you up to please them, I am so glad that there is a great Revelation.

"BUT AS MANY AS RECEIVED HIM."

Now, it does not say as many as received the church and its creed. The church can not save you. No church can save you. The church can not save itself. It has got to be saved. God has got to save his own church. The idea of the church saving anybody! The church has got to be saved; got to be washed in the blood of Christ. The church has got to be delivered from its own sin. The idea of the church saving anybody! The church can not save anybody. The church declares it is only the embodiment of Him that receives.

"And the Logos was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."

Now, we will read the story of His Resurrection after He had lived his earthly life in the flesh. I want you to read this very attentively with me, and when we get to the end I want you very attentively to consider the whole object for which this gospel is written which is expressed in the last verse. I always call this the post resurrection gospel, but there is another gospel beyond it.

I only observed lately there are five gospels. I used to think there were four. I will show you the fifth one. Presently I am going to take my text from the fifth gospel.

"The first day of the week came Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre."

"Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, [John himself, the writer of it] and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid Him.

"Peter therefore went forth, and that other disciple, and came to the sepulchre.

"So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

"And he stooping down, and looking in, saw the linen clothes lying; yet went he not in.

"Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.

"And the napkin, that was about His head, not lying with the linen clothes, but wrapped together in a place by itself.

"Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed.

"For as yet they knew not the Scripture, that He must rise again from the dead.

"Then the disciples went away again unto their own home.

"But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre,

"And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain.

"And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him.

"And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus.

"Jesus saith unto her, Woman why weepest thou? whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if thou have borne Him hence, tell me where thou hast laid Him, and I will take Him away.

"Jesus saith unto her, Mary! She turned herself, and saith unto Him, Rabboni: which is to say Master!

"Jesus saith unto her, Touch Me not; for I am not yet ascended to My Father:"

When Jesus died He did not go to heaven. When Jesus died He went to hell. He descended into hell, into hades, into the world of unseen spirits divided into the good and the bad. Paradise is not heaven.

Jesus said to the penitent thief:

"To-day shalt thou be with Me in Paradise."

Paradise is not heaven.

Παράδεισος is a Greek word with a very definite meaning, παρά about, δεισος garden, or domain, and it has the significance of the outer domain; outside of the inner garden of the palace. That was the name given to the outer domain of the palace at Susa. It was called Paradeisos; a well understood expression in the East, and especially amongst the Greeks.

Generally the outer grounds were very large, and contained many miles of hunting ground, lovely lakes, beautiful drives, all kinds of fish ponds, and exercising ground for horses that were trained, and all kinds of gardens. It was a great domain. There was a wall around it making it a part of the king's possession, but it was open to his courtiers, and many persons dwelt in the paradeisos who never came into the palace of the king at all; for within the palace there were gardens, in the centre. There was the garden peculiar to the king himself and his family, and that had the idea answering to heaven in a popular conception, to be within the palace of the king.

Now, it is very important I think that when we talk about the resurrection, we shall understand that Christ had not gone to heaven when he died, for He said distinctly to Mary:

"TOUCH ME NOT; FOR I AM NOT YET ASCENDED TO MY FATHER."

Mary did not see, and they did not see, the glorified body of the Lord in the fifth gospel. It is not in this gospel at all.

"But go to My brethren, and say unto them, I ascend unto My Father and your Father; and to My God, and your God.

"Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you.

"And when He had so said, He shewed unto them His hands and His side. Then were the disciples glad, when they saw the Lord.

"Then said Jesus to them again, Peace be unto you: as My Father hath sent Me, even so send I you.

"And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost:

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

"The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, [that is the print the nails had made in going through his hand, the nails through which He had been crucified to the cross] and thrust my hand into His side, I will not believe.

"And after eight days again His disciples were within and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you.

"Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing.

"And Thomas answered and said unto Him, My Lord and my God.

"Jesus saith unto him, Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed."

"Strong Son of God! Immortal love.
Whom we, who have not seen Thy face
By faith, and faith alone, embrace."

Give us the blessing, those who have not seen Thee, and yet believe.

BLESSED ARE THEY WHO HAVE NOT SEEN HIM, YET HAVE BELIEVED.

Faith is greater than sight. It is more to believe without seeing, than only to believe because you are seeing. If you believe you shall see, and if you only want to see, you will never believe. Or, as one might qualify the expression, believe as God wants you, and you will have to get to the place where you believe without seeing.

Now, the last two verses.

"And many other signs truly did Jesus in the presence of His disciples which are not written in this book."

Now, if any man imagines that the whole truth of God is put inside of this Book, they do not know what they are talking about. It was never intended that we should believe that everything belonging to the truth of God should be put into any one book at all.

I tell you, beloved friends, greatly as I love the Book, I should rather see it burnt up, and not a line of it extant, than that we should be bibliologists; than that we should worship a book.

THERE ARE SO MANY MEN THAT WORSHIP THE TRUTH OF GOD, THAT THEY HAVE FAILED TO WORSHIP THE GOD OF TRUTH.

They are perpetually talking about the truth of God, and they have got a conception of it, and they have got it all

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down to a fine point, and woe be to the man who disputes the Westminister Confession of Faith, and the Shorter Catechism, and their definition of God.

What an insult it is to truth and to God to talk about defining His infinite truth! Is God infinite? Then how is it possible for a finite being to define the infinite?

It is just as ridiculous as for a lot of idiotic priests in their mitres, and their red gowns, and their black gowns to come together and *Ave Maria* and *Pater Noster*, and all the rest of it, and they pass a resolution that one man amongst them shall be infallible.

Just as if a lot of women were to get together and say that the woman in the chair shall be a man. (Laughter.)

Oh! what an absurdity. And that is what they call defining truth. Define is to put limits around a thing. If I define a thing, why I mark it out.

I want to know who is going to define God?

I want to know who is going to define God's truth?

I want to know what business you have to define God's truth?

I want to know what business you have got to limit GODS MERCY? IT IS FROM EVERLASTING! TO EVERLASTING! (AMEN.)

He does not do it. It is above the heavens. Why do you not see it!

"For God hath concluded them all in unbelief, that He might have mercy upon"—some?

Audience:—"'All.'"

Dr. Dowie:—"Upon all." Why do you not see it?

Why do you not get a bigger conception of God, you miserables?

Now, I want you to look at this thing.

"And many other signs truly did Jesus in the presence of His disciples, which are not written in this book:"

This word "signs" means miracles and manifestations

"But these are written,—"

What for?

"That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have Life—"

Life! *Life!* That is the thing.

The whole object of the Gospel is to bring Life, *Life*, LIFE!

Life for the spirit; Life for the soul; Life for the body. Life!

"Give me sweetness, give me light," say some. "The light will give me Life, if I get light."

It will not. Light cannot give you Life. Light never produced Life, but Life produces light. Life is the light. It is the Life that gives light to my eyes. Now, it is not that sun that is shining that gives my Life; it is the fact that I have Life inside here that makes my eye see, not that light outside here; for suppose that the Roman spear were to pierce my heart as it did the Lord's and I was to lie down with open eyes gazing up into the light, and my soul was dead, and my spirit had fled, how much would the light give me Life? What would I see?

It is the Life that gives light. It was the Life of the Eternal God that put that light in the sky. Do not you tell me that light gives Life. You miserables that imagine that education and mental illumination, the mere gas-light and electricity of humanity, that that is going to give you Life.

"ELECTRICITY IS LIFE."

They are saying on every bill-board through town "Electricity is Life." You take enough of it and you will be electrocuted. (Laughter.) Where is Life in it. There never was any Life in it at all; not a spark of Life in electricity. You can get light, but it is only because it is Life that generates the electricity. I get electricity in Zion there, but not without Life; not a bit of it.

We had to get a living man to make an engine. We had to get another living man to make a dynamo. We had to get other living men to go down into the dark mine and dig coal, and send it to Chicago; and we had to get a living man to shovel that in; we had to get a living man to keep up the fire; we had to get a living man to put in the water, and make it bubble and boil, and we have got a living man to control the engine, and send the dynamo going hundreds of revolutions a minute: then we got electricity, but we had to put Life into it. First we get Life. It is Life that gives us light; so it is with everything. Don't you make any mistake about this. Many people are telling you to-day if you will only get light, you will have Life. It is no such thing. Let it shine upon the eyes of the dead, and where is the Life?

They tell us that the moon is a dead planet, and I suppose it is. A dead planet. Plenty of light there, but you have no Life.

You can get away into the frozen regions of the north in the time of the midnight sun; you have plenty of light; it shines down upon the cold Siberia where there is no Life.

Now, I want to point out to you that the Gospel is written for one purpose.

"But these are written, that ye might believe that Jesus is the Christ, [that is to say, ye might trust that Jesus is the Christ] the Son of God; and that believing ye might have Life through His name."

If you want to follow Him, you have got to do as He tells you. He tells you to repent, then you will get to heaven.

THE FIFTH GOSPEL.

Now, then, the fifth Gospel. Now, I wonder where that fifth Gospel is? Well, I will tell you—it is the last book in the Bible.

I have just been discovering within the last year or two that we have another Gospel.

"Oh," sombody says, "there are only four gospels."

The Bible does not say so.

I am of the opinion there are quite a number of gospels written that are not printed. We have some fragments of the Gospel of Barnabas; we have some fragments of the gospel of Nicodemus.

I think we have not one tithe or one-thousandth part of the things that have been written. Sometimes I think we have too much written. I almost wish sometimes that Paul's epistles had been lost. I am sometimes tempted to wish that. I tell you when I read these things in the Epistles of Paul I am tempted to think that Peter was sound when he said:

"As also in all his epistles, speaking in them of these things; in which are some things hard to be understood."

Did he not give him a keen thrust there?

"Which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Well, I tell you this, there is no doubt in the world about it that some of the epistles are hard to be understood. I wish I had more gospel and less epistle.

I know when I was young I was fed upon epistles, prophecy, old testament, and all kinds of things, and I got very little gospel.

I remember sitting for one period of my life under the ministry of a man, and I reckoned that within three years he had only taken his text once out of the gospel. He took them out of the epistles all the time.

I have found a new gospel. You look at it, the Revelation of Jesus Christ.

Why, it is more important than the gospels in many respects, because it is a gospel that was inspired after Christ had risen from the grave, and had been in glory for the greater part of a century, and it is called:

"The Revelation of Jesus Christ, which God gave unto Him, to shew unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John:

"Who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand."

Now, that is the fifth gospel. That is the gospel that tells us of the things that must shortly come to pass at that time, and the gospel of the times of the latter end. To me it is a very glorious gospel. I tell you it is a Resurrection Gospel.

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Now, amongst other things it shows us Jesus in a new way. I want you to see these things. I do not want you to see Jesus as the Roman Catholic Church presents Him: a babe in the mother's arms, or a dead man on the crucifix, or a being who has gone away to the heavens. But He has got popes and priests, holy water, *Ave Marias* and scapulars down here to get to Him somehow. That will not do.

I want you to see Jesus as a risen Christ. I think we might get a little beyond the Resurrection. We might get a little beyond the reascension. Will it not be nice to get away up into heaven, and see Him as He is now?

I think if you will read the fifth gospel you might find that out.

"John to the seven churches which are in Asia: Grace be unto 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."

Somehow Protestants do not like to talk about these seven Spirits. They seem to think there is a lot of mystery and misery if you talk about anything else but Jesus Christ. Let us talk about what He has revealed.

"THE SEVEN SPIRITS WHICH ARE BEFORE HIS THRONE."

The grace comes through them.

"And from Jesus Christ, who is the faithful Witness, and the first begotten of the dead, and the Prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood.

"And hath made us kings and priests unto God and His Father; to him be glory and dominion for ever and ever. Amen.

"Behold He cometh with clouds; and every eye shall see Him: and they also which pierced Him: and all kindreds of the earth shall wail because of Him. Even so, Amen.

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

"Saying, I am Alpha and Omega, the first and the last: and, what thou seest write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

"And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

"And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

"His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire;

I want you to notice the great difference in the appearance of Jesus Christ, the Son of man and Son of God, from what He was when He stood there before Thomas and said:

"Behold My hands;"

And what He is in the glorified body. Now, you have got the fifth Gospel.

You look at it.

"And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters.

"And He had in His right hand seven stars; and out of His mouth went a sharp two-edged sword: and His countenance was as the sun shineth in His strength.

"And when I saw Him, I fell at His feet as dead."

Some will say, "Oh, that was symbolical."

Well, symbolical or not symbolical, it was the glorified body of Jesus that he saw, and it was a transformed body. It was not like the earthly body, and the heavenly body will not be like the earthly body. The body that we shall have will be transfigured like unto His glorious body. This is the body of His glory, a powerful body, a body out of whose mouth proceeds a sharp, two-edged sword.

I would like to know what is going outside of my mouth. Wind? No, it is not.

If I am Christ's, and have His Spirit, and anything of His resurrection, of His life, the word of God will always be sharper than any two-edged sword. Sharp!

A WORD FOR THE PIG EATERS.

A great many people do not like that. "Oh, how sharp that voice is." Well, it has got to be sharp. I tell you, you have got to make the pig eaters hear you. You have got to be sharp. Ah! you miserables that have been eating sucking pigs together. Ah! Ah! You dirty fellows!

I just about as soon speak to a person full of whiskey, full of tobacco, full of rum, as full of that dirty food, which is full of trichina, and every kind of dirty thing that you can imagine, and which the Lord Jesus Christ thought the right place to send the devils into at Gadara. That was the only prayer of devils that He ever answered. He said to them, "Go," and they went. You have been eating your Easter sucking pigs, have you? The Lord Jesus Christ thought that was the place for the devils. I do not believe that there are any of Zion's people that eat the scrofulous muck.

Do you think you can eat what yon like? You cannot. If you are going to be a Christian, you are going to eat and drink to God's glory, and you cannot drink rum to God's glory. You cannot smoke tobacco to God's glory. You know you cannot bring your tobacco here, and your rum, and kneel down and say: "Lord, help me to drink to Thy glory, and smoke, and help my good wife to learn how to smoke, and my children to follow my good example." You cannot do it, you hypocrites, if you do that kind of thing.

I want to show you this body. I think if we study this we will learn a good many things.

Do you know I am always frightened to talk about this fifth gospel. I have seen so much of it. I have only learned lately to look at it as a fifth gospel.

Amongst other things I see a new body, a heavenly body, and then the book says I am to be like Him.

If I have a body like that, I tell you the devil will have to stand around. A man that has a body like that, like unto Christ's glorious body, he has the divine covering, the perfect purity of God upon his head.

That is a wonderful body, and when we talk about Christ being risen, please do not keep your eyes fixed on the garden; please do not keep your eyes fixed upon the Man who had the nails pierced in His hand; please get a little higher. Will you not get to the risen Christ! Get to Him who sits upon the throne; get to Him whom John saw in the isle of Patmos that day! Get to think of Him as He is now—still a man, but what a man!

"AND WHEN I SAW HIM, I FELL AT HIS FEET AS DEAD."

You see John knew Him so familiarly when He was on earth, and he never was afraid of Him. When he saw that body he was afraid, and fell at His feet as dead.

"And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last:

"I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen: and have the keys of hell and of death.

"Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

"The mystery of the seven stars which thou sawest in My right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches."

I guess we have got down to the Laodicean church; that is the seventh one he is spewing out of His mouth, and an accursed spew it is.

I am not going to read the story of the seven churches, but I believe that the church has got right down to the Laodicean period when the Lord said that because they were neither cold nor hot, He would spew them out of His mouth; so out of that condition, there has got to come a new church, and a new glory, after all the spew is wiped out and gathered up. Oh! what a spew it is just now! There is the Baptist spew, the Presbyterian spew, the Congregational spew, the Roman Catholic spew, and the Lutheran spew. A lot of spew it is, spewed out of God Almighty's mouth, because God cannot use them. He cannot hear their prayer. They do not pray in such a way as to get to God at all, and they know it, and they are mad about any man that does know how to pray and get to God. The Laodicean church wants to keep things neither cold nor hot but just nicely tepid.

Do you like to drink things that are neither cold nor hot? I do not. God does not.

God says:

"I WOULD THAT THEY WERE COLD OR HOT."

Well, I guess we have got to the Laodicean stage, and now I want to take you to the end of the fifth gospel.

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Listen!

The eighth verse of the last chapter.

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

"Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

Have any of you ever seen that angel?

Why not? I want to know!

"Oh, we are never to see any more angels."

Who says that? When a man says a thing to me, I say Who says it? Where did he get it? When he says such and such a thing is not to be, I want to know where he got that.

Did he get it from God? No.

I tell you this, the angels are sent forth to minister, and they are ministering now.

"And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand.

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

"And, behold, I come quickly: and my reward is with me, to give every man according as"—the church shall reckon him up?

Audience:—"'As his work shall be.'"

Dr. Dowie:—Not according to the thinking of the church.

"I am Alpha and Omega, the beginning and the end, the first and the last."

'Blessed are they that do His commandments."

Now, that is not correct. There is a lovely meaning that is now universally accepted in the Revised Version. I want to read it to you; for this afternoon it is my subject in connection with the resurrection. I want to read it to you. Now, you mark that in your books, will you, and read the Revised Version when you get home. It is the best version. The 22d chapter; we are reading the 14th verse. Here is the reading in the Revision:

Not

"Blessed are they that do His commandments,"

but this:

"Blessed are they that wash their robes." [R. V.]

That is it. Now, that is a wonderful word.

I want this afternoon to preach on that.

"Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city." [R. V.]

Now, my Lord, if the blessedness is only for those that wash their robes, who are shut out? Ah! here they are.

"For without are the dogs."

Dogs! *Dogs!*

"And scorcerers."

Now what does sorcerers mean? Do you know what the word in the original is? Now, you will never forget it when I tell you. I want you to get it in your mind. The original says,

"FOR WITHOUT ARE DOGS AND PHARMACISTS."

The word in Greek is, "pharmakos." [φαρμακός].

Do you know who is the pharmakos? Don't you? That is a druggist, a chemist. Without are druggists, chemists. They are outside the gates of the city. I never saw that until the other day when I was reading up this, you know, in the original. I drew a great, deep breath, "Lord, I thought I was right in pitching in against drugs, doctors and devils all in a heap, but now I know I am all right, because the druggists do not get into heaven."

Well, that is what the book says, and I turned up my Greek lexicon, and some of you are students here. I know there are a number of young men here who are studying in theological halls, and at the Chicago university, and I know your professors do not like to have you come, but you come all the same. The Lord bless you. Never mind what your professors say. Miserable old dry-as-dust theological fossils who want to tell you that all wisdom is inside their theological seminaries. They never preach any Bible at all. They give you dead men's brains to live upon. Poor food that.

Now listen,

"For without are dogs and pharmacists.

If you will look up your Greek dictionary, you will find that the word "pharmakos" means a seller, a maker of poisons, a sorcerer, a murderer. And that is just what they are, and if you will only notice, they hang out their lights. They hang out red and green lights. Green means caution, and red means stop! Danger! (Laughter.)

You see no white lights there. Now, if you had only stopped, you would never have bought their infernal stuff, their digitalis, nux vomica, strychnine, arsenic, Mother Siegel's Soothing Syrup, Carter's Little Liver Pills, and what do they not sell? Morphine, cocaine, alcohol, and every infernal poison you can think of. The saloon-keeper sells one poison, but they sell a hundred. The saloon-keeper has only one door to send you down to hell, but they have a hundred doors.

I tell you I dread the pharmacist's power for the devil in this city more than I do the saloon-keeper's.

I am only reading to you the Bible as it stands, and you will please put against the word sorcerer there pharmacist; that is the Greek word.

I wonder why they did not put that down there. I expect because the translators all took medicine—themselves all in the hands of the druggists. Why didn't they put the word pharmacist down?

They did lots of mean things, these translators. They put in "Fear God, Honor the king," and there is no such word in the Scripture at all. They stuck that word in there. Basileus [Βασιλεύς] simply means a ruler. There was not any king in existence.

"For without are dogs, and pharmacists, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

That includes the *Tribune* and the *Dispatch*. (Laughter.) They love to make lies. That will include about nineteen-twentieths of the books that are written.

You go into a book-seller's shop, and ask him how many books he sells that are fact, and how many books he sells that are fiction—why, he will say that he sells fiction by the ton, and facts by the ounce. That is a fact.

WHOSOEVER LOVETH AND MAKETH A LIE WILL BE SHUT OUT OF THE CITY OF GOD, UNLESS HE REPENTS HERE.

"All liars shall have their part in the lake that burneth with fire and brimstone, which is the second death."

You cannot get into heaven. You have got to go to hell, you liars.

You may laugh now, and you may laugh yourself into hell with your lies, but you cannot laugh yourself out. You will find it a weary way around to get into heaven through hell. There are some people will go that road; it is an awful way; it is an awful way to go around to heaven through hell. They found it an awful way who rejected God's prophet, Noah, and mocked at him, and he preached for 120 years, and they would not follow him. They were a poor lot, and rejected God, and they remained in hell until Christ went down after them, and preached to them in prison. I tell you it was a long way around, was it not. They had better believed Noah. They had better believe in Chicago the voice of God's minister to-day, (Amen) and keep out of hell.

IF YOU WANT TO GO DOWN TO HELL, GO INTO A DRUGGIST'S SHOP,

and take just as much as the druggist wants to give you, and you will get to hell soon. He will give you enough morphine to make you a murderer, undermine you.

You shall go in there as young Dr. Scudder went in, in this city here. A bright young fellow, belonged to a fine family, but he went in and took morphine, and it ended in his being a murderer. He murdered his own mother-in-law here in the city. He just escaped the gallows by getting enough morphine into him to die one night in jail.

Friends, the number of men who are fitted for the gallows by the druggist, their name is legion. I have just been studying into it more and more, and every one of these great

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horrid crimes lately that have been committed has been committed by a druggist, or doctor.

There is Holmes, the druggist of Englewood who has committed God knows how many murders—he has confessed to a great number—a druggist, and always under the influence of his own accursed drugs.

There is Durand in San Francisco who murdered these two girls, a young fellow always under the influence of his accursed drugs.

There is Duestrow, under the influence of morphine takes his little baby, and dashes out its brains, and murders his wife and is hanged.

There is Alonzo Walling and Scott Jackson medical students who murdered that poor girl down there on the banks of the Ohio, across the river from Cincinnati.

If you will just go over the world to-day you will see that the crimes are being committed more and more by men who have intelligence, who have education, who have capacity, but who are under the influence of these accursed drugs. One of them yesterday cut his throat, his father was murdered in his own cellar. God knows who murdered him.

Another last week walking through Lincoln Park, under the influence of his own accursed drugs, just takes a knife and slashes it across his throat, and falls in the ground, right in our city.

I am not talking romance. I am talking things that are facts. But I tell you this, that I believe that the druggist is outside the pale of the church of God who sells these accursed poisons. I would not let the saloon-keeper into this church, and God forbid that I should let a druggist. (Laughter.)

"For without are dogs, and pharmacists, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

"I Jesus have sent mine angel—"

My messenger. The angels are messengers.

"Anggelos" [ἄγγελος] simply means a messenger. Some of you have got an idea that angels have wings. If you will find an angel in the Bible that ever had wings, that was ever seen by any mortal eye to have wings, I will preach about it. The fact is they never had wings. You have stuck wings on to them. The angel of the Resurrection was a young man, and did not have wings at all; did not need them. The Lord Jesus Christ got to heaven without wings.

There are some people who are always going into air-ships of some kind. (Laughter.)

"To testify unto you these things in the churches. I am the root and the offspring of David, the bright and morning star.

"And the Spirit and the bride say Come."

That is the Spirit of the church; the true church says Come. It does not say Go. It says Come. Come. And the good Shepherd does not say Go.

"He goeth before them, and the sheep follow Him, for they know His voice."

But these fellows that make wars they stay at home, and they say Go, and the people are foolish enough to go and be killed by each other. When the people are wise they will refuse to go, and when the people refuse to go, these fellows will have to go that are on thrones now. The Lord God grant that they may go soon.

"And let him that heareth say, Come. And let him that is athirst come. And whosoever will let him take the water of life freely.

"For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

There are some people who make that out to mean there are no more prophecies after this Bible was written. Why, that is nonsense. All that that is said here is, you are not to add to anything that is written here, and when you copy it to write it exactly as it was written. You are not to add to it: but it does not say there shall never be any more prophets.

Why should all the prophets have died? Why should all the teachers have died? Why should all the apostles have died? Why should there not be apostles, prophets and teachers in this time? God said He gave them for the perpetuity of His churches. They are needed. The Lord send them along.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

The words in the original are: "Out of the tree of life."

"And out of the holy city, and from the things which are written in this book."

You must not take away anything that is written here. You must not add to anything. You have got to take what is written here as written, but if God gives a revelation that is continuous with this, it is to be accepted. If it is divine, it will prove itself. Everything proves its own divinity.

"He which testifieth these things saith, Surely I come quickly, Amen Even so, come, Lord Jesus.

"The grace of our Lord Jesus Christ be with you all. Amen."

Pray.

[Prayer was offered by Dr. Dowie, at the close of which the announcements were made.]

Looking toward the Gallery set apart for the guests in *Z*on home, Dr. Dowie said: Where is Brother Hadley! I want you d wn here, after we have taken the collection.

I want Brother Hadley of New York to give a very remarkable testimony of his Healing. You do not mind waiting awhile for my sermon.

[The offering being taken, Dr. Dowie continued.]

Now, friends, my resurrection sermon will be all the stronger I think after the testimony that is going to precede it.

Samuel H. Hadley, of the McCauley Mission, Water Street, New York, would need no introduction to a New York audience.

He is the successor of that remarkable man Jerry McCauley, who twenty-five years ago, after having passed through such a criminal career as few men have passed through and lived, was so wonderfully converted to God. He founded that extraordinary Mission called to this day the Jerry McCauley Mission.

The conversion of Mr. Samuel H. Hadley is equally remarkable, who is the brother of Col. Hadley of the St. Bartholomew Mission in New York. Both of these brothers are well known in that great city. He has succeeded Jerry McCauley in that Mission, and has been the superintendent of it for many years.

Mr. Hadley will tell you his own story, why he came to us here, what his condition was when he came, and what his expectations were, so far as the world and man were concerned, when he came.

There is no doubt that what he says is true. Humanly speaking, he was a dying man. The testimony is a very remarkable one, for it is the healing of one of a class of cases which is a rare thing. Not very many men suffer from the complaint that our brother suffered from; but when they suffer they usually die.

He is my guest just now, and he spoke some words this morning which greatly interested us in *Z*ion Home, and I felt I wanted him to speak, although this is not testimony meeting to-day. I wanted him to tell this thing to place it upon record; because as I told you, *Z*ion is contemplating by and by, not only doing work in Chicago, but in Philadelphia, in New York, and in other great cities when the time comes: that will be by and by.

Meanwhile we are delighted to have our brother come back to tell what God did for him in *Z*ion.

Now, Mr. Hadley will tell you his own story.

TESTIMONY OF SAMUEL H. HADLEY, NEW YORK CITY, N. Y.
HEALED OF HEART DISEASE.

Mr. Hadley said, "Friends, I have been in Water Street eleven years. The work is hard there, very hard; often from sun till sun, entirely among the worst men on the face of the earth. It is a common thing in New York to say, if you get a man that is too mean, too big a bum, for any other person, send him down to Hadley; he wants him. God has given us hundreds of the brightest trophies that ever stood up and confessed Jesus Christ. (Praise the Lord.)

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"My health broke down. Some years ago, say about seven, I began to notice a trouble in the stomach and bowels. I began to take blue mass and calomel on the prescription of a physician.

"Last April in doing evangelistic service in Dr. Dixon's Church, Brooklyn, I noticed a terrible pain come right here, under where my finger is; [pointing to his breast.] I did not know what it was. I supposed it was one of my lungs, and I applied croton-oil, and doctored. I got no relief. All summer it began to get worse; it was a very trying summer every way in our work. Our two missionaries that had been with us there for ten years got sick, and were unable to work, a dear woman and man, and our dear sister, Miss Sherwood, died the first day of October, and our Brother Smith on the 22d day of September.

"I got so bad I could scarcely walk a block, and I learned that this artery here that led to the heart, right near the heart, closed by spasmodic action; whenever the least excitement came upon me, weariness, or exertion, I would have to stop right still in the street, or wherever I was, or I would have no doubt fallen dead; at least my physician told me so. The pain was excruciating; it seemed to me as if you would take a knife and run it right through my heart. I employed the best council in New York City, and one physician very kindly gave me medical attention worth thousands of dollars for nothing, and I owe a tremendous doctor bill which I shall pay as soon as I get home, or try to.

When this artery would close up, I had nitro-glycerine tablets in my pocket and, I would take them and instantly crush them in my teeth, and in a second all the valves in the arteries would resume, and the blood would rush to my head, and I would be relieved, and I had to have that night and day.

"Many a time have I laid down by the side of my wife, and never expected to see day light, but I did not say any thing to her about it.

"I had strychnine tablets which I took three times a day. I had aromatic spirits of ammonia in my pocket all the time; when I felt myself sinking I would take some of that; then I would take a dose of iodine of potassium. I had this always about me.

"Well, they gave me a vacation of four months, the first I have had in eleven years. I had a little business in New York, and I sold out, and I got railroad tickets to California, and made preparations: My friends rallied around me, a great gang of redeemed drunkards, the grandest set of fellows you ever saw, and they took charge of the work, God helping.

"Just then I came across a very dear friend of mine, Mrs. Whittemore of New York, illustrious woman, that beautiful character that is starting thirty Doors of Hope for lost and mothers' wayward girls through this country, and she is a very precious friend of ours. She had been here with her daughter Emma, and her daughter had been healed of consumption, and she said: 'Brother Hadley you must go down to Zion.'

"'Well,' I said, 'I can not go now.' She said. 'You must go,' and she stuck to it. Finally I arranged to start two days in advance of my family, and I came here. Friends, whenever you start out on unbroken ground for God, the devil will throw all the stakes and riders in your way he can. I never saw the like in my life.

"If there were not reporters here scratching down what I say, I would tell you the most ridiculous things that happened, how Satan tried to beat me.

"When I got there, there were about one hundred people there. I arrived there in the night, about midnight, the train was delayed, and the person I came with, who happened to be on the train, whom I had never seen in my life before, just found fault all the time. I do not care, any place you go for God and nothing else, you will find the devil will have some emissary along swung in your way, and it just bothered me so I did not know what to do.

"I had these medicines tucked away nicely, and the prescriptions in my pocket-book, and the devil says: 'Now, whatever you do don't give them up, because if you would happen to drop dead recklessly and foolishly here, all your boys in New York would blame you, and say you were a fanatic and a fool, and the work would languish.'

"I tell you the devil is a good reasoner. When he wants to he can tell you all about how to do the Lord's work.

"On Wednesday afternoon was the first meeting for the laying on of hands, and Dr. Dowie got to talking there, and he talked about three hours, and he hammered everybody and everything with a club (laughter) right over the head, (laughter and applause) and this person that came with me on the train was swinging in my way all the time. Dr. Dowie was particularly sweet that day on Episcopalians. She was mad, and she sat beside me at the table, and she made remarks heard by the waiters and people across the table, and I finally went up-stairs, locked the door, and just got down on my face, and said, 'Lord Jesus, if you do not help me, I am gone, *I am gone.*'

"On Friday was another day of healing in Zion, and I spent that day in prayer, and most of the night before, and there was some terrible cases there.

'I do not know whether many of you people have been down there to see the sadness! Oh! the expectation of the poor and needy dying souls, enough to break your heart to see them come tottering into that room with such a look of anxiety, care and expectancy on their face.

"One dear mother brought in, beautiful mother, and her husband, an anxious husband sitting by her side; then a pretty little girl standing, holding her hand, waiting for the moving of the water—a poor victim of morphine, rolled in upon the chair, glancing about her suspiciously and frightened, lying every breath, morphine tucked everywhere possible about her. I do not see any of them there now, thank God.

"As they listened the Doctor began to lay his hands on the people and to pray, and the dear Lord came and got down by the side of me, and I said, 'Now, the days are flying; what is going to be done?'

"The devil says, 'Now if you do this, it is just equivalent to lying down to die, and the newspapers will just be full of it."

"The dear Lord said, are you going to trust me? Can you trust me? and I said 'I can, I can.'

"It was a wonderful meeting. There was one poor paralyzed creature got up and walked right out, and went upstairs, and there was healing in the air, glory to God. (Amen.)

"When he came to me he put his hands upon my head. I said:

'JUST NOW IS MY TIME; IT IS DONE, IT IS DONE.'

"And I got up, and walked up to my room, and I took my medicines and my prescriptions, and I wrote the compliments of S. H. Hadley to Dr. Dowie.

"'Hallelujah! 'tis done, I believe on the Son;
I'm saved by the blood of the Crucified One."

(Amen.) I have not taken a particle of medicine from that day to this. I came here on the 12th of January; that was on the evening of the 15th.

"I will never forget how good I felt. I went out and walked around these blocks here. I went down to a Mission, and spoke an hour; my wind was elegant; my strength was good.

"When I left Monday morning to join my wife and son to take our journey in the south, the question came, 'Now, had you better keep this quiet, or had you better tell it?' The devil said you keep it quiet, because if you should have a backslide, why then you will have plenty of room to backslide in.' But the Lord said, 'Tell it.'

"I called for some telegraph blanks, and sent them right and left to friends of mine;

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"'I leave Zion a well man. Hallelujah!' (Amen.)

"Well it raised a big row in Water Street; the boys got together and shouted·

"GLORY TO GOD."

"I do think I got over 200 letters as a result of those telegrams.

"I went to Washington City, worked there three days; went to New Orleans, worked down there in the Mission Friday, Saturday and Sunday. I overdid myself there. I abused the Lord's confidence there; for I did not give myself sleep or rest, but this old pain did not come back, mind you.

"I went to Los Angeles, staid there six weeks, and worked all the time, even held evangelistic services in the church and worked every night.

"Went to San Francisco, walked around all night long there for two nights trying to find some way to bring relief to some of these terrible people. The worst degraded city I ever saw in my life-time; the worst need of rescue work I ever saw was in San Francisco.

"I came on to Salt Lake City, Denver, Kansas City, speaking everywhere, and here I am. I have not been home yet. I am going to start home Wednesday morning, and I tell you I want you to look at me. Praise the Lord I am here every inch of me, and I am able to just shout and sing.

"Now, I am a redeemed drunkard. Oh! people, I think God has been awfully good to me. It is fourteen years and eleven months ago on the 26th, at half-past nine o'clock that I knelt a dying drunkard in the Jerry McCauley Mission just out of the Station House with the jim-jams, and the Saviour touched me with His bleeding hand, took my sins away and set me free, and I have never known what it is to want a drink of rum from that day to this.

"I suppose I had not earned an honest dollar in ten years.

"I believe in New York I have got more friends than in any city. They trust me with thousands, hundreds of thousands. I have handled hundreds of thousands of dollars with these two hands.

"I would have taken your eyes out of your head before that.

"Oh, glory to God what a Saviour!

"'Oh! 'tis wonderful, very, very wonderful
All His Grace so full and free;
Oh! 'tis wonderful, very, very wonderful
All His love and Grace to me.'"

(Applause and Amen.)

Dr. Dowie:—Well I thank God for that. Now, I am not going to keep you very long, or make any comments.

"BLESSED ARE THEY THAT WASH THEIR ROBES."

INVOCATION.

Let the words of our mouths, and the meditations of our hearts be acceptable in thy sight, profitable unto this people, and to all in every land and in every time to whom these words shall come for the sake of Jesus, our Lord, our Strength, and our Redeemer.

It was at the eventide that our Lord on that blessed Easter Sunday long ago, stood in the midst and said,

"Peace be unto you."

And now I want you to hear His voice in that fifth Gospel in the last chapter, and in the 14th verse.

I want you, beloved friends, to remember that this teaching is a part of the great new departure in these latter days.

"Blessed are they that wash their robes, that they may have the right to come to the tree of life, and may enter in by the gates into the city."

The spirit within me; the spirit within my brother, that immortal part of our being of which God is the Father, that spirit is robed in two garments.

The one is the soul, and the other is the body.

We are composed of three parts: Spirit, Soul and Body.

Spirit, [Πνεῦμα] is the immortal part of our being, in virtue of which the apostle declares we are the offspring of God, the Father of our spirits.

The miserable doctrine of annihilation, and of conditional immortality, by that very expression is proved to be utterly false.

If God is the Father of my spirit, I must share my heavenly Father's nature.

If my spirit can die, then my God and Father can die.

If my spirit is immortal, it is because my Father is immortal.

I share His own, whatever that nature may be.

Now, my immortal spirit and thine are robed.

That which is next to the spirit is the soul [ψυχή] the life which we have in common with all animals; but it is perishable, for Jesus said,

"My soul is exceedingly sorrowful, even unto—?"
Audience:—"'Death.'"
Dr. Dowie:—"The soul that sinneth, it shall—?"
Audience:—"'Die.'"

Dr. Dowie:—But the spirit never dies. Christ made His soul a sacrifice for sin, but His spirit was never sacrificed. He poured out all His animal life, and a bloodless body reascended from that grave flesh and bones, but no flesh and blood, flesh and bones.

He said:

"A spirit hath not flesh and bones as ye see Me have."

Now, this spirit then is robed.

We who are here have spirits. First there is the robe of the soul, and then the robe of the body, [σῶμα] the outer flesh, and the life blood which nourishes heart and brain, and every part of our being.

In this text from the fifth Gospel which I have just quoted, the words of our Lord at the very end of it, the Divine Blessing is uttered upon those that have washed their robes.

"BLESSED ARE THEY THAT WASH THEIR ROBES,"

Whose bodies, and whose souls and whose spririts are cleansed.

Brother Hadley tells you in his testimony that he had an artery leading directly to the heart, which upon certain conditions existing would close and stop the flow of the blood.

He tells you that the only way he could get deliverance was by putting a charge of dynamite in his mouth, for that is what nitro-glycerine is. He took a charge of nitro-glycerine. He dynamited himself, and the dynamite shock opened the passage again; but, of course every shock was lessening the effect, and soon death must have ensued.

Our brother came with his body and his blood in that condition to the Lord who had washed his spirit from all the filthiness of the drunkard's folly; from all the filthiness of his long years of sin, and he found for the first time that Christ was the Saviour of the body.

He put aside his dynamite. I have got it hanging up there. It is among the trophies in Zion.

He put aside the deadly poison, and came to the Lord Jesus Christ for the washing of his blood; for the washing of his soul, and for the healing of his body, just as he came to the Lord Jesus Christ for the cleansing of his spirit.

I had to club him into it though. (Laughter.) He does not complain of the clubbing now. He says I clubbed them there for three hours.

I saw that Episcopalian by his side, and I read her like a book, and I saw that she was bothering him, and I clubbed her for his sake. (Laughter.)

I club lots of people. It is the only way to get them to do any thing. I am a sort of a spiritual policeman. (Laughter.)

There is not one bit of doubt about this, that you have to strike heavy blows before you can help God's people to get to the fountain where they can wash their robes; for the Scribes and the Pharisees of this day are like the Scribes and the Pharisees of nineteen centuries ago.

"Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered."

They are like those of whom Ezekiel speaks, and of whom Christ spoke: false shepherds who drive the sheep

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back from the healing streams, and who seek to discourage, and who will go all lengths in destroying the doctrine of Divine Healing.

"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them."

They will say that the man that heals in the name of the eternal God is possessed with Beelzebub. They will say that he is a bad man. There is not any bad thing they have not said about me, and I am so thankful for it. (Amen.)

I have got the ninth beatitude. Some of you have only got the first or second, but I am sure I have got the ninth.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake.

"Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you."

And the seal of the prophet is that he shall be spoken against, and the seal of the false prophet is when every body shall speak well of him, for so did their fathers of the false prophets.

I tell you I should be in dreadful trouble if I were in Mr. Moody's place to-day. So far as I have been able to see the press of Chicago there was not a paper but spoke well of him.

We do not need to be under any misapprehension as to whom the papers belong, for they know themselves and say they belong to the devil, and it is a common utterance amongst themselves that the Chicago press liar is the liveliest kind of a liar.

The only possible way by which you can get to the fountain open for sin and for all uncleanness to-day is by clubbing fellows that stand in the road.

You have got to do it.

It had to be done nineteen centuries ago.

I am glad he said I clubbed them for three hours. (Laughter.) I am glad he said also, when I prayed with him the power of the Lord was present to heal, for the Lord had approved the clubbing.

It is an easier thing to say sweet things than it is to say true hard things. Why, bless your life, there was a time when I used to preach—preach? I preached poems. I was metaphorical, and allegorical, and paregorical. (Laughter.)

The fact of the matter is this, I did as others did, and thought a mere intellectual display was a Divine Teacher.

I look back now, and just think how I uttered words that were just mere intellectual soap bubbles; but the people listened and loved to hear me. I sang my song. Just as the singer sings in the theater, I preached my sermons. I did not see it at the time, but I was chosen for the supposed eloquence on many an occasion, and filled places because of it.

I found that people were not blessed, and it was not until I laid all this aside, and let the Holy Ghost speak through me that anything was done.

I am glad for this illustration of how these robes were washed.

Jesus took this man sitting here. [Referring to Mr. Hadley.] His spirit was set free, but his robes were clogged. His spirit was saved, but his blood was in a condition that in a moment might cause him to drop dead.

"BLESSED ARE THEY THAT WASH THEIR ROBES."

He came and he washed his robes. Now he stands before you and tells you of a tour that a man might well have made who was a giant in strength, and who had no sickness, let alone a man that was sent away to die, because eminent physicians who had treated him recommended him to go to California.

That is the way they do. They send them off to die, and to be buried elsewhere. That is what they do when they are through with men; send them off somewhere else.

There are many eminent physicians who are quite willing that all their incurable patients shall come to Zion in the hope that they will die there, and they are mightily disappointed sometimes, because they live, and then they kick up a fuss about it. Mr. Hadley did not give the name of his eminent physician. He is not a real out and out Zion fellow yet. You can see that. (Applause and laughter.) If he had been, he would have given us the names and everything. The next time he comes to Zion, he will tell the whole thing, but he is not up to that yet. He is getting along that way.

But now his robes are washed. I want to give you that simply as an illustration.

What the scripture means by the washing of the robes is this, that the flesh and the blood shall be cleansed, and that the Holy Ghost shall take possession, not of the spirit only, but of the spirit, and the soul, and the body, (Amen) and that the whole temple shall be filled by the spirit of God.

Up until the time that Brother Hadley came here, although his body had been liberated from the curse of alcoholism, yet his body was remaining under the curse of nitroglycerine, under the curse of pharmacism, under the curse of the sorcerer, of the druggist, and he was dying under it. Now he is washed, and the washing is going on, and, if the good brother will contine, and let the Lord do with him what the Lord wants to do, he will have that leg straightened out in short order, (Amen) and we will be able to see him yet go around without that stick.

We will hang it on the walls of Zion with the other sticks up there of men who went about like him:

Now let me address myself to what I believe to be

THE REAL KEY OF THE RESURRECTION.

Friends, the mere fact that Jesus Christ rose from the dead nineteen centuries ago does not constitute power.

People had been raised from the dead before Christ.

Did not Elisha pray for the Shunammite's son when dead, and was he not raised from the dead?

The resurrection from the dead does not give me power. Others have been raised from the dead. Paul was the means in God's hands of raising Eutychus, and Peter was the means in God's hands of raising Tabitha from the dead, and Jesus Christ himself raised Lazarus and Jairus' daughter from the dead.

The mere fact that a man was raised from the dead does not make him my saviour, else Jairus' daughter and Lazarus, and the Shunammite's son, and Eutychus, not to speak of others, would be my saviour.

Do not make any mistake. A great blunder is made about this matter.

This makes Him my Saviour: that He was raised from the dead before that, and that was not the first time He died either.

I believe that He is

"The first fruits of them that slept;"

And therefore, I believe what the Scriptures declare that He was the

"Lamb that hath been slain from the foundation of the world."

His incarnation here upon this earth nineteen centuries ago was not His first incarnation, and it will not be His last.

Wherever sin is and wherever the sinner is to found, the great Shepherd of the lost will seek him through hell and throughout all eternity until he finds him and brings him back to God. He will never stop seeking the perishing until He has saved the last one.

Before the foundations of this world were laid He was the Lamb of God slain from

"Before the foundation of the world."

Threfore when the Shunammite's son was raised, and all the others, it was through His power who, from all eternity is God and became incarnate in the flesh as often as was needed, and will become as often as is needed.

Now that is what I believe.

I believe that the mere fact that any man rose from the dead does not make him my Saviour, but I believe the fact that Christ rose from the dead and from all eternity has been the Resurrector makes Him my Saviour.

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Christ Jesus was raised from the dead, not by His own power,—for He laid aside His power and Godhead and emptied Himself when He came down here,—and as the Scriptures declare

"Through the eternal Spirit [He] offered Himself without spot a sacrifice."

THE ETERNAL SPIRIT ANIMATED HIM

throughout all His earthly life.

The eternal Spirit came into Him in glorious power at His baptism, when the Holy Ghost came upon Him and filled Him.

In the power of the Spirit He went down into the wilderness and met the devil and fought him and overcame him.

In the power of that Spirit He came up to Galilee and preached and spoke and healed and raised the dead and cast out devils.

If that same Spirit is in me to-day, there is no more reason why I should not be able to restore the dead than Paul, (Amen) or Peter. (Praise the Lord.) There is no more reason why I should not be enabled by the grace of God to do the same work that Jesus did, for He said:

"He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; (Amen) because I go unto My Father."

We have had enough of nineteen century old resurrection.

We have had enough of nineteen century old church.

We have had enough of nineteen century old apostles.

Bless the good Lord for the resurrection of nineteen centuries ago. (Amen.)

Bless the good Lord for the miracles of nineteen centuries ago, and bless the good Lord for all the apostles that ever lived; but do we not want help now? (Amen.)

DOES NOT A LIVING CHURCH REQUIRE THE PRESENCE OF A LIVING GOD?

Of a living apostleship?

Of a living prophet?

Of a living teacher?

Of a living miracle?

Of a living Word?

You tell me they are all dead? Let me die too. It is time the world is dead, because we have got a dead church; and the moment we have a dead church, let us have a dead world. Let us be blotted out altogether.

I am going to say with the Apostle Paul:

"Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more,"

after the flesh.

I want to know Christ in the Spirit.

I want to know Him as He is now.

I do not want to know the Man of sorrows.

I do not want to know the Man of tears.

I do not want to know the Man burdened with cares, but I do want to know Jesus, and to

"See Jesus crowned with glory and honor."

I want to see Him, and I want to

"Know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death; if by any means I may attain unto the resurrection of the dead."

I WANT THAT RESURRECTION OF THE DEAD NOW.

Friends, I want the resurrection life that will raise my own spirit; that will raise my own soul; that will raise my own body; that will fill me with Divine Life.

I want that life, without which the church of to-day must ever be a mere beggar lying full of sores at the gates of the Vanderbilts, at the gates of the Goulds, at the gates of the ruffian thieves; at the gates of the Rockefellers; at the gates of the men that steal by law, that look at the church as a poor beggarly thing that lies at its gate full of sores, and now and then pitches it a university crumb or two.

I am tired of it. I want a church that is going to rule Dives, and not Dives rule the church. I want to see the fruits of Christ's resurrection. I want to see the living evidence of it.

I want to make Mr. Robert Ingersoll know that he is a liar, and I brand him before all the world as a liar. We have shown it here when I replied to him on the 21st day of March last, when I knelt here, and prayed to my God before I rose and delivered that discourse; that scene which is photographed in that lightning flash, where you see the audience listening.

I knelt here and among others for whom I prayed,

I PRAYED FOR A YOUNG MAN 670 MILES AWAY,

dying up yonder near the margin of the Georgian Bay Ontario, at Allandale. As I knelt there, I read the requests in my hands telling me that young man whose wife had been healed through my prayers instantaneously, telling me that he himself was dying, telling me that if I prayed he believed God would heal him. I knelt there and I prayed, and I told God in my simple way. I did not pray your way. I did not pray the Episcopalian way—you wretched Episcopalians. (Laughter.) I did not pray the Baptist way. I did not pray the Presbyterian way. I did not give God Almighty a great deal of information about theology. He knows more about it than I do, but I prayed my own way. I prayed the way the Holy Ghost inspired me, and the Holy Ghost never inspired that wretched Episcopalian prayer:

"Lord have mercy upon us miserable sinners. We have left undone all the things we ought to have done and done all the things we ought not to have done, and there is no health in us." (Laughter.)

The Lord Almighty never inspired that prayer. If ever I had a secretary who came to me and said: Doctor, I have left undone all the things I ought to have done, and I have not done a bit of work you told me to, and I have smashed all the typewriters, and done all the things I ought not to, and there is no health in me," then I would say, "You go!" (Laughter.)

I would have no more use for that secretary, and I tell you it is a most wretched prayer, and you tell them that I said so. (Applause.) [Turning to Bro. Hadley.] And you tell the old lady who bothered you so much that I said so. I clubbed her about that then.

I do not pray a prayer like that. I knelt down here and said, "Oh, Lord you know me." God knows me. I have been a beggar at His gate for so many years. *God knows me.* The angels know me. They know me in heaven. I have offered hundreds of thousands of prayers for the sick and dying. They know me. They know my prayers. They know how poor and unworthy and sinful I am by nature, but they know that God made me, and God knows me.

I have been a beggar at His gate all these years, and He knows me, and I am quite willing you shall write upon my tomb when I die:

"The beggar died."

I have been a beggar. I have been begging from God.

I knelt down here, and I begged God for that man's life. I begged Him with the dripping blood of my heart. I cannot tell you how I prayed, for I would cry all the time. I would not talk so you could understand me. The prayers I offered with the blood of my heart, the sweat of my spirit, the agony of my soul, and oh! how I feel these cries! How I feel them!

I knelt there and said, "God heal him! Heal him! Heal him for Christ's sake!" Now, do you know He did it. Right down there to Allandale the prayer came, and that young man stepped into the fountain where he washed his soul, and he washed his body, and he just took from his body the surgical instrument, and he flung it up behind the bed and raised up and went to church that night, and went down to see his old mother the next day, and he started for Chicago the following day, Tuesday, and he was in this meeting on Friday, and he was in that gallery there talking Sunday.

He tells his story. He has gone back to Allandale, where he is a yard master in the railway, and he has gone back to work, and his simple story and picture are in the LEAVES OF HEALING.

Now, do you know what I mean by washing the robes?

I see this that the resurrection life has got to come in

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God's people in Chicago. (Amen.) It has got to come in God's people in New York.

The church of God has got to rise above the Rockefellers and the wretches and have them down at His feet; at the feet of Christ.

The church of God has got to help the working man to be liberated from these rascals and thieves who use their intellect and their organizing power for the purpose of destroying humanity and making them beasts of burden.

The church of God has got to raise men; raise them from the depths of disease and death and hell, and that is the washing of the robes.

Now, friends, if you get your robes washed, and I get my robes washed, and others get their robes washed, and our Spirits are in clean souls, and clean bodies, do you know what will be done? Do you know what will be given to us?

"To him that overcometh will I give to eat of the tree of life."

Listen!

"Blessed are they that wash their robes, that they may have the right [look at that word] to come to the tree of life, and may enter in by the gates into the city."

Do you know if you get your robes washed, that you can kneel here, and go right up, and go through the gates into the city, and take from the tree of life a leaf, and come and lay it down here upon some poor wounded spirit!

Now, friends, that is the Resurrection for which I am craving; that is the blessing for which I am craving, that I shall get the blessedness of knowing Him, who, before the world's foundations were laid, was the Lamb of God slain.

I know not where sin had entered, but I know it entered somewhere, and I know that He atoned for it everywhere, and I know that He has been seeking the lost everywhere, and I know He is seeking them now, just as Brother Samuel H. Hadley has got the passion in his heart for the Salvation of every man in New York. Yet he knows that he cannot do that, because just now the power is not there.

What is it to belong to a "blood washed" people. It is not merely that his spirit shall be washed. [Addressing Bro. Hadley.] Your spirit was washed, your spirit was clean, but your body was dying, and would only have been food for worms, perhaps by this time; for they told you that you were dying, and you felt it, but now your robes are washed, and not only is your spirit clean, but your robes are washed, and from this moment, if you will, you have the right to go in through the gates into the city, and take from the Tree of Life, and to bring down to these poor, miserable dying men and women in New York the Gospel which saves the sinner, and heals the leper, and opens the eyes of the blind, and raises up the dying, and the dead. (Amen.)

Jesus said:

"The hour is coming in the which all that are in the graves shall hear His voice."

Friends, what are these graves? Did you ever read of the valley of dry bones in Ezekiel? Did you ever read of that multitude that are lying, their bones in the valley? Did you ever read that interpretation given by God Himself of the prophecy, that these words reached the whole house of Israel, that they are saved and cut off from their brothers, and that God is causing the wind to come from the four winds and breathe upon the slain that they may live?

Friends, as this Gospel is preached, this Gospel that is ringing forth from Zion of Salvation and Healing, and Cleansing and Keeping, and Quickening power, a Gospel that means a Living God, a Living Church, a living Apostle, a Living Prophet, a Living Teacher, a Living Healer, a Living Organization with every power in it that the primitive church had, then we are going to have the blessedness of multitudes that have washed their robes, and what will be the result?

Widespread, universal glory. I am looking for it. I am praying for it. I am expecting it, and I want you to get ready for it.

CALL.

Every one that wants this blessedness, stand, seek it now, seek the blessedness of a clean spirit, soul and body. [The whole audience seemed to rise.]

Look at that sight Brother Hadley. Tell them down there in New York that when we made the consecration prayer you did not see one sitting.

Friends, do you hate sin? Can you say, I do?

Audience:—"I do."

Dr. Dowie:—Are you by the grace of God, prepared to do that which is right? Can you say, I am?

Audience:—"I am."

Dr. Dowie:—Will you confess your sins one to another, and if you have wronged any man, will you, by the grace of God, vow, and as quickly as possible, perform the vow, to restore, to do right,—can you say. By the grace of God I will?

Audience:—"By the grace of God I will."

Dr. Dowie:—Will you trust Jesus, the Lamb of God who taketh away the sin of the world to cleanse your spirit, and your soul, and your body? Can you say, God helping me, I will?

Audience:—"God helping me, I will."

Then pray.

CONSECRATION PRAYER.

My God and Father, in Jesus' name, take me as I am. Make me what I ought to be in spirit, in soul, in body. Take my robes, wash them; take my spirit, wash it. Give me an entire cleansing. Make me pure. Give me the humility to serve in any place, in any station; to do anything; to live, or, if need be, to die for Thee. Give me grace from heaven, by the Holy Ghost, that my whole being shall be Thy temple; that the risen life, the resurrection life, shall be in my mortal body, in my mortal soul, and in my immortal spirit. God help me for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean it?

Audience:—"Yes."

Dr. Dowie:—Then, listen!

God says your sins are remitted, and they are not retained, if you truly confess and forsake them; and He says too that your diseases are healed, and are being healed just as you believe.

Now, may God bless you.

I tell you, friends,

I BELIEVE IN EMANCIPATION.

An emancipation proclamation has been sounded out from heaven that all the church of God shall be free.

May God set us free.

The consecration hymn, "I will," was then sung, and Dr. Dowie closed the services with the following prayer and benediction:

CLOSING PRAYER AND BENEDICTION.

Father in heaven, we are greatly rejoiced that so many of Thy children are seeking for Resurrection life. We trust that there is not one in Zion to-day who is unwilling to pay the price.

God help us to count the cost, and pay the price of an entire consecration. Help us not only to be hearers and talkers and singers, but doers; so that when we pray, our prayers shall reach to heaven, and come right back again in blessing upon earth.

Oh, God! the days are very few in which we can live—perhaps Thou mayest give me a score of years, and I may not yet see a score of days. But, oh God! Thy truth will never die. Grant that in Zion here a great multitude may be raised of entirely consecrated men and women who shall go forth to live, and love, and serve Thee with their ransomed power.

Bless this brother from New York. Bless those that are being blessed in all the lands through this work.

Oh God! bless Thy poor servant that cries to Thee himself to-day, and give him strength in his weakness, light in the darkness that sometimes surrounds him. Guide us in the perplexities, and give power to overcome, and the resources yet needed. Lord, a million dollars this year to build up Zion.

We ask Thee now for this openly, and before many, as we have done in our private gathering, when a thousand of us met on the morning of this year at the midnight hour, when the clock struck the first moment of the New Year.

Oh, God! help us to live out our vows that are made.

Now take us into Thy care and keeping; bring such of us up again to-night as are to come, and let this place be filled with the glory of God. We ask it in Jesus' name.

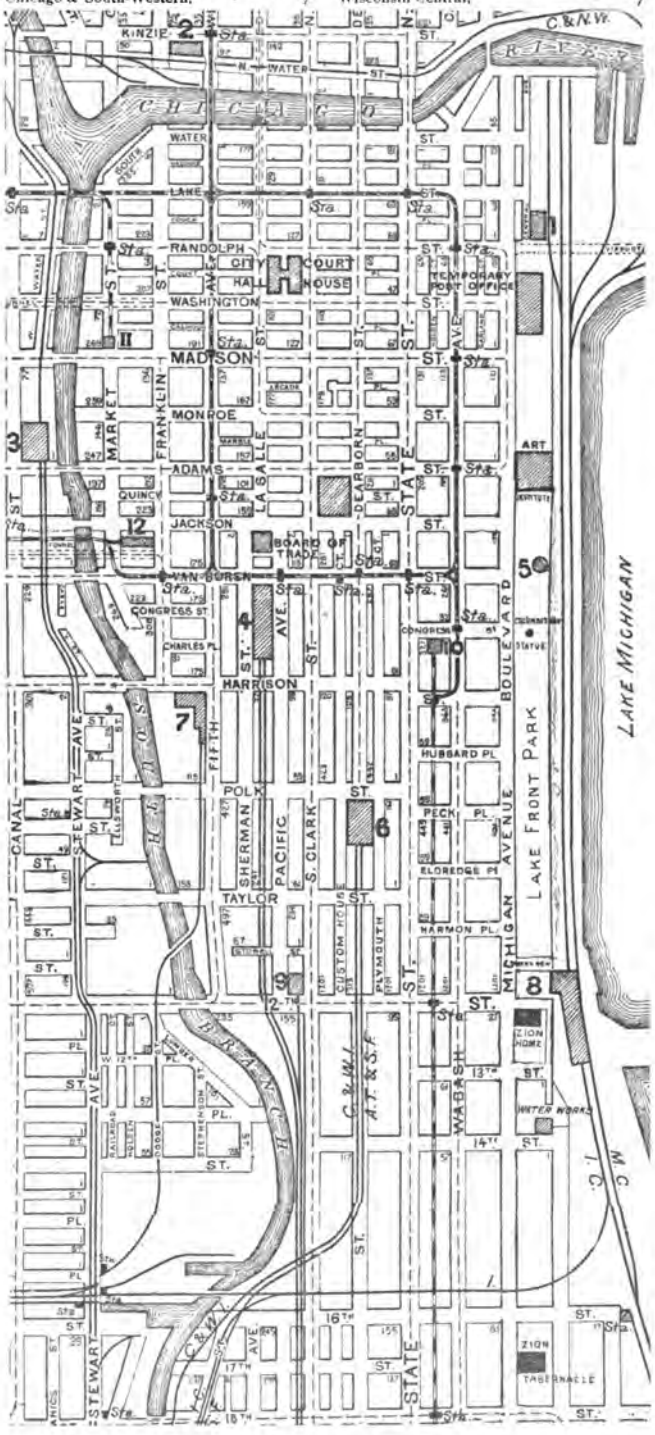
And now beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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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DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.	RAILWAYS	DEPOT NO.
Atchison, Topeka & Santa Fe,	6	Chicago & Western Indiana,	6
Baltimore & Ohio,	7	Chicago & West Michigan,	8
Chicago, Burlington & Quincy,	3	Cleveland, Columbus, Chicago & St. Louis,	1
Chicago Central,	7	Illinois Central, Central Station	8
Chicago Great Western,	7	Illinois Central, Suburban,	1, 5, 13
Chicago, Milwaukee & St. Paul,	3	Kankakee Line, (C. C. C. & St. L.)	8
Chicago, Rock Island & Pacific,	4	Lake Shore & Michigan Southern,	4
Chicago & Alton,	3	Lake Street, (Elevated)	11
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Chicago & Erie,	6	Metropolitan, (Elevated)	12
Chicago & Grand Trunk,	6	Michigan Central,	8
Chicago & Northern Pacific,	7	New York, Chicago & St. Louis,	9
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Chicago & South Side Rapid Transit, (L)	11	Wabash,	6
Chicago & South-Western,	7	Wisconsin Central,	7





ZION

CONDUCTED BY THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE

IS A

CHRISTIAN, TEMPERANCE & DIVINE HEALING HOME

WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL.

CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.



ZION TABERNACLE.

1221-1233 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a. m. 2:30 & 7:30 p. m. Mondays: 7:30 p. m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p. m. Special Lectures. Thursdays: 2:30 p. m. Children's Meetings Fridays: 2:30 p. m., and 7:30 p. m. Saturdays: 7:30 p. m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms,* for Membership, Baptism, or Consecration of Children, must be addressed to the Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

The Christian Catholic Church

AND **Divine Healing Mission.**

GENERAL OVERSEER,

THE REV. JOHN ALEX DOWIE.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited,* will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

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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.

SUBSCRIPTION RATES:		SPECIAL RATES:	
One Year,	$2.00	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 the LEAVES OF HEALING sent in the future.

Following the subscriber's name in our mailing list, is the Vol. and No. to which the subscription is paid, so that a glance at the printed label on the wrapper will show how the account stands.

Make all Bank Drafts, Express Money Orders or Post Office Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, U. S. A.

All communications upon business must be addressed to

Long Distance Telephone South 602. THE MANAGER ZION PUB. HOUSE.

Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, MAY 1, 1897.

EDITORIAL NOTES.

"ZION, THY GOD REIGNETH."

WE are writing these words from the National Capital, Washington.

WE are here on the King's business.

WE are pleading with the authorities of the new Administration for our Little White Dove.

FOR two years and three months, LEAVES of HEALING, through the wickedness of the late postmaster of Chicago, Mr. Washington Hesing, and some of his willing subordinates, have been compelled to bear the terrible burden of fourteen times as much postage as the ordinary papers, both religious and secular.

ALL appeals to the Democratic Administration were in vain, although Postmaster General Wilson recognised personally the justice of our claim.

BUT politicians are too often cowards after the pattern of the Unjust Judge, and some are worse than he: for they never relent.

WE ask our readers' prayers for success in our appeal to the Republican Administration.

OFTEN the postage has been a serious difficulty, the cost in some weeks being more than $100 above what it ought to have been, and but for the goodness of God, and our willingness to make every sacrifice within our power, the paper could never have gone forth for every copy has been sent forth at a loss.

BUT God has enabled us to make the continual sacrifice which was demanded of us.

THE very success of the paper in increasing circulation has made it an increasingly heavy loss financially every week.

YET the gain has been most glorious in the extension of the work and the fact that countless thousands have been blessed through the Message of God which our dear little Dove has carried to every land.

THE work in Zion is in care of our good and faithful wife, our colleague Dr. Speicher, and the many helpers in Zion, but above all it is in care of Zion's King.

ERE our next issue is sent forth, we hope to have returned to Zion with the news of success in our efforts, and we shall leave no effort unmade to succeed in our just claims.

LAST Lord's Day was a good one in Zion Tabernacle, and the remarkable testimony of Mr. S. H. Hadley, superintendent of the McCauley Mission, New York, who was healed of heart disease, will interest many.

WE close these lines in haste to catch a mail.

THE preceding editorial notes of Dr. Dowie were intended for last week's LEAVES, but were not received until the paper had gone to press.

IN the letter which followed them he says: "I was kept busy even on the train talking with old guests of Zion and others, and then I have been busy all the time since I came here."

KNOWING how many demands are made upon his time, we know it is only the power of the Holy Ghost which enables him to accomplish what he does.

HIS latest word to us regarding the success of his mission to Washington was, "New friends are turning up, and old ones are kind and helpful. God helping me I shall succeed in getting the rights of Zion fully conceded."

THE Washington Morning *Times*, of Friday, April 23, at the beginning of the report of an interview with Dr. Dowie, filling a column, says:

"This gentleman is in town on his present visit in the interest of his paper, "LEAVES OF HEALING," which Mr. Wash. Hesing deprived of its second-class matter rights and upon which compelled Dr. Dowie to pay third-class postage some time ago. He believes that when Postmaster General Gary hears his plea and that of his numerous Congressional friends and sees his handsome paper there will be no question of its being put back as second-class matter, where it was for many years."

THE Washington *Post* of Friday, April 23, closes a similar report, as follows:

"Dr. Dowie said he would only remain in this city a few days, and came relative to some business with the Post-office Department regarding some trouble he had with Wash. Hesing, the former postmaster, about mailing his paper. He has many friends and correspondents in this city who are interested in his work. He told of the wonderful cures accomplished by divine healing, and said that the back wall of the tabernacle in Chicago was decorated with all sorts of designs made out of crutches, braces, and other appliances used by the sick persons who had been healed. The healing had been accomplished largely by the laying on of hands, but that was not at all necessary, he said. If the sick persons themselves prayed earnestly to God and believed in His power to heal, they would be healed by Him, no matter what their disease. He disclaims any connection with the faith cure, Theosophists, or the metaphysicians. He will tell about his experiences in Chicago at his lectures, about the workings of the church, and the many wonderful cures that have been accomplished through divine healing."

WE hope the next issue will have cheering news to impart, of justice being done by the present administration, in the way of postage, to the LEAVES OF HEALING.

DURING Dr. Dowie's absence, every meeting is being held in accordance with the regular appointments.

THE All-day Testimony meeting last Lord's day, was a time of special blessing. Mrs. Dowie led in the morning and afternoon, and Dr. Speicher in the evening. The testimonies were new, and some of them of thrilling interest. We hope to give a full report next week.

SEVERAL new engravings are in hand, but will not be finished before Dr. Dowie's return. We therefore reproduce on the first page a picture of his editorial corner, with the description which accompanied its first publication.

THE way has providentially opened for two meetings at Pekin, Ill., Thursday and Friday evenings, May 13 and 14, at Turner Hall. Dr. Dowie will speak the first evening on "Christ the Healer, with an account of some of my Experiences in Chicago." On the second evening, "Satan the Defiler, with remarks upon False Teaching in the Churches."

A SPECIAL All-Day Testimony Meeting will be held in Zion Tabernacle, 1621-1633 Michigan Ave., on Lord's Day, May 23. Many have been led to withdraw from Secret Societies by Dr. Dowie's preaching of the full gospel, and some startling testimonies will be given on this line. Subject of afternoon sermon: "Secret Societies the Foes of God, Home, Church and State."

"BRETHREN, PRAY FOR US."

AMOS DRESSER, jr.

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No 3 Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it,

Leaves of Healing. Vol II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

"Er iſt noch Heute Derſelbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es iſt von Gott Vielen zum Segen benützt worden, und viele Hundert tauſende von Exemplaren ſind gedruckt worden. Möge es auch in dieſer neuen Form Vielen zum Segen gereichen.

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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.

VOL. 3. NO. 28. CHICAGO, MAY 8, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MISS LUCY PAGE GASTON, Harvey, ILL. Editor of the *Christian Citizen.*

"HELP THOSE WOMEN WHICH LABOURED WITH ME IN THE GOSPEL."

Paul, the Apostle, writes these words as an "entreaty" to his "true yokefellow" in his letter to the Church in Philippi, chap. 4, verse 3.

He was a sincere friend of women, and rejoiced in them as "fellow-labourers whose names are in the Book of Life."

What a tremendous blunder many professed ministers of Christ are making in excluding women from the glorious work of "labouring in the Gospel" ministry!

The Kingdom of Satan uses women to drag men down to hell, and it is more than time for Christian leaders to recognize the ministry which God has committed to women.

The Woman of Samaria went into Sychar from the Well where she met Jesus, and brought out all the men of Sychar: for the Living Water and the Living Fire were in her heart.

The whole Apostolic College went into Sychar on the same day "to buy meat," and they did not bring a single Samaritan to Jesus' feet.

Sometimes we fear that the ministry of this day are so intent on "buying meat" that they do not know the way to bring sinners to Christ's feet.

It may be needful for a woman to show them how.

These men are like the miserable narrow-minded apostles at Sychar, ready to "marvel that He talked with a woman." The apostles learned to do better after long discipline.

But God is talking with women, and He is showing them how to talk with men so as to bring them to their Saviour, their Healer, and their Cleanser.



MISS LUCY PAGE GASTON, Harvey, Ill., Editor of the *Christian Citizen.*

Come, oh Little White Dove, liberated to-day from the unjust load with which men have burdened thee for more than two years, help this Woman to tell her Story of God's Way of Healing to all the earth!

How weary she was when she came to the Well of Divine Healing.

With pale face and bloodless lips, she came into Divine Healing Home, No. 1, gasping for breath, and leaning heavily upon the arm of the lady doctor who had brought her.

For three weeks she had been suffering from constant hemorrhage of the kidneys, and the end was in sight.

Death, riding on the pale horse, was visibly there.

But God used us to her healing, and the "issue of blood" was divinely stopped, and she became, as she tells, well and strong, *when the divine conditions were fully fulfilled.*

She is fully competent to tell her own story, and we shall let her do so in her own language spoken in Zion Tabernacle.

It was a great joy to us to help this Woman of America.

Since that day she has done wonderful service for her Lord.

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Her fight, as Editor of the Harvey *Citizen*, to keep the Molochs of Alcohol from making it their prey, and destroying its prohibition foundations, is a historic battle of which all Chicago was witness.

There were no weapons too vile for the filthy hordes of liquordom to employ against her, and she was even arrested and taken to prison on false charges of criminal libel.

But she went calmly and bravely on, assisted by good men and faithful women, fighting in press and in courts of law, and in pulpit and on platform, the good fight of Gospel Faith.

And at last she won, and Harvey, thanks most largely to her labours, stands redeemed from the pollution of the saloon.

Again she goes forth on a still wider mission, and as Editor of the *Christian Citizen*, she is fighting, in Jesus' Name, the good fight for social and moral purity.

At this writing she is in Springfield, the State Capital of Illinois, pleading with the legislature to pass an anti-cigarette law, with good prospects of success.

When that battle is won, she proposes to carry the fight on to the floor of the Congress of the United States.

Friends in Washington, "help this woman!"

Stand out of the way, ye men who wear white robes in the pulpits, and have black thoughts in your heart!

Stand out of the way, ye hunters after salaries and "meat," and let this woman go on her way to bring sinners to Christ's feet.

God stooped from heaven, as when Christ did on earth, and touched this woman's bleeding body with His Divine finger, so that she might work for Him.

It you cannot help her, dare ye to hinder her?

Go to your Bibles, and read, in the Revised Version Psalm 67:11:—

"Jehovah giveth the Word
The Women that publish the Tidings
Are a Great Host."

Go forth, Little White Dove, and help this Great Host, many of whom are suffering to-day, and tell them that Jesus is their Healer still.

Bid them come to Him, so that their weary, dying frames, exhausted in the strain of conflict for the right, may find their Healing from His Hand.

"Help those Women!"

(Extract from the Report of an all-day Testimony Meeting, held in Zion Tabernacle June 28, 1896. Published in Leaves of Healing, Vol. 2, No. 37, pages 584-586.)

Dr. Dowie:—Where is Miss Lucy Page Gaston? [Miss Gaston rises.] Now, Miss Gaston, come over here. [Miss Gaston, who is quite tall, walks across the platform and stands by the Doctor's side.] Miss Gaston is a very dear friend of ours, and when I am along side of her you see the long and short of it. (Laughter.) Miss Gaston was well known as the editor of the Harvey *Citizen*, and fought that good fight to keep Harvey Probibition, and she won, God bless her. (Loud applause.) Now she is editor of the *Christian Citizen*, and our dear sister has a story to tell.

HEALING OF BRIGHT'S DISEASE OF THE KIDNEYS, ETC.

"Miss Lucy Page Gaston, Harvey, Ill., said:

"I am pretty long. But I have felt for some time, friends, conscience-stricken because I had never appeared in one of the testimony meetings to tell what the Lord had done for me. I have been very busy fighting saloons, as Dr. Dowie has already intimated, and the burdens of my newspaper work were such that I very rarely got away, and I am one of those terribly conscientious 'white ribboners' who do not like to patronize the trains on Sunday; but to-day the Doctor said it was

A WORK OF NECESSITY AND MERCY

that I should appear and give my testimony, and you know we all do what the Doctor tells us, even if it is to bring a million dollars into this tabernacle. (Laughter.)

"I hope some time to have my part in that million dollars to help the Doctor push those wonderful plans that he has for the good of humanity. (Amen.)

"Now as to my story: I do not look very much like an invalid, do I? And I do not feel very much like an invalid either; but a year ago last October I came into the Doctor's Home as white as one can well be and be alive—so weak that I gasped for breath in walking across a room. For three weeks I had been suffering from hemorrhage of the kidneys. I had been under a doctor's care—a blessed, good woman. There had been a council of physicians over my case, and, while they did not say that nothing could be done for me, they did not do anything for me, and I made up my mind I was going to throw drugs and the help of the doctors aside and do what my conscience had long been telling me I ought to do—

TRUST THE LORD FOR HEALING.

"I had attended a number of meetings here at Zion Tabernacle during the summer, and my impressions probably were such as many of you have had. I used to pinch myself almost to find out whether I was really in the 19th century, or whether I was in the time of Christ, when the lame, and the sick, and the halt, and the blind were carried in for the Saviour's kindly touch. It was the most tremendous thing, it semed to me, that I had ever known, when I came into that little Zion Tabernacle No. 1, and saw the poor, afflicted ones going there; and so

I KNEW SOMETHING OF THIS BLESSED TRUTH,

and I came up on one Saturday, and my lady physican brought me. I remained over Sabbath with the Doctor's people, and went back to my Harvey home on Monday morning.

'I might say that my work was that of a W. C. T. U. Organizer. I was president of the Ninth Congressonal District, and previously had been a state worker in Illinois among the children, and for months I had been suffering, I suppose, from what is known as Bright's Disease of the Kidneys, and was in a very precarious condition; but I kept at work, until finally the hemorrhage coming on me I had to cancel my engagements, and come home; and I had to finish out my year's work, and prepare for the District Convention, and do a great many other things that were distracting, even in the weakened condition that I was, and so I could not remain at the Doctor's Home only till Monday morning. Saturday night the Doctor prayed with me, and laid on the hands, and I had the promise of the blessing. The pain was taken away, and I felt that I was to be healed. Why it was three weeks before the blessing came, I do not know, but I suppose that it was

THREE WEEKS BEFORE I WAS READY FOR THE BLESSING;

and when people say to me that they have sought for this blessing and have not found it, I say, Well, you probably stopped too soon seeking, because I believe the Lord has it for every one. (Amen.)

"But in three weeks the blessing came. My good father and mother were in sympathy somewhat with the idea, and they were praying with me and for me, and I came up to the meeting here at the Tabernacle as often as I could, but finally one Saturday there was a lady friend who suggested a simple remedy, and my father and my mother were, of course, very anxious for me to have the healing, and they wanted me to try that. They thought that oil of juniper one drop in a glass of milk one morning, two drops in a glass of milk the next morning, and three drops in a glass of milk the next morning, and so on up to nine and then back again surely could do no harm. (Laughter.) I was very weak, and of course I was very anxious too, and finally, feeling as I did for my father and mother, said, 'Well, if I am not well in the morning, (I said this on Sunday morning) I will take this remedy.' Now I do not know whether the Doctor knows this or not. (Laughter.) And all day long Sunday I was in prayer, and I kept saying, 'Now, dear Lord, I know you want me to be well. I know that you are going to heal me in some way, but I want you to have the credit of it instead of some remedy,' and so I said, 'Dear Lord, I believe you are going to heal me to-day,' and do you know, friends, when I got up the next morning I was well. (Amen Praise the Lord.)

THE LORD HAD HEALED ME,

and from that time I began to gradually gain in strength, and the following March took hold of the paper through which the fight was made that has redeemed Harvey from the saloon curse. Our good brother Dr. Dowie has sometimes said that he felt that he had given me to Harvey, and under God he was the means of restoring me, and helping me to lead the good people down there.

"I know there must be a great many in this house who are seeking for this blessing, that some others have so graciously received, and I want to say to you, friends, that I believe a good many are in the same condition that I was.

"I went up to Dr. Dowie's that evening believing that I would be healed, and would be able to go to my Convention and conduct it myself the following week. Oh, I just had so much faith, but I found it was faith in my own faith, and not faith in Christ Jesus.

"On the Thursday before I was finally healed, I came up and attended one of the Children's meetings in the Tabernacle, and it came to me that there was something the matter with my faith; that it was not child-like enough, and dear Mrs. Dowie that day conducted such a sweet, such a simple little meeting for those children, and explained so beautifully how the Saviour could heal; and I believe that it was there that I began to get on the right track. I just forgot all about everything, and

BECAME A LITTLE CHILD, AND GOD CAME AND BLESSED ME. (AMEN.)

"Several times since then there have been times of weakness come upon me when it seemed as though the ground was going out from under me physically, and that I was going to be a total wreck; but I do not believe the Lord has very much use for wrecks anyway in this world, and so I have gone to Him numbers of times successfully for myself, and He has taken away the pain; taken away the disease, the trouble.

"I have just returned from an eastern trip that was particularly hard upon me, and I was unable some way to get hold of the Lord's Healing Power, so week before last I went up to Dr. Dowie's, and he prayed with me, and there was the most glorious blessing again, and from that time on I have been what I am to-day—strong and well again. So, friends, I just want to say to everyone that is here to-day that

THIS BLESSING IS FOR YOU, IF YOU WILL MEET THE CONDITIONS.

"I do not believe that the Lord is going to make it easy to get into this blessing, to get into this kingdom. I believe the Lord wants us entirely His own, and I believe that in every case, so far as I know, there is some condition that the soul must meet before that soul can have the blessing; and in my own case I am going to speak right from my heart, dear friends. A matter came up that had not been on my conscience, that I knew God had forgiven, but do you know the thought came to me that

I HAD TO MAKE CONFESSION OF THAT MATTER THAT WAS BACK IN MY LIFE,

before I could have the healing; and before I went to Dr. Dowie I had fought that out, and I said, "Yes Lord, anything, anything," and so it was not very hard to do that thing that I thought was impossible for me to do; and so, friends, if there are any of you who are seeking healing, and it does not come, I wonder if there is not some shadow on your life, perhaps, that comes up before you that you can not make confession of; perhaps some ill you have done your brother that you must make right. I believe that there is something wrong in the consecration in many cases where the healing does not come, and, friends, there has been

A WONDERFUL UPLIFTING OF SPIRIT AND POWER IN PRAYER AND SPIRITUALITY,

in my life since this blessed healing came that I never have known before, and I praise God for the work that is being done here in Zion Tabernacle through the medium of Dr. Dowie and Mrs. Dowie; and I pray God's blessing upon each one of you who is seeking, as I am, for the best that is for us in Christ Jesus."

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, April 25, 1897.

THE ENTIRE DAY ALL DEVOTED TO PRAISE AND TESTIMONY.

Thanksgiving from Many New Witnesses "Unto Him that Loveth Us, and Washed Us from Our Sins in His Own Blood."

"GOD IS NO RESPECTER OF PERSONS."

"But in Every Nation He that Feareth Him, and Worketh Righteousness, is Accepted with Him."

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE.

The services were opened with singing.

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer."

Mrs. Dowie read for the Scripture Lesson, the 107th Psalm. Thanksgiving for the many mercies of the week, and Dr. Dowie's request for prayer in connection with his mission to Washington was brought before the people.

Prayer was offered by Judge Dowie, after which the announcements were made, and the free-will offerings were received.

Mrs. Dowie then said:

This is, as you know, the day for our testimonies. We have an All-day Testimony Meeting once a month, and we give an opportunity to those who have been healed through faith in Jesus to tell others about it, and have their testimonies published in the LEAVES OF HEALING.

Now, there are a number of you who have had your testimonies published two or three times, because you are fluent speakers, and you have wonderful testimonies. Doctor did that purposely, because he wants the people to know that not only are people healed, but they stay healed, and they are here and they are not myths; that we are able to put them up again and again, so that others may know that they are not just things of to-day, but they go on.

Their testimonies go on, and on, and on, and they keep well. It is a good thing to have these testimonies repeated; but this morning I want to see how many there are here first who have been healed through faith in Jesus, and so I will ask you now to stand up; all of you here who have been healed through faith in Jesus whether you have testified before or not. [A large number rose.] Please be seated.

Now, I will ask those who have not given their testimonies here before in this place, or whose testimonies have not been published in the LEAVES OF HEALING, to please stand. [A number rose.] I am going to give them the first opportunity to speak this morning.

Now those first who have been healed through faith in Jesus, and whose testimonies have not been published, or who have not spoken in this building, please to come right up here on the platform, and I will have them speak first, and then I will take the others. I have chairs here for about fifteen people. Women, or children, or men, it does not matter. We want all blessed. Do not be afraid to come along. I want you all to come together, and then I will have you speak. [The chairs are quickly filled.] I know the people will hear better and the testimonies will be more interesting, if you speak from the platform.

Will this brother first please tell us what the Lord has done for him.

TESTIMONY OF MR. W. P. HOLBESLEBEN, REEDSBURG, WIS. HEALED OF DIPHTHERIA AND CONSUMPTION.

Mr. Holbesleben said, "I have been in Chicago working for the Lord a little.

"I was saved March 14, 1888. At that time I had not heard anything about healing, only as I read it from the word of the Lord.

"I had had the diphtheria and it seemed to have settled all through my system. I inherited consumption also. It was hereditary, my father dying with it, and it was in our family.

"The Lord called me to preach at this time. It seemed that the Spirit of the Lord came on me after I was sanctified, which was about two months later.

"After my conversion the Lord showed me that He could heal also. I read in the Word of God that

"Jesus Christ [was] the same yesterday, and to-day, and for ever."

"I showed this statement to some of the elders of the Methodist Church, and they said that the Lord healed sometimes, but they did not know whether He always did.

"The doctors said I could never get entirely over the diphtheria that remained in my throat. It settled all through my system. They said, 'You will never be delivered from it, but you can get relief if you use medicine.' They gave me enough medicine to nearly ruin me, that is they gave me some medicine that ate out all my teeth.

"One time after I had been sick with diphtheria, and after it came back on me, my throat got so choked up I could not do anything; so carried my case altogether to God. I had three weeks of special prayer. One evening I went up in my room all alone by myself; and just as I was about to retire I raised my hands to God as I knelt beside the bed and said, 'Now, Lord, I have been trying to talk to the people, and some times I can hardly finish my speech on account of this weakness in my lungs. You know I believe your promises. Oh Lord, I take you as my healer now and forever. I just take you for all and in all, and as I raised my hands there to God I felt like an oil had gone all through my body. I felt that virtue had gone out from God, and the power of the Holy Ghost, and it went through me like an oil of gladness. I felt in my body I was healed. I rose from my knees, and praised God with all my heart. Praise the Lord, I have been kept well since I have trusted God. Praise His name for ever more."

TESTIMONY OF MR. CARL F. PETERS, 128 CANALPORT AVE., CHICAGO. HEALED OF INFLAMMATION AND PARALYSIS.

Mr. Peters said, "Three years ago I was converted in Detroit in the Y. M. C. A. I was away down to the bottom, no money, nothing. God led me into one of these meetings. I had seen it as I passed by on a stormy day. I had no money to go to a saloon or theatre to get warm, so I had to go in there. The spirit of God led me to go there, and hear that sermon which some citizen delivered, and I was converted that day.

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"I had no position. He said, 'You pray to God, and He will give you anything.' I prayed, and got a position the next day at the smallest salary I ever received; I only got $30 a month.

"He said, 'You will have to come to Him like a little child,' and so I did. He delivered me out of all my sins.

"Before that I was a dancing teacher, an ex-saloon keeper and bar tender. That was all I had to do all my life time. That is what brought me down as low as I was and I did not know what to do.

"He said, 'You trust in the Lord. He will deliver you every time; so I did. I kept on praying, and I got up a step higher and higher. Finally I got a good situation at a good salary.

"I came back to Chicago, and I attended the second meeting held in the Auditorium by Dr. Dowie. I did not know what to do, whether to believe what he said regarding Divine Healing or not. I thought if I could only get sick a little, I would try Divine Healing. I did not have full faith in it.

"I had a little pet corn on my right toe, and I cut that a little bit with a pen knife. You could scarcely see it. My mother gave me a little ointment when I left home. I thought that was very good. I tried it a little, but the Doctor said, 'You must not use any ointment or salve of any kind.' The next morning it was worse; so it kept on until Friday morning. I could not put on my shoe, and by 12 o'clock I had to cut out the whole toe of the shoe, in order to get relief, and by one o'clock I felt inflammation coming up, and by six the whole leg was swollen to the size of a stove pipe. This was Friday. The boys told me to go across the way and the doctor would give me some liniment. 'No,' I said, 'I am going to Dr. Dowie.' I limped out the best I could. They could not spare me Saturday as that was our busiest day. I did not know what to do. But I got out, and I went into the healing room on one leg, and the Doctor prayed with me and I walked out, attended to my business Saturday, and Sunday I put on the shoe and went about and that leg never bothered me since.

"Thanksgiving I went home to Milwaukee on the boat. I got a stroke of paralysis in my left leg. I thought it was asleep. I could not walk on that leg all that day, and dragged my leg for three or four days.

"I came back to Chicago. The Doctor prayed for me, and I walked right off. My leg never bothered me since.

"I praise the Lord that He ever led me to hear such a dear man as Dr. Dowie; so true to God, and who devotes all his time and talents and everything to the Lord. I do not know how we can ever praise Him for all this. I praise Him here to-day from the bottom of my heart. He keeps me in the right way. The devil does try often to lead me astray, but I just say, 'You get out. I have no more use for you,' and he just gets out like the snap of my finger, therefore I know Christ is in me."

Mrs. Dowie:—And He has been a better master to you than Satan ever was?

Mr. Peters:—"Why, I should say so."

TESTIMONY OF MRS. JULIA SMITH, OLD LADIES' HOME, 3850 INDIANA AVE., CHICAGO, HEALED OF DROPSY.

Mrs. Smith said, "I came here with the dropsy. I was bloated very badly, and I could get no help. I asked to have some medicine, but the doctor did not seem to take any interest in me. The LEAVES OF HEALING came into the Home, and they were given to me. I read them and my faith was increased. I had believed in Divine Healing before, but still I did not trust God as I ought to. I began to look to God then, and after reading the LEAVES of HEALING I made up my mind that as soon as the weather permitted I would come to the mission; and I came up here and the second time I went into the prayer room I noticed that the dropsy was going down and it has been going down until it is almost gone, but there is a very little on my ankles.

"I feel a great deal better in many other ways, still I am not wholly healed, but it is my own fault. It seemed as if there was something in the way, but I am trying to look to God for help all the time."

Mrs. Dowie:—The Lord has helped you very greatly? You praise God?

Mrs. Smith:—"I do."

Mrs. Dowie:—Now, I will have one of the ladies of the choir testify.

TESTIMONY OF MRS. IDA STODDARD DEMAREST, ZION HOME, CHICAGO. HEALED OF COMPLICATED TROUBLES.

Mrs. Demarest said, "Dr. and Mrs. Dowie invited me to come to the old Home to visit them for a few weeks. Little did they know the invalid that they were inviting into their Home.

"I was then under the care of a lady physician. I had a complication of troubles which I will not mention here this morning. I was taking five different kinds of medicines. Out of courtesy to Dr. and Mrs. Dowie I left the medicine aside. I had been a Christian for a number of years, but I did not fully understand about Divine Healing. I always asked God to bless the medicines when I took them.

"I was a physician's granddaughter, and the wife of a physician, so you may know it was hard for me to understand fully; but I laid the medicines aside and asked God to bless me and help me and give me the knowledge of Divine Healing.

"I listened to Dr. Dowie's teaching for about ten days before I went into the prayer room, and when I remained for prayers the Doctor said, 'Why, Mrs. Demarest, I did not know that there was anything the matter with you.' I said, 'Yes, Doctor.' He prayed for me, but I did not receive a great blessing that morning.

"Then Mrs. Dowie said, 'Why did you not tell us?' 'Oh,' I said, 'I do not talk very much about my troubles, but I tell the Lord.'

"The second time the Doctor prayed for me I received the healing. I am so thankful that the Lord has healed me. He healed me then. That was over a year and a half ago, and blessed be His name, He has kept me in health all this time. People who saw me then scarcely know me now, because I am so greatly changed.

"I give thanks to God for all His mercy to me, and I thank Dr. and Mrs. Dowie with all my heart for their kindness. I thank God for it all."

TESTIMONY OF MRS. FAIR, 1606 INDIANA AVE., CHICAGO. HEALED OF CATARRH.

"Mrs. Fair said, I first knew of healing slightly when I was a girl about 16, from some very devoted people who lived near us. The old mother was healed. After I left home I lost all this and did not have any care for healing specially.

"When we heard of Dr. Dowie, Mr. Fair was in the city and began going to his meetings while he was in the missionary work, and he began sending the papers to me and to his own people with whom I was then visiting.

"The special healing that I would testify to this morning would be catarrh. I have suffered from catarrh since I was five years old. I had scarlet fever with many other diseases. It left me with a bad catarrh.

"I have been gradually healed. I have never had any instantaneous healings. My healings have all been very gradual. I took the Lord for my healer about a year and a half ago, and since then I have taken no medicine whatever. I do not believe in taking even the slightest remedies; not even so much as a lemon stew for a cold which some use who will not take medicine. I believe, if we take the Lord as our healer, we should take Him wholly; take Him entirely. I take Him for the slightest ailments.

"He has healed me of many other diseases, but specially that, and I thank Him very much for what He has done for me, and what He did for me He will do for you, and is that which He is anxious to do for each one of us, if you will only come trusting Him, believing that He is able to do these things.

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"I have been rather in the background since I have been here in giving testimonies on any line. I have simply been listening and watching and taking it all in, because I have not known a great deal about it, only that I knew the Lord has healed me many times, and I thank Him for it."

TESTIMONY OF MISS M. WILMORE, 1606 INDIANA AVE., CHICAGO. HEALED OF INTERNAL TROUBLES.

Miss Wilmore said "I am glad to give my testimony today for the Lord.

"When I was in Brooklyn, N. Y., I had internal troubles. Satan wants always to catch me right there and tear me down. I got up one morning feeling real well, but when I went to the table and commenced to eat, Satan just almost killed me, and I went down to the floor. I wanted to depend on my own prayers and know that the Lord heals me alone.

"Mr. Fair, my brother-in-law, wanted to pray for me, but I would not let him. I wanted to have my own prayers answered. So when I fell to the floor I felt as though I was going to die, and I said he might pray for me, because I was almost gone. He prayed for me and I was instantly healed. I got up and ate my breakfast, and we were all rejoicing that the Lord healed me so quickly. I went on up stairs. I made the beds and I had but a few more pains that day.

"I do praise the Lord for His wonderful works to us.

"I wore glasses a while, and the Lord has healed my eyes, and many other things that have been wrong with me. I do want to praise Him for ever, and I want to serve Him, and be one to live humbly for Him all my life."

Mrs. Dowie:—Ladies cannot always tell of the minutiæ of their sickness. It is not convenient to do so at all times. It is the same way with gentlemen, but as near as possible we tell about the sicknesses.

TESTIMONY OF MISS H. HACKEMAN, 360 33D STREET, CHICAGO. LIMB LENGTHENED THREE AND A HALF INCHES, AND HEALED OF INTERNAL TROUBLES AND NEURALGIA.

Miss Hackeman said, "When I was a little child I had a slight stroke of paralysis. My mother said when I first learned to walk it took me so long to learn because the left side was so weak that I would fall. I had to wear a shoe 3½ inches high with a cork sole. I now walk without that shoe, and walk on equal feet although I limp just the least little bit. I was also healed of internal trouble, and of neuralgia, and I give God all the Glory. I thank the Lord that He sent Dr. Dowie to this city to preach to us this wonderful gospel."

TESTIMONY OF MISS ELIZABETH BACK, 3350 LOWE AVENUE, CHICAGO. HEALED OF FEVER AND A COUGH.

Miss Back said, "The special thing I want to thank God for to day, is for healing me last Christmas. It has been that way for a number of years. I always got sick on a holiday so I could not go out. So this Christmas eve I took a terrible fever.

"That night I prayed. We believed in Divine Healing, because my sister was healed of stomach trouble, and my mother was healed of dropsy.

"Then some friends whom my brother went after came and prayed for me, and my fever was very high. They thought I was going into some other disease. The friends of my mother and brother prayed for me, and it seemed that the fever left me instantly, and the next day I was able to get up a little but I was very weak.

"At the end of that week I had to go back to work, because they were very busy, and if I did not go back immediately my place would have been gone. I went back and caught cold again, and it just went into a cough.

"A few weeks ago I went into the healing room, and Dr. Dowie prayed with me, and the cough has all disappeared now. I thank God for it. We are always trusting in Him now and He is keeping me. I have not been sick since."

TESTIMONY OF MR. FREDRICK OLSCHLAGER, NO. 14 E. 16TH ST., CHICAGO. HEALED OF LUNG AND STOMACH TROUBLE.

Mr. Olschlager said, "I was converted during the World's Fair of '93 during Moody's campaign and John McNiel's.

"I caught a cold on my lungs. I have not been very strong in my lungs for some time, and from that on my lungs troubled me all the time. My throat also bothered me very badly and my stomach. I have been treating for indigestion for some time too.

"Along in the fall I heard of Dr. Dowie. So I went down there and the trouble left me almost immediately, and my lungs began to get better, and my stomach got better too.

"I did not have any appetite. I did not feel like eating for a long time, but the second morning after I was out there I got up with a good appetite.

"The Doctor asked me to give up the medicine. My stomach has never bothered me since.

"Since that I have trusted God for my body as well as for my soul and spirit. He stops all pains in my body instantly, and has a number of times through my own prayers; little pains like the tooth ache, or rheumatism, or something like that."

TESTIMONY OF MRS. MARION E. WEED, 123 HOLLY CT., OAK PARK, ILL. STRENGTH RESTORED AND SPIRITUAL BLESSINGS RECEIVED.

Mrs. Weed said "A year ago last July I went to Home No. 1. I had heard about Divine Healing some three years before, and had taken the truth of the promise in the atonement that just as truly as Christ had promised to save my soul from sin, He had promised to save my body from sickness. I did not receive the full deliverance there seeking Christ, but a year ago last July, I received the teaching that brought to my mind and heart the light and the truth.

"I went home so fully blessed and restored in strength, that I was enabled to do things that I have not been able to do for years.

"However, the healing of my body has not been so great as the blessing it has brought to my spirit. I never could feel before that every day of my life was growing sweeter and better, as it has been since that time.

"I am trying to tell the story and live it before those with whom I associate, for I know every soul that has tasted of this is anxious that others who have not shall come, for there is a supply for each and all."

TESTIMONY OF MRS. ANNA LOUISA HESSLING, 440 GRAND AVE., CHICAGO. HEALED OF INTERNAL TROUBLE AND INDIGESTION.

Mrs. Hessling said, "Four years ago last fall I laid by every remedy, and I took the Lord as my healer, and He has helped me up to this day, and I am so glad of it.

"I had internal trouble and indigestion, and was very much troubled before for many years. I left it with the Lord; still I did not understand the teaching fully, but last winter a year ago in the Auditorium meetings I was so blessed of the Lord.

"I can truly say I cast myself upon the Lord's promises more fully than I ever did before, and consecrated myself more fully with my whole life, in my home, in my work and in my everyday life, wherever I am.

"When I am alone with Jesus are my best moments.

"I am so thankful for this teaching; for this precious salvation, that there is redemption for the body as well as the soul and spirit. I am so glad of it, and I am so glad that I can trust my Lord for everything.

"Two weeks ago I fell very ill, and I thought I would come down and have Dr. Dowie pray for me. I had rheumatic pains in my back, and I could not stoop down hardly to pick up anything on the floor.

"A week ago to-morrow Mrs. Dunbar dropped in to see me, and I asked her to pray with me, and I prayed myself, and the Lord has taken it all away.

"I am so thankful that I can carry everything, every little thing to Jesus, and He helps me day by day.

"I used a great deal of medicine in the years gone by, but I got so discouraged with it, because it did not seem to help me. Through some Scandinavian friends at that time I began to learn the way of healing, and then I heard Dr.

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Dowie. I am glad the Lord has heard my prayers and answered them, and blessed me wonderfully, for which I praise and thank Him.

"Still there is another thing. I do not know whether it is my own fault. My hearing is a little troubled, which I am not fully restored from, but I leave myself entirely in the hands of the Lord. Praise the Lord."

TESTIMONY OF MRS. IDA BERRY, DANVILLE, ILL. HEALED OF MANY THINGS.

Mrs. Berry said, "I received the Lord as the healer of my soul about eighteen months ago by the baptism of the Holy Ghost, and about four months ago I was raised from a bed of sickness, and I came here to Dr. Dowie's Home, and the Lord has healed me of many things since I have been here, and I praise Him for His Holy Oil."

TESTIMONY OF MISS HATTIE LENEVE, DANVILLE, ILL. HEALED OF MEASLES AND SCARLET FEVER.

Miss LeNeve said, "A year ago last September there was an evangelist in our home holding revival services, and I attended the meetings. I was convicted of my unchristian life. I was a member of the church, and had been since a child. I went to the altar and God for Christ's sake forgave my sins.

"About four weeks after that I was anointed with the power of the Holy Ghost, and was called into the work as an evangelical singer, with the same lady under whose preaching I was saved. She believed in Divine Healing. She had read the LEAVES OF HEALING, and under her teaching I came to believe in Christ as the Healer of my body.

"I had no ailments at all, but in a few months I was taken down with a very severe case of measles. I was away from home at the time in a revival meeting, and our own pastor was there and he advised me to have a physician. It seemed to me it would break my heart, because his own wife had been wonderfully healed by the Lord. It hurt me so much to think he would advise me to have a doctor, but it only made my faith stronger in the Lord, and I trusted Him, and He raised me up, and I began the work again in just a short time.

"Then in the fall following, I was down with scarlet fever. It seemed that Satan was determined to keep me out of work in some way. Many friends were praying for me, and I would call no physician, although my own father and mother, who were not as strong in the faith as I was, became frightened and wanted to have a doctor, but I said, 'No.'

"One night mother came in the room, and my throat was very bad. You know Satan wanted to attack me in my throat because the Lord wanted me to use my voice. My throat was swollen almost shut. Every breath I drew was with a groan. It seemed I could not breathe long.

"Father and mother at once joined their prayers with mine, and my throat was healed that night, and was well the next morning.

"After I got up the scarlet fever settled in my back, and caused me a great deal of suffering, and Satan said I would not get to be in the work any more that winter, but I received a wonderful victory from the Lord, and began the work in about four weeks' time.

"I went home then, and I was getting weaker and weaker from this ailment in which scarlet fever had left me, and then I said to the Lord, 'I will trust you,' although my father and mother said I ought to see a physician.

"I went away to another meeting, although I was very weak in body. Went into the meeting on Sunday, and Sunday afternoon was not able to go back, and Monday I had to leave there, but the Lord did not direct me to go home. He directed me to stop at a town with some friends to visit, and I did so, and in the family where I visited was one brother very strong in the faith of Divine Healing, and about a week after I had been there he prayed with me. I was instantly healed of this terrible affliction that was just dragging me down as fast as it could.

"Oh, I praise God this morning for that healing, because it makes me well and able to do the work God has given me to do.

"About a week ago I came to Dr. Dowie's Home with some friends to be healed. One of them has just testified to her healing.

"I also wanted the teaching myself that I might help others. I praise God for my week in Zion. I praise God because I am going home a stronger and better Christian, and I ask all your prayers that I may be able to teach others of Christ as the Healer of body as well as spirit and soul." (Amen.)

TESTIMONY OF MRS. RACHEL L. CAMPBELL, DANVILLE, ILL. HEALED OF AILMENT OF LIMB.

Mrs. Campbell said, "I have been afflicted for over twelve years with an ailment of the right limb, and I have doctored with several doctors. They said they could not cure me without they made me sick enough to put me in bed. I thought that would not do. I did not want to do that. So I got several ointments and thought that would cure me, but that did not relieve me any; so last Monday I concluded I would come to Zion, and Tuesday I started, and thank the Lord I got healed Wednesday through laying on of hands there. I was healed in my limb. I still have internal trouble, and am not entirely cured, yet I thank the Lord He has done so much for me, and I thank Sister and Brother Dowie."

TESTIMONY OF MRS. TRACY HOOLATZ, 5336 BISHOP STREET, CHICAGO.

"I have been doctoring for ten years, but I gave up all doctors since over two years."

Mrs. Dowie:—Here is a little girl who has something to tell. What were you healed of?

TESTIMONY OF MISS LILLIAN KLAWONN, GALION, OHIO, HEALED OF TONSILITIS.

Miss Klawonn said, "I have been healed of tonsilitis."

Mrs. Dowie:—Do you want to praise Him for it?

Miss Klawonn:—"Yes, ma'am."

Mrs. Dowie:—Who prayed for you when you got your healing?

Miss Klawonn:—"Dr. Dowie."

Mrs. Dowie:—He laid his hands on you?

Miss Klawonn:—"He laid his hands on me."

Mrs. Dowie:—When was that? Lately?

Mr. Klawonn:—"It was in October."

Mrs. Dowie:—Oh, she is your little girl?

Mr. Klawonn—"She was healed in October of tonsilitis in answer to prayer and laying of hands."

TESTIMONY OF MRS. H. M. REEVE, 6308 DREXEL AVENUE, CHICAGO, HEALED OF BRIGHT'S DISEASE AND HEART DISEASE.

Mrs. Reeve said, "In 1888 I gave up medicine, and I believed as far as I knew that Christ was the healer of the body. I used to say that I believed in Divine Healing, but I did not understand it, and I did not understand that Christ was as much the Healer of the body as He was the Saviour of the soul. When I came to hear Dr. Dowie in 1893 I was delighted with the teaching, and every time I came to Chicago I came to hear him. I never had the privilege of hearing him many times, but I took the LEAVES OF HEALING.

"I have been healed of Bright's Disease. I had a very bad case. I was in Missouri at that time at my daughter's.

"I have had quite a severe attack of heart disease. This was when I was in Nebraska last year, at another daughter's. So I thought when I came to Chicago, I would come and be prayed for, and have Brother Dowie lay his hands on me, but I kept putting it off, and one day I thought to myself, why not pray myself? I prayed and was healed instantly. I felt the healing. I knew I was healed. I am well, and I thank the Lord, and I am so grateful for this teaching. It is just what I wanted. It is just what I believed in. I believe that God will enable me through prayer to be able to live to a good old age. I am pretty old now. I am most 73, but I expect to grow younger."

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Mrs. Dowie:—We are pleased to have the friends testify who have spoken.

We have testimonies in this place from those who have been healed of terrible diseases; cancers and troubles innumerable which have disappeared almost instantaneously. Some of them have disappeared instantaneously. In some cases the pain has been taken away, and the healing has been gradual.

This morning you have heard how God heals the little every day things as well as the big things. Some people have got the idea that God only heals in cases of extremity. We do not want to get that idea. We want to know that God heals at all times, and He heals all things we come to Him with. We do not need to wait until we get some terrible disease and are given up by all the physicians before we come to the Lord. That is not the teaching in this place. The teaching is that you can come to Him at all times and with everything.

The big sinners can come and get salvation and healing, if they repent of sin and do right, and those who are sinners, who perhaps have not thought they are sinners, see that they have got to repent of sin too and get forgiveness of sin, just as the people who have committed big sins have to come.

Come to Christ the Saviour. Come to the One who is able and willing to save us. We bring all our troubles to the Lord; all our sicknesses, and these friends who have testified this morning have told you of how they have been healed; one of consumption, another of Bright's disease, another of internal ailments; complicated diseases of women, from which they had suffered for many years, and all kinds of troubles. We have heard all this in the little company I have selected this morning who told us their stories. I did not know myself what they were going to tell until they got up to tell it, and I praise God for what they have told us.

This afternoon come up full of the Spirit, and let us have a blessed testimony meeting. Let us have many to tell this afternoon of what God has been doing. We close this meeting this morning, and we praise God for blessings received.

CALL.

All those who desire to give themselves to the Lord, now please stand up.

[Apparently all rose.]

Let us sing, "All hail the power of Jesus' name."

CLOSING PRAYER.

Our Father we thank Thee for these blessings that Thou hast given. We ask Thee to help Thy people to witness everywhere to the power of the Lord to save, to heal, and to bless, and may the grace of our Lord Jesus, the Love of God and the Power of the Holy Spirit be with us and in us, now and for ever. Amen.

AFTERNOON SERVICE.

Mrs. Dowie took charge of the meeting, which was opened by singing, "Come, we that Love the Lord."

The scripture lesson was read from the 42d and 43d Chapters of Isaiah.

Thanksgiving was given for the mercies of the week, prayer was offered by Dr. Speicher, the announcements were made, and the offerings received. Mrs. Dowie continued:

I have had sent up to me a testimony to healing, which I think we will begin the testimonies by reading.

HICAGO, April 25, 1897.

"DEAR MRS. DOWIE:

"I have thought to write you the testimony of my healing. I am very fearful of speaking in a public place, and have always been so. I feel that I can tell it better by writing it.

"I cannot very well speak of it as it was female troubles, and injuries received from doctor's instruments during the time I was receiving their treatments.

"I have been wonderfully blessed, and spiritually also. I desire that you pray God to bless me according to all my needs, and that I may be guided by Him in all things, and become more as He wants me to be so that I may indeed be His faithful follower.

"I thank you and Dr. Dowie for all that you have done for me.

"Your friend in Christ,

1466 Michigan Ave. "CHRISTINE ERICKSON."

TESTIMONY OF LEWIS KIMBERLIN, 342 WEST HARRISON ST., CHICAGO. HEALED OF LA GRIPPE.

Mr. Kimberlin said, "On Feb. 26, it was on a Friday, and a very raw day, the weather was such that I took La Grippe. I suffered with it until the next day. In the evening after supper I was feeling very badly, and leaning my head in my hand with my elbow on the table I fell into a sleep for a few minutes, and when I awoke I did not have a bit of Grippe any more than I have now. I was feeling very badly just a few minutes before that. My wife said she had been praying for me, and although I did not pray for myself, I was healed, and appreciated it very much."

Mrs. Dowie:—That will do; a very good testimony.

TESTIMONY OF MRS. KING, 2494 ASHLAND AVE., RAVENSWOOD, ILL. HEALED OF DROPSY AND DIPHTHERIA.

Mrs. King said, "I have been healed of Dropsy, Diphtheria, and partly of Rheumatism. I was taken very sick last October with diphtheria, and I suppose Grippe, for I had difficulty in breathing. I suffered for two nights, and the morning of the third day I said I could not stand it another night.

"I wrote a request to Dr. Dowie asking him to pray for me, and that night at ten o'clock I rose up, and I felt a new life all through me. At first I did not know what it was, but I thought, Why I am healed.

"The next day I was very sick, but I knew it was the devil tempting me. It all passed off, and from that on I got well. I praise the Lord for what He has done for me, and thank Dr. Dowie and Mrs. Dowie for their teaching."

TESTIMONY OF ELIZABETH FLETCHER, 6945½ STONY ISLAND AVE., CHICAGO. HEALED OF PNEUMONIA.

Mrs. Fletcher said, "I have been trusting the Lord for the last three years, and just two months ago to-day I was very sick. I did not call in any doctor, but I believed it was pneumonia. I just took it to the Lord, and left it with Him. I sent in two requests to Dr. Dowie to pray for me. On the Wednesday night I believe I was dying, and my son and my daughter telephoned to Dr. Dowie to pray for me. On the Saturday morning Mr. Phillips brought word down, and from that time I commenced to get better; but I do not think I was earnest enough the first few days about it. I never realized that I was so sick before. I found I had to have a big fight with the devil, but I gained my point. On the Wednesday night I sent in a request, and I just got right down in earnest. I never realized what it was to have such a fight.

"I give God all the glory, and praise Him for keeping me and saving me, and I thank you [Mrs. Dowie] and the Doctor for your prayers, and I am so glad that I know a little how to trust the Lord, and I give Him all the glory."

TESTIMONY OF THOS. DUNCAN, 1010 COMMERCIAL AVE., SOUTH CHICAGO, ILL. HEALED OF NEURALGIA, LIQUOR AND TOBACCO.

Mr. Duncan said, "I have been smoking for forty years, until a year ago, and the Lord took it away the second time I came to Tabernacle No. 2. (Praise the Lord.)

"I also drank whiskey and beer, and that was taken away too.

"I got healed from the neuralgia that I had, and pain in my head. I walked the floor for three years. I worked in the daytime, and walked the floor at night, and when I came into Tabernacle No. 2 the Lord took that away from me.

"Several times I had a sickness; I had a sprain in my ankle, and pain in my back, and I prayed to my God, and He takes it away every time that I pray.

"I had the tooth-ache right here in the front, and it commenced ulcerating; so I went to work and I prayed to the Lord, and my wife told me she would pray that morning, and the tooth dropped out right in my hand, and no blood came out. I was eating lunch at nine o'clock, and it never interfered with it.

"If Dr. Dowie and his family had come to Chicago twen-

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ty-five or thirty years ago I would be better off in every way in money. (Applause.) People say to me do you give your tithes to the Lord? Yes, if I had only found the Lord for the last twenty or thirty years as I did the devil, I would be a great deal better off." (Applause and laughter.

TESTIMONY OF MRS. MARY WILCOX, 363 RUSH ST., CHICAGO. HEALED OF SORE THROAT AND INSANITY.

Mrs. Wilcox said, "Nineteen years ago my little daughter was lying sick, and the doctor said she was dying. I began to pray to God, and told Him that if He would heal my baby, I would serve Him the rest of my life, and she immediately began to grow better.

"Sixteen years ago I had an inveterate sore throat, and I went to the doctors, but could get no relief. One day I said, 'I am going to let the Lord take care of this throat. If He wants it to get well, it will get well! I have never had a sore throat since.

"Seven or eight years ago I was stricken down with insanity; was a raving maniac for two weeks, and in my delirium I asked that the Christians would pray for me. I did not know anything about Dr. Dowie; I did not know anything about Christians that had faith enough to pray, but I believed that

"Jesus Christ [was] the same yesterday, to-day and for ever." (Amen.)

"I began to ask Christians to pray for me, and I talked of them for days in my delirium. I do not know how many there were, but there was some praying done. The doctors said my case was hopeless, and that I would have to go to the asylum; I never could get well; but from the time they began to pray I began to grow better, and I do not think I am insane at all to-day. (Laughter and applause.) So I cannot give any praise to Dr. Dowie. I have heard a great deal about him. I heard him speak about three years ago, but I have never heard him since. I have never been to any of your meetings, but I have been in sympathy with them.

"I never heard of any persecutions against the Doctor, and I never heard any talk against the Doctor, but what I would tell them they had better be quiet, and I am glad that God has a people, and I am glad that Dr. Dowie is one of His people, and I am in sympathy with him, and I will pray that his persecutions may come to an end." (Amen.)

TESTIMONY OF MRS. L. MITCHELL, 376 E. CHICAGO AVE., CHICAGO. HEALED OF RHEUMATISM.

Mrs. Mitchell said, "I was converted a year ago this month at an open-air meeting. I have been suffering for fully two years with rheumatism. One night I went into Grace Church, the church I am now a member of, and there was a Divine Healer there. He said to me, 'Have you faith in Jesus Christ?' I said 'Yes.' He said, 'You need not suffer with pain then any longer; if you believe in healing by faith, you can be healed,' and I praise God, from that time on to the present moment, I have never suffered a pain of any kind since. I give all the praise and glory to God.

"I have a confession to make here to Mrs. Dowie. I was very loath to come here. I was wrongly impressed concerning the dear Doctor, but since I came here, and have seen the congregation, and heard the testimonies, I too want to offer up my prayers with the rest of Christians that Dr. Dowie's persecutions may cease. I am no true child of God if I do not acknowledge my wrongs.

"I praise God that now Christ has given me the true light, and I do want to pray with the rest of Christians here that Dr. Dowie's persecutions may cease."

Mrs. Dowie:—She says that there was a "Divine Healer" there. What she meant was some one who taught Divine Healing. The man was not a "Divine Healer." We are always quite particular to be quite sure on that point. Christ is the Divine Healer Himself, and we do not claim His powers, and I do not expect that gentleman did; but it is a definition we do not like to pass. We are very pleased to get the testimony, and to know that she was healed by the Lord, and pleased to have her tell us that she is now converted, and believes in Dr. Dowie's work and teaching, because he is a true child of God.

Now, we will have another testimony.

TESTIMONY OF L. N. LINDSKOG, 4605 S. ASHLAND AVE., CHICAGO. HEALED OF RHEUMATISM.

Mr. Lindskog said, "About five years ago in August I took sick with typhoid fever, and was in bed at least three months. I had several relapses, and was given up by the doctors to die, but I did not die. I got better, but I did not get any healing. It was always rheumatism, grippe and nervousness, and all such as that, and the doctor wanted me to drink lots of whiskey so I could get strong. (Laughter.) I will admit it did make me strong for a few minutes. (Laughter.) Sometimes it made me too strong. (Laughter.)

"Well, I kept on with that, and he said I should not drink too much, just moderately, about from six to twenty a day. (Laughter.) That is, he did not say I should drink twenty, but sometimes I did. I did not think it was wrong. I did a good business in the wagon and shoeing business; made money, spent it with the people I did business with. Most all the people in my business do it. They think they cannot do business without it. I found out afterward we can, and do much better.

"We had sickness in the family right along on and off, my children and wife and myself, and spent lots of money on doctors. I guess I must have spent two thousand dollars on Doctors, lodges, and saloon bills in five or six years. I wish I could have given that money toward God's work. I wish I had it at this minute to give to God's work. It is too late now, but I am improving. I think I will be able to do it.

"Two years ago my boy was dying with inflammatory rheumatism, and it turned into other different diseases, and he died with dropsy—died because we did not have faith. We did not have the right teaching; we did not repent.

"Dr. Speicher came on Monday in the afternoon, and prayed. I was nervous waiting. I went out there with my horse and buggy to meet him. At the time he was there I was gone out there. Well, it was better that I was not home. My wife had no teaching at all, and Dr. Speicher said that the boy had a devil; he was sore all over. She did not understand it, and she was mad. She told me if I had been home she would have had me put him out. (Laughter.) I am glad I was not there, because I would not want to fight; might have had a fight.

"Well, finally the boy died, but he died without any pains, and he had nothing but pains fourteen days and fourteen nights, and when I saw there was no more hopes, I prayed to God He would take his pains away. If he had to die that He would be ready to take him to a sweet resting place, where he has gone I am sure.

"Then my wife was sick right along ever since, had nothing but trouble more or less. We could not get along. She was a Roman Catholic, and I was a Lutheran. We always attended the church, and when we did, we quarreled about it the next day, so we quit going to church altogether, and it was just as well not to go.

"Well, she was sick three years and a half since last child-birth. I would not want to tell the rest of it. Many of you will understand the case. She doctored more or less. Then finally the doctors wanted to butcher her up, but she did not like the idea. I was coaxing her. I said, 'Why don't you leave your church, and come with me?' 'Well,' she said, 'people are always against me. If we go to some church where everybody won't know it, I am willing.' So I said all right, we will go to the Emerald Avenue Church, so we went three or four times. But something came in the way we did not go. Finally she said I will go to Dr. Dowie's Church. We came up here, and we have been here ever since. This is the first Sunday she missed. She went down and got healing instantly, and has not had any pain since. She had pain along her back, and all over, and sometimes I thought she would die with the pains. She has not had the pains since.

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She does more work now than she ever did in her life. She is strong and healthy.

"I was sick ever since I had the typhoid fever. Used to have La Grippe. Ever since I came here I got healed. All the pains and rheumatism, and all such as that left me right away.

"I gave up everything the first time I came here. I would not take a drink for a hundred-dollar bill, or anything else. I never did smoke much. I have not smoked since I was eighteen. When I came to New York I was there without money, and I threw my pipe away, and swore I would not smoke any more, and did not. I never used to drink much until this doctor told me to drink whiskey to make me strong. I got such an appetite I had to drink it; kind of feel—you know. (Laughter and applause.)

TESTIMONY OF MRS. SIEGLER, 7149 RHODES AVE., CHICAGO. HEALED OF ULCERATED LIMB, LA GRIPPE, AND DROPSY.

Mrs. Siegler said, "I had a very sore ulcerated limb, and the doctors said it would be several months before I would be able to walk. Dr. Pusey and Dr. Hall from Grand Crossing treated me, and I grew worse. Dr. Hall thought my case was so bad he would drop me off. He did not come any more, and Dr. Pusey said he thought about in four months I would be able to get around.

"Mr. Thomas, a gentleman that was healed here, he kept talking to me about coming, to hear Dr. Dowie. I did not know anything about Dr. Dowie's teaching. I was a cripple; I could not take a step without help.

"I came to Tabernacle No. 2 on Friday, a year ago last September, during Dr. Dowie's vacation, and Dr. Speicher prayed with me. I came in resting on my husband's arm, and I was in great pain, and when I came out I walked as strong and well as I am to-day, and I have been walking ever since. I have walked to the Tabernacle on Stony Island Avenue twice on Sunday, and during the week.

"I had La Grippe, and as soon as Dr. Speicher prayed with me I was healed of that; then dropsy set in in my other limb, and Dr. Dowie prayed with me for dropsy, and I was healed.

"When my oldest daughter was two and half years old she took chronic constipation. The first time Dr. Speicher prayed with her during Dr. Dowie's absence, she was healed, and also my husband, and my third little girl. We have all been healed, and we all know the Lord is the healer, and we are so thankful that Dr. Dowie came here to show us the truth, and we give God all the glory." (Amen.)

TESTIMONY OF HARRY BAINNER, 762 W. 22D ST., CHICAGO. HEALED OF TYPHOID FEVER.

The little boy said, "About a month ago I was sick with typhoid fever. I was sick seven weeks, and papa sent for Dr. Munyon, and he gave five kinds of medicine."

TESTIMONY OF MR. FRANK BAINNER, 762 WEST 22 ST., CHICAGO TO THE HEALING OF HIS SON, HARRY BAINNER, OF TYPHOID FEVER.

Mr. Bainner said, "About the 25th of Jan. my boy took sick with typhoid fever. We had been trusting in the Lord for healing, but faith weakened at last, and my wife sent for the doctor as the neighbors advised her to. We got Dr. Munyon, and he prescribed medicine. He did not want to give anything. First he said the boy was beyond recovery, but at last he left a prescription. I came home in the evening, and I said to my wife, 'If you want the prescription filled, I will have it filled.' She thought it best, and I had the prescription filled, but when we came home with it, he said he trusted the Lord for his healing, and he would not take it.

Mrs. Dowie:—The little boy wrote his testimony?

Mr. Bainner:—"Yes."

Mrs. Dowie:—This little boy sent his testimony last Friday, and I got the note with the testimony, and the father will let me give the testimony, and then he can add anything.

This little fellow had typhoid fever, and his father's faith weakened and his mother's faith weakened. The mother wanted a doctor, and they sent for Dr. Munyon who said his case was hopeless, but still filled out the prescription to give him. They had capsules and some other medicines, five kinds of medicine. The little fellow tells us in his little note he wrote that after they got the medicine and brought it to him, he spat out the medicines. Then when he was in the delirium of fever he said he did not want them, and that he had taken the Lord for his healer, and asked for them to send for Dr. Speicher to come and pray for him. Dr. Speicher could not come at that time, but came several days later, the following Tuesday, and the little boy's brother was born that morning. The mother was in trouble about this boy but when Dr. Speicher came to pray for the child, he got healing, and he has recovered and is quite well. He wanted to praise the Lord for that, and he wrote this testimony, and sent five dollars for a thank-offering to the Lord, and said he would like to testify to-day.

Mr. Bainner:—"I commenced coming here about a year and a half ago, and I have given up all bad habits, chewing, smoking and drinking, and have not touched anything since."

Dr. Speicher:—This is a very interesting case to me. When I came to the boy I found that he was in delirium, and the doctor had said his temperature was above 106 degrees, and that there was no hope at all for him. I saw indeed it was a very serious case; but I prayed with the boy when there, and laid hands upon his fevered brow, and immediately he opened his eyes, and I asked him if he knew me. He said 'Yes, you are Dr. Speicher,' and he had been unconscious, but from that time the fever began to go down, and every day we heard from him over the telephone, and that he was thoroughly improving. I do not think though that is as wonderful a healing as that of his dear brother that the father might have spoken of, but I will speak for them. The little boy who was paralyzed, who had from forty to sixty spasms a day has been perfectly healed of all his spasms; so the parents have something to be thankful for. But I do not wonder very much that they went back to the doctors in the time of trouble. They waited days and days, and nobody could come to them. We are so busy in Zion. Why don't some of you give us more money that we can get more helpers in Zion, so that whenever there is any one sick among our people, we can go out to them. We need some one to do that work, and we have not enough helpers, and there is not enough means provided. Will God hasten the day that there will be."

TESTIMONY OF MRS. LEWIS KIMBERLIN, 342 W. HARRISON STREET, HEALED OF BOWEL DIFFICULTY.

Mrs. Kimberlin said, "I came down to the all-night prayer meeting at the old Tabernacle. Not being very strong, it was too much for me to sit up all night, and it brought on trouble I had formerly suffered with for nine months. I was confined to my bed a part of the time. Finally I came down to the first meeting held here in the Tabernacle, and I told Mrs. Dowie of my trouble, and she said that I should get a ticket and go into the prayer room. So the first night that they held their healing meetings in this Tabernacle I went in the healing room and Dr. Dowie prayed for me, and I told Mrs. Dowie at the close of the meeting, if she remembers, that there came a warmth into my bowels, but still they were not entirely healed. I was still weak from them.

"On the 27th of February at the supper table, when my husband was coming down with the La Grippe, he told me after supper that I would have to give him a sweat, and I said to him, 'Why not go to the Lord with it, and let Him heal you as he did the inflammation of the bowels.' He dropped into a sleep, as he told, and while he was sleeping I lifted my heart to God in prayer for him. I felt weak in my bowels, not strong enough to endure the exercise of putting him in the sweat, and instantly it seemed that strength came in my bowels, and they were healed.

"Then he awoke, and he was healed also, and we do

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thank God for that, and we thank God that we have met Dr. and Mrs. Dowie. We thank them for the teaching that they have given us, and we do desire to live and serve God while we live."

Mrs. Dowie:—This lady is the wife of the gentleman who testified first this afternoon; that said his wife was praying while he was sleeping, and he received healing.

TESTIMONY OF MRS. NOVANDER, 251 WEST 24TH PLACE, CHICAGO. HEALED AFTER BEING SICK 14 YEARS.

Mrs. Novander said, "I came to testify for this little boy that had the typhoid fever, but Dr. Speicher spoke for him, so I won't say anything about him.

"I was healed of diseases which I had fourteen years. I had two or three doctors, and spent a great sight of money, and was sick all the time. I cannot give the doctors any credit, for I was worse when I quit them than when I commenced.

"I understood the teaching of Divine Healing, and that the Lord was the healer, because I had been attending the meetings, and had heard Dr. Speicher teach, and when I made up my mind to come myself, I was perfectly healed, instantly as I knelt and prayed, when Mrs. Dowie offered up the first prayer.

"When I left home I left the lady in care of my baby, and she said to me, 'I do not think you will ever reach there,' I was so bad, but I said, 'I am going to go it I die on the way.' I went and prayed that God would heal me instantly, and show me when I went home I was healed, and convert me to live a good Christian. I had always served God, and attended church when I had time, and always as a girl was brought up to church, and as I knelt and prayed I was healed instantly.

"I was healed here last February, and I have never had an ache or a pain, nor a cold, nor a sick feeling in any way at all, and have not hired one cent of work done. I have done everything. Before, I always hired my washing done, and I do it all now.

"I praise God and thank Dr. Dowie and Mrs. Dowie for their kind teaching, and ask them to pray for me that I may live still a better life, and nearer to God."

Dr. Speicher:—You are doing missionary work too?

Mrs. Novander:—"Yes, I go around a great deal. I expect there are a few here from the Homeopathic Hospital. I told them to come out, and they would hear the little fellow's testimony, and I hope and trust they are here."

Mrs. Dowie:—I have in my hand a card which has been handed to me, and the name on it is that of Mrs. Jennie Lewis, 5939 May St., healed when dying last Sunday when the Doctor prayed in answer to a telegram brought up last Sunday for this lady in the meeting here. This card says the lady is in the south gallery, and came in after the meeting began. Will that lady stand up where she is? [The lady rose in the gallery.]

This is correct is it?

Mrs. Lewis:—"Yes."

Mrs. Dowie:—You were healed in answer to prayer last Sunday?

Mrs. Lewis:—"Yes."

Mrs. Dowie:—Praise the Lord.

TESTIMONY OF MRS. R. L. SMITH, PRINCETON, WISCONSIN. HEALED OF RHEUMATISM.

Mrs. Smith said, "I truly thank God to-day brothers and sisters that I can say that through Jesus Christ I have gained a victory at last. I have been blessed wonderfully. I came here last Tuesday afternoon. I have been suffering with rheumatism; it will be three years next fall since I was taken severely.

"Three weeks before I came here I had not been able to walk straight; rheumatism seemed to be in my back and hips, and drew me over to one side, and every time I would stoop over for anything it would pain me terribly, and I could scarcely turn in bed.

"I first heard about Dr. Dowie two years ago just through a Chicago paper. That was all I heard then until about a year ago I received some LEAVES OF HEALING from a dear friend. I read them very carefully, thought into them carefully, and it did me a great deal of good. I was in sympathy with this work, and I prayed God then that the work might go on, and that I might receive more light in some way.

"We had a pastor come to us last fall that seemed to know a great deal about Dr. Dowie's work, and he preached Divine Healing boldly in the pulpit, thank God, and he and his wife were very anxious to have me come to Chicago to see Dr. Dowie. I took it to the Lord. I asked the Lord that if He thought it best, and wanted me to come to Chicago to be healed that He would open the way.

Mrs. Smith spoke of God's kind providence in bringing her to Zion, and continued "Here I am to testify to-day to His goodness. The Lord has healed me. I know it.

"Last Thursday morning when I was sitting in my room after listening to the teaching of Dr. Dowie, thank God, I knelt in prayer, and after praying a feeling came over me, an inspired feeling. I got up and walked across the room, and commenced to praise the Lord, and felt as if He was healing me; I felt the healing power come over me. I got up and walked the room to see whether my limbs felt as stiff as they did, and if I could walk across the floor without limping, and the stiffness left my joints.

"As the sister gave out word for those to rise that had been healed, it came over me all at once such a restful sweet feeling, I feel I must testify the Lord has healed me. I can feel it in my body. I feel to praise God to-day for the healing power, and for the Divine Healing that He is able to give to His children, to heal the body as well as the soul and spirit.

"About eighteen years ago I received a wonderful blessing from the Lord Jesus Christ. He cleaned me spiritually, and I thank God I am a living epistle for Christ. I can stand up, and am not ashamed to own Him and own Divine Healing, and thank Him for the teaching He has given us through Dr. Dowie and his wife and Dr. Speicher. May God bless us all."

Mrs. Dowie:—Is the pain all gone?

Mrs. Smith:—"I do not feel any pain at all."

Mrs. Dowie:—No pain at all?

Mrs. Smith:—"No; very little soreness; I feel very little soreness in me anywhere, in my joints or in my feet. The pain in my back, I have not felt it since yesterday noon. I felt it some yesterday noon, and I knelt down, and asked the Lord to take it away, and I have not felt it since."

Mrs. Dowie:—That is all right; you have no pain now.

TESTIMONY OF CHARLES A. HARDIS, 365 LOCK ST., CHICAGO. HEALED OF SMOKING AND DRINKING.

Mr. Hardis said, "Well, friends, I have been healed from smoking and drinking.

"My wife and my daughter sit over here. My wife she doctored eighteen years, and she was healed a year ago. She was struck for fifteen years from the sun, and she had been sick all over from the head to the feet. And now she feels well, just as well as she ever felt in her lifetime, and I thank God for that.

"Now my daughter she can speak better than I can. I am German and can't speak very good English."

TESTIMONY OF MISS HARDIS, 365 LOCK ST., CHICAGO. HEALED OF HEART DISEASE, TYPHOID FEVER AND INFLAMMATION OF THE BOWELS.

Miss Hardis said, "I was sick five years with heart disease. A year ago last January I went down to Tabernacle No. 2, and the second time I went there I was healed.

"Last February I took sick with the typhoid fever and inflammation of the bowels, and went to doctors. We had Dr. Fitzmaurise and Dr. Matthei; then I got so weak I was dying; my Ma was afraid I was going to die that Saturday; the doctors gave me up to die. We went back to Dr. Dowie,

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and he prayed for me, and I was healed instantly.

"I thank the Lord that I am healed, and I mean to serve Him as long as I live, and never go back to doctors again.

"My body was all swelled up with water, and the minute after Dr. Dowie prayed for me I fell asleep and the water left me, and it was running five weeks from me. The minister came down to see me while I was sick and said we would have to answer for the sin of letting me die without medicine, because he did not believe in Divine Healing. He wanted me to get another doctor, and have me to take some more medicine, but we would not do it.

"Last Tuesday morning I came here; in the afternoon the doctor came down to my home to see if I was living. He thought I was buried."

TESTIMONY OF JOHN TURNER, 1310 70TH PLACE, CHICAGO, HEALED OF CHRONIC CATARRH AND STOMACH TROUBLE.

Mr. Turner said, "When I was about 18 years of age I took sick with chronic catarrh and stomach trouble, and I used to have spasms, from two to three a week.

"When Dr. Dowie came to the city here I went to Tabernacle No. 1 and I heard the teaching there; but I had given my heart to God when I was 17 years of age, and I often thought and wondered why it was I should suffer, and when I heard the teaching of Dr Dowie it came to me instantly that God was my healer, and that I could come to Him.

"Dr. Dowie was very busy then; it was hard to get to see him. I went away. That night I got home I knelt and prayed that God would give me strength to give up everything; that I might be perfectly healed, and the thought came to me that I had heard Dr. Dowie say that if we would only pray ourselves in faith that He would heal us, and I praise God when I knelt upon my knees I told Him I would do anything for Him if He would only heal me. God healed me perfectly and I have been rejoicing ever since.

"I want to say this afternoon my whole desire is that I may live for God and God alone. I want to thank Dr. Dowie and Mrs. Dowie for their teaching."

TESTIMONY OF GEO. C. MEYER, 3932 STATE STREET, CHICAGO, HEALED OF BROKEN KNEE.

Mr. Meyer said, "Now, dear friends, last year on March 11, I had my leg broken here; the cap of the knee joint was broken off. I fell fifteen feet from extension ladders, and I fell right on the point of my knee and broke the cap. They sent for a doctor. I was working for a company, Harrison & Young, and they sent for a doctor as quickly as they could, and the doctor came. They brought me home. I did not know anything about it until I came home; then the knee was all swelled up. I had a terrible pain, but the doctor said I could work in about two or three days again. When I hurt it I thought there was something more than that the matter. I could not step on my knee. The pressure would pry the knee apart.

"Well he said there was 'nothing the matter; you can walk in a day or two again.' Well, he went away, and I sent for another doctor. He said, 'There is nothing the matter with you.' I told him there was more the matter with me than he knew. I felt the pain, he knew nothing about it. Well, he said that was only imagination. I told him all right, if he knew that much he would have to be taught just like a little child. He doctored me for a couple of weeks, and he gave me some kind of salve. It had chloroform mixed up with the salve. I had to use the salve for over two weeks; didn't do anything; didn't stop the pain, and every three days when he came, 'Well,' he said, 'you feel anything better?' I told him, 'No, I did not.' 'Well,' he said, 'you ought to feel better.' 'No, I don't feel any better from your salve what you give me for it.' (Laughter.) 'Well, I will put up something else.' He gave me medicine to rub it with. I rubbed that in for a couple of days, and it was just the same as it was with the salve. He said, 'How do you feel now?' when he came back again. 'Everything is just the way it was. It has done just as much good as a drop of water put on it.' 'Oh, he said, 'you haven't any patience at all.' Well, I told him I had lots of patience. Well, he just blowed up like a rooster. (Laughter.) That is what he is. I told him that. (Laughter.)

"'Well,' he said, 'I will put something up again.' I told him if he put something up, just to give me medicine to stop the pain. He gave me medicine that took the skin away. It did not do any good; had pain still after that. 'Well,' he said, 'I can't do anything any more. Now, I am going to lance it. Will you stand that?' 'Yes, I will stand anything that you do, but I don't want to be chloroformed.' He took the lancet and lanced my knee, and he brought the blood out. The knee swelled all up about nineteen inches around. Well, we brought blood about half a pint every time, and the third time he came to see the knee it was a little further gone down but not very much. The next day it was the same size. 'Well,' he said, 'I do not know anything what I can do; you will have to go to the hospital and have an operation.' I told him I would never go to the hospital for any man. 'If you cannot do anything for me you are no doctor.' 'Well,' he said, 'I cannot do anything for you any more. If you do not go to the hospital you get your leg cut off.' 'I won't have any man cut on me.'

"Well, I sent for another doctor, Dr. Sincere, 2974 Wabash Ave. When he came he said, 'That man used you just like a hog.' He said, 'How do you feel? Get up out of bed, and let me see how you can walk.' I just did as much as I could to step on my knee. He made me walk across the street. I could hardly do it. Well, he lanced it, and gave me some whiskey. My wife said, 'Let us give him some whiskey; let us make him drunk that he don't feel anything. We will give him half a pint of whiskey.' They poured that down. I kept crying and making a noise so that the neighbors in the neighborhood heard it, but I could not stop it.

"Well when that doctor was here, Dr. Sincere, he said, 'Oh, your knee gets well; if I had only known that befo e you had the other doctor, it would get well in about three weeks.' Well, he sent my wife to the doctors to get some plaster Paris, and it was in plaster about four weeks, and no pain was gone. When he came again, he said, 'Did you feel any better?' I said, "No.'

"One day I was sitting out on the sidewalk—I was living at 3948 Dearborn St. then—and a young man passed me and saw I had crutches; I was resting there in the shade. He had got healed through Dr. Dowie's teaching from Jesus Christ, and when he passed me there he saw me sitting there with the crutches. He said, 'Well young man, what is the matter with you? I told him I had broken my leg, and I told him everything how it happened. He said, 'I am a young man and there was a time when I could hardly see my hands so far from my eyes. [Indicating a space of a few inches.] I got healed through Dr. Dowie's teaching through faith in Jesus. He is the only Healer; He is the only Man. Whenever we go to Him He heals. He did it on me.'

"I went out the next Sunday. It was Thursday when that young man told me that, and I told him I would go out the next Sunday, and if Jesus is the only Man that God sent to this world to preach the gospel that we should come and repent from all sin, I will do it. I went on my knees, and prayed God if He sent His only Son to teach us, and to help us, and clean us and wash us from all sins, He shall show His power on me, and He did. The first time I was out there I had the impression that I would get healed, and the second time I heard the voice of Jesus, 'I am the Lord that healeth thee.' I will live for God so long as His Spirit leads me in this world until He takes me home in the Eternal life. I praise God for His love." (Amen.)

Mrs. Dowie:—Now your knee is all right?

Mr. Meyer:—"I can walk just as well. [Stepping briskly up and down the platform.] You cannot see any mark on my knee. You can see what God can do, if you only give yourself to Him soul, body and spirit, and just take Him as

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your Saviour. He came from heaven to save us from sin. He died for us. Now, see what He has done for us. I will live for God as long as He keeps me on this world. May He give me strength and power to tell every person I can see in suffering and sin; that I may tell them that they shall repent. Jesus is the only Saviour! He is the only one that can save us, and help us in this world!" (Amen.)

TESTIMONY OF A. JENRICH, 3233 SOUTH CANAL ST., CHICAGO. HEALED OF WHISKEY, TOBACCO AND STOMACH TROUBLE.

Mr. Jenrich said, "I was a stinkpot for twenty-five years. I used to drink beer, whiskey, bitters, and all such stuff.

"Since we had that all-night prayer meeting 31st of Dec., 1895, when Dr. Dowie prayed for us, I gave my heart to God, and He took all the desire for tobacco, beer and whiskey away from me. I praise the Lord I have never used either tobacco or any beer, or any whiskey since that.

"The first part of this year I got run down, and I did not have any appetite; my stomach was out of order. My wife said, 'You had better go down to the Tabernacle, and have Dr. Dowie pray for you.' 'Well,' I said, 'I can't go.' She said, 'I will take you down;' so I went along; it was kind of snowy, sloppy weather, and I dragged on down to the Tabernacle. I could hardly sit up I had such a pain in my stomach, but after the sermon Mrs. Dowie prayed with us, and I came out rejoicing.

"I give thanks to Mrs. Dowie for the teaching, and give all the praise to God for what He has done for me."

TESTIMONY OF U. D. LUCE, 8437 KERFOOT AVE., CHICAGO. HEALED OF INDIGESTION, LIVER AND KIDNEY TROUBLE, INFLAMMATION OF THE LUNGS, SCARLET FEVER AND DROPSY.

Mr. Luce said, "My trouble was indigestion, liver and kidney trouble. I had it ever since I was very small. My bowels would stop moving, and then I had inflammation of the lungs, scarlet fever, then the dropsy. I had the very best physicians there were in the city of Chicago! I got no better. At last it got so I had to take medicine every other day, and the second day of January, 1896, I was taken very sick. I foamed at the mouth, was out of my head, and it took two to hold me in bed. They called in a physician. They called for some big man down-town, but he said he would not come out unless he got twenty-five dollars, and a carriage to take him out. I got a doctor down there. I got so I got up around the house.

"My wife said, 'Let us go down and hear Dr. Dowie. 'No,' I said, 'that is some old crank; I do not know as I care about going down there.' She said, 'You can go down anyway.' I thought perhaps going out in the air would make me feel better. 'Well,' I said, 'all right.'

"I came down; it was a very interesting sermon, it touched me. I staid that evening, and went into the prayer-room, and I felt no different no way, shape or manner; but as I was going home on the street-car, I sat looking down, and there was something came to me just as forcibly, 'When you get home, throw your tobacco and medicines away.' I said to myself, 'I will.' It was the 7th of January. I got my tobacco and pipe and put them in the kitchen stove. I went into my room to my medicines. I had three bottles of liquid medicines; I took them up in my fingers and the feeling came to me, 'Oh! you will have to buy more; it is throwing money away.' (Laughter.) And it came to me, 'Do as you are told.' I said, 'I will.' I went and threw them right out, and I have not touched a bit of medicine since in any way, shape or manner; although I have had this sickness come on me twice since then.

Once it came on me, and I said. 'No, I won't take any medicine.' I prayed very earnestly. I could hardly hold my head up the next morning, and was not able to sit up in bed. I sent down a telegram to Dr. Dowie at noon, and I felt a little easier. At three o'clock I fell asleep, and there was a rap came to the door. My wife was sitting on the edge of the bed, and she got up, and awoke me. It was a telegram stating, 'We have prayed at twelve, and will pray again at three; expect immediate relief.'

"They say there is no use sending telegrams. I know better. When I woke up things looked different to me. I lay there for a short time, and got up and ate a hearty supper, and got right along from that time, and I give God all the glory.

"The tobacco and liquor now, by the help of God, I despise both. I gave up the saloon, and that smell—Oh! it is terrible to me. The Lord gives me power to overcome it all. I give Him the praise, and thank Him for receiving this teaching."

TESTIMONY OF CHARLES CARLYLE, 6323 MAY ST., CHICAGO. HEALED OF RHEUMATISM AND TOBACCO.

Mr. Carlyle said, "I had the rhuematism in my arm and my shoulder for a long time.

"My wife was sick with two tumors, and there were three or four doctors there who wanted to operate on her; so we got out of the notion when they wanted to cut her, and she came to Dr. Dowie's. She came back that evening, and I asked her where she had been. She said she had been down to Dr. Dowie's. I said what did you go out to that humbug place for?' She kept persuading me, so finally I commenced going. I just went up in the healing-room once, and Dr. Dowie prayed for me and laid his hands on me, and the rhuematism left me, and I have not had it since. I quit using tobacco, and we thank Dr. Dowie and give praise to God.

Mrs. Dowie:—Now, I think we will close the testimony for this afternoon, and come up again to-night.

TESTIMONY OF JUDGE JOHN MURRAY DOWIE, ZION HOME, 1201 MICHIGAN AVE., CHICAGO.

Judge Dowie said, "Dear friends, I was brought early to know the Lord Jesus Christ, and I have tried my best as a layman to speak in the name of Christ for perhaps now about forty-eight or forty-nine years.

"Years and years ago Mrs. Dowie visited me in my Australian home. She lived in another colony at that time, in New South Wales.

"At the beginning of his ministry my son knew as little of Divine Healing as I did. The church of God never touches this, or thinks of it, but it got into his heart, and he was going on preaching it, and when Mrs. Dowie and I encountered one another in my Australian home I said, What about this Divine Healing? And I argued with her, and she contended and I contended.

"I went to my bookshelves and I brought a book, and I went and brought another book, and so we contended until we had the table top filled with books to prove my case, that there was no Divine Healing.

"However, there is a tenacity about her—she is a very meek, nice lady, but she is born of Scotch parents, and they are a tough lot, and she is a tough one too. (Laughter and applause.) And being a Scotchman she had tough material to work upon to try and bring me around. But, however, she went off, perhaps with not much encouragement, but I thought of what she said, and as the years went on I looked at my son's work, Dr. Dowie. I looked at it earnestly, thoughtfully, wishing to believe that it was right, and yet my disposition to keep by the Word of God, as I thought, was too strong for me. However, it came gradually; gradually I was forced to believe. If these are veritable facts, let me see again, and I went to the Word of God, and came to the conclusion after all my contest that it was verily in the Word of God.

"Is any sick among you? 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 the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

"And when you let in that truth, and go further you will find another, and another, and another further back, until you are constrained to admit it.

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RESULT OF TWELVE MONTHS CAREFUL OBSERVATIONS.

"Now I came from Australia twelve months ago. My eyes have been opened; my ears have been opened to look at this work as it has gone on in Zion, and I have seen the sick from time to time come, and out of all the multitudes that have come, I never heard a person say anything short of this: 'I have got healing; if I have not got all I want, I have got more strength, and I am going out of this house glad that I have come, and confident that God will heal me.' That is the testimony, and I could tell you of startling, astonishing things that I have seen during that period.

"Now, I ask you, dear friends, to look at the Word of God and these statements. Are they in the Word of God, or are they not? If they are there you have to answer to God for the use you make of God's truth.

"Then what is the meaning of all these things? [Judge Dowie here turned and pointed to the display on the back wall of crutches and braces.] These are facts. The men that left these things, and the women that left these things are walking about to-day strong, rejoicing in the fact of Divine Healing.

"My wonder is in this city that men of God who preach the same fundamental doctrines of Salvation which Dr. Dowie preaches, that they should leave out this part of it, and they won't listen to it, and there is a hue and a cry against it.

"If a member of any of the churches gets a disposition to think of it, it is shaken out of him at once. The ministers discourage it.

"That is my charge, then, and I am very sorry to make it, but I charge the ministers of the present day of not being true to the Word of God which they have in their hands; in not looking at this veritable truth that the Lord answers prayer, and that men are healed in answer to that prayer, and are going through life rejoicing.

"Now, dear friends, I could say a great deal more, but the time is going. You please accept my testimony. I have got no healing. I have been a strong man all my life.

"I hear these men speaking about drink—I could hold in the hollow of that hand all the alcohol that ever entered my body, and I had a fellow deacon in Australia who was a chemist who said to me, 'I make nothing of you; you would starve me out.' I did not want his physic, and I did not want whiskey, and here I am to-day seventy-one years of age, a strong man." (Amen. Applause.)

CALL.

Mrs. Dowie:—Now, we will have all those that believe that the Lord Jesus Christ is the healer to-day of His people just as He was nineteen hundred years ago when He was here on earth in bodily presence—all that believe that Jesus Christ is the Healer of His people to-day, and that He has healed these people who have given their testimonies here, will you all please rise up? [Apparently all rose.]

Dr. Speicher:—Dear friends, you have risen, confessing that Jesus Christ is the Saviour, and the Healer of the world, is He your Saviour and your Healer? Will you accept Him with me to-day? Can you say, I will?

Audience:—"I will."

Dr. Speicher:—Will you repent of all your sins to-day? Do you say, I will?

Audience:—"I will."

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. Help me to confess my sin; to restore, if I have stolen; to make restitution where I have done wrong. Help me to do right in Thy sight. To forsake all sin, and live a clean life for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Speicher.*]

The services were closed with the following benediction by Dr. Speicher:

BENEDICTION.

The grace of our Lord Jesus, and the Love of God, and the fellowship and communion of the Holy Spirit be with us, in us now and evermore. Amen.

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THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

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THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms,* for Membership, Baptism, or Consecration of Children, must be addressed to the

The Christian Catholic Church

AND Divine Healing Mission.

GENERAL OVERSEER,

THE REV. JOHN ALEX. DOWIE.

Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited,* will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

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He sendeth His word and healeth them.
PATIENCE
LEAVES OF HEALING
I am the Lord that healeth thee.
And the leaves of the tree were for the healing of the nations.

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

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Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, MAY 8, 1897.

EDITORIAL NOTES.

"ZION HEARD AND WAS GLAD."

THERE has been great rejoicing in Zion this week over the Victory which God gave us in Washington.

AFTER ten days in the Capital, we were able to telegraph as follows to Mrs. Dowie on the evening of Friday, April 30th:

"Praise God we are completely victorious. Little White Dove is freed from unjust load. President McKinley received me cordially in his private office. Coming home to-night."

THIS tells the Story of the Victory of the Little White Dove after nearly two and a half years of Persecution.

WASHINGTON HESING, late Postmaster of Chicago, assisted by Joseph Dunlop, Editor of the *Chicago Dispatch*, and others, tried to destroy our paper.

THE former threw it out of the second-class mail matter into the third class, thus weighing it down with fourteen times the postage of any other paper in the city.

WE appealed to the authorities at Washington, but Hesing was a democrat of supposedly great influence, editor of the *Staats Zeitung*, graduate of Notre Dame, and an all-round Jesuit and perverter of the truth.

POSTMASTER General Wilson was a coward, and afraid to do right.

THIRD Assistant Postmaster General Kern Craig was a tool of Rome and of Hesing, and readily lent his ear to all the lies which our enemies here poured into them, and he most iniquitously sustained the injustice.

JOSEPH DUNLOP and Joseph Medill, in the *Dispatch* and the *Tribune* of this city, kept up their efforts to deceive the people here and the authorities in Washington.

BUT what has God wrought?

THE answer is well put in a telegram from a young brother in the ministry, one of the many congratulations which reached us on our return to Zion last Saturday night. It is as follows:

"ANN ARBOR, Michigan, May 1st, 1897.

"How wonderfully God does vindicate His faithful servants. Hesing defeated; Dunlop in the penitentiary; LEAVES OF HEALING free. Praise God from whom all blessings flow.

"(REV.) W. HAMNER PIPER. 7:10 p. m."

THIS leaves Joseph Medill unaccounted for, and many like him.

They are on their way to the Great White Throne. God will not fail to judge them aright.

Even here they may yet get their reward for their villainy.

THE defeat of Washington Hesing as candidate for the office of Mayor of Chicago was one of the most humiliating rebukes ever given to a public man.

He was at the tail end of the voting, in the most miserable of minorities.

Even Rome left him to his evident fate and disgrace.

JOSEPH DUNLOP, after countless squirmings for a year, is at last in Joliet Prison for two years and condemned to pay $2,000 fine for his obscene and immoral use of the United States mails in publishing advertisements of immoral houses, etc., in the *Chicago Dispatch*, the "official paper of the City of Chicago" under the late Mayor Swift's disgraceful administration.

READERS of LEAVES OF HEALING will remember how for years we were daily abused in his disgusting sheet.

GOD gives us a right to triumph over His enemies.

WE rejoice when they are thrown down.

IT is written:—

"But unto you that fear My Name
Shall the Sun of Righteousness arise
With Healing in His Wings;
And ye shall go forth,
And grow up 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 shall do this,
Saith Jehovah God of Hosts."

THIS Victory closes the last page in the Victories over all our enemies in the Year of Persecution.

EVERY one of their efforts have utterly failed.

THEIR disgrace is a part of the History of Chicago.

THEIR Sin is recorded in Heaven, until they repent.

THEIR Persecution cost us a year of trials, and toils, and tears, and nearly a hundred arrests, and more than twenty thousand dollars, to defend the right to teach and preach and live the Everlasting Gospel of Salvation, and Healing, and Holiness through Faith in Jesus.

BUT the Wicked are Ashes under the feet of those who are victoriously marching to Zion with Songs and Everlasting Joy upon their heads.

PRAISE God our Father who giveth us the Victory, by the Eternal Spirit, in the Name of Christ our King.

"THE memory of the Wicked shall rot."

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IT is only right that we should express our indebtedness to many friends who helped us in our late victorious campaign in Washington

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THE friends who gave us letters of introduction to Senators Cullom, Mason, White and others, and also to Congressman Hitt, Belknap and others, did us a great service.

THE friends in Washington, and especially Major C. A. Vaughan, who introduced us personally to many persons of high official station, did us great service.

THE kindness of Postmaster General Gary, of Assistant Attorney General Thomas, and of Third Assistant Postmaster General Merritt, was great, and their sense of justice gave us the Victory, God overruling all.

THE kindness of the private secretaries and attendants of these and other high officials, not forgetting the aged Afro-American Simmons at the White House, the faithful attendant of every President from Lincoln to McKinley, was of great service.

THE faithful services of the attendants at the Arlington Hotel, and the readiness of every messenger to "wait on the doctor" was of much value.

THE interest of the Press of Washington, as shown in long interviews and reports of our meetings there, was also of great service, even where they did not flatter or even do justice to us: for God over-ruled all.

THE co-operation of a host of Christian friends in private life in Washington, and especially of those connected with the Central Union Mission, such as Messrs. Mc. Michael, Wheeler, Ramsey, and many other good men and women was of much service to us.

THE help of the Salvation Army lassie, who was Captain of the local corps, and her comrades, in distributing cards of invitation to our meetings, was of service to us.

THE interest taken by the telegraph operators at both ends was of service to us. The mother of the young man in Chicago who received the telegram which we sent to Mrs. Dowie, quoted at the beginning of these notes, told us that when her son came home he threw up his hat and cried, "Mother, Hurrah for Dowie!"

Then he told her, in strict confidence of course, loud enough for all the house to hear, how we had won as described therein.

IT is good for Zion when the telegraph operators cry "Hurrah for Dowie!"

WE thank all.
We thank God above all.
We pray that He may make us worthy of victory.

AND now this means much to Zion: for it sets the "Little White Dove" free, and it vindicates our cause.

IT is the difference between $6 and $75 in postage this week.

IT is the difference for all the future of this paper.

WE now ask all our people to help the "Little White Dove" more than ever.

WE print 6,500 copies weekly, *as a first edition*, and some copies of the paper have run up to 30,000 copies since they were first printed: for the "Little White Dove" of two years ago is just as fresh and beautiful as the one of this week.

BUT we want to see quickly 30,000 copies *as a first edition*, go forth weekly from Zion Publishing House.

LET our readers help us at once.

LET every subscriber who can afford it, send one copy for a year, or for six or three months, to some distant, or near by, friend.

GOD will thus give us twice our present number very soon.

"BRETHREN, PRAY FOR US."

ZION TABERNACLE, 1621-1633 Michigan Avenue, Chicago.

SECRET SOCIETIES THE FOES OF GOD, HOME, CHURCH, and STATE.

ADMIT TO SERMON
LORD'S DAY, MAY 23,
at 2:30 p.m.



John Alex. Dowie

Startling Testimonies on this line, at 10:30 a. m., and 7:30 p. m.

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Anthor. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

"Er iſt noch Heute Derſelbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es iſt von Gott Vielen zum Segen benützt worden, und viele hundert tauſende von Exemplaren ſind gedruckt worden. Möge es auch in dieſer neuen Form Vielen zum Segen gereichen.

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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.

VOL. 3. NO. 29. CHICAGO, MAY 15, 1897. PRICE FIVE CENTS.



Corner Michigan Avenue and Twelfth Street, Chicago.

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av.,
Lord's Day, May 2, 1897.

THE "LITTLE WHITE DOVE" FREED FROM THE BURDEN OF UNJUST POSTAGE.

Story of the Editor's Recent Trip to Washington, D. C., and His Observations of Men and Things at the Capital.

Sermon: "OCCUPY TILL I COME."

Nearly 1,000 Sat at the Table with Their Lord in acceptance of His Gracious Word: "This Do in Remembrance of Me."

REPORTED BY A. D. JR. AND S. & E. W.

AFTERNOON SERVICE.

The friends of Zion listened with intense interest to the story told by Dr. Dowie of his experiences at our National Capital while appealing to the authorities to remove the unjust weight of postage from the "Little White Dove," which it has patiently carried for more than two years. It was expected by God's enemies, that when the LEAVES OF HEALING was removed from the second-class rate of postage, it would soon cease publication, but God has wonderfully provided the requisite resources for sending it regularly forth, and will continue to provide for its necessities in the days which are to come.

The services were opened by singing, "We're Marching to Zion," and as Dr. Dowie gave out the hymn, he said:

I think we must have that to-day. It is our grand old marching song.

"Come, we that love the Lord,
And let your joys be known,
Join in a song with sweet accord,
And thus surround the throne."

"CHO.—We're marching to Zion,
We're marching upwards to Zion,
The beautiful City of God."

Dr. Dowie then read the Scripture lesson from the 19th chapter of the Gospel according to St. Luke, at the conclusion of which another hymn was sung, followed with

THANKSGIVING.

I am very grateful to God that during my twelve days' absence in Washington I have much to-day to praise God for in connection with that visit.

I had quite a number of things to attend to in Washington. Some of them I can talk about, and some of them I cannot; but I was completely victorious, and give thanks to God for it, in fighting the battles of "The Little White Dove," and getting it entirely freed from its unjust load. (Amen. Praise God. Applause.)

Without going into a great many minute details that would not matter to you, I want to say that I am indebted to Postmaster-General Gary for his courtesy. I saw him twice. I am also indebted to his private secretary for his courtesy and to Assistant Attorney-General Thomas, who has the legal direction of everything connected with the Post Office Department. I saw him three times, and fought my battles with the old gentleman, who was a very pleasant man indeed, I eventually found. He had difficulty in understanding how the Department could have acted against us without some real cause. It puzzled the Attorney-General to find out how it was. At last he said to me: "I am completely puzzled about that. How did it come that General Kern Craig ruled against you?"

I told him the story of Washington Hesing whom we washed so completely lately. (Laughter.)

I told him the story of Dunlop who had fought us for a year or two, and whom the Lord has put where we can find him for the next two years. I did not say much but I said he ought to go to prison. I said that. I was asked a question, and my answer went to high sources. I stood by Mr. Kohlsaat in that matter heartily, and I may say that Mr. Kohlsaat was the only editor of the Chicago daily papers that did not sign a petition to keep Mr. Dunlop out of prison; but I was another editor that said it. I said if he did not go to prison it would be a disgrace to President McKinley's administration, and that there would be one law for the poor and another for the rich."

THE REASON WHY THE DISPATCH WAS REJECTED.

It was a peculiar coincidence that my previous visit to Washington was to call Postmaster-General Wilson's attention to the wrong then done, and I took down with me a copy of the *Dispatch*. It was the first copy Mr. Wilson had ever seen, and I said, "Mr. Wilson I want my paper liberated, but whatever you do, I want this paper thrown out of the mails; this infamous paper that gives the address and the advertisement of the harlots' homes of Chicago; of the gambling hells of Chicago."

Mr. Wilson looked at me. He said, "You do not say that is going through the mails in Chicago?"

I said, "I do; but, if you, Mr. Wilson are going to do right it will not."

He said, "God helping me, it will not go through the mails. I will see that it goes out and that its publisher is punished."

That is the only good thing I ever knew him to do, but he did it. He handed it over to the proper authorities, and from that moment they went for the *Dispatch*, and the result was, as you remember, that Dunlop was indicted before the Federal Court here, and Gen. Black, the Federal Attorney for this district; and, if I remember correctly, there were 4,500 separate counts in the indictment; 4,500 separate, distinct charges of publishing obscene and vicious and unclean advertisements, and of course he was found guilty, and is now in the state's prison at Joliet for the term of two years.

I told the Attorney General the story of Mayor Swift, and his fight against me. Nobody knows where to find him now, and his administration. I am told he is growing pineapples in Florida.

NO ADEQUATE REASON EVER GIVEN FOR REFUSING SECOND-CLASS RATES TO THE LEAVES OF HEALING.

I said, "The records do not show why it was refused. An ample and adequate reason is not shown; but all I can tell you is this: You look into an old book which contains eternal law, and the everlasting gospel, and you will find that it is written there of one whom I humbly serve,

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'THEY HATED HIM WITHOUT A CAUSE,'

and this little White Dove was hated without a cause, excepting the same cause for which the Master Himself was hated; because it told the story of the wonderful works of God; that Christ is among us, and that He is still doing the works that none other man has ever done, and this is the story of this paper."

"Yes," he said, looking at me very earnestly, "I can see it, how that m ght happen; because there is one of two things. Either one has to believe it, or else to look upon it as a mass of abominable lying, or humbug."

THE LEAVES OF HEALING AGAIN PLACED ON THE SECOND CLASS LIST.

Well that all passed, and the Attorney-General gave a decision, as a matter of law, entirely in my favor, to the Third Assistant Postmaster-General, to whom it was then referred in departmental course. I was introduced presently to the Third Assistant Postmaster General by Asst. Attorney-General Thomas, and I found him a very pleasant gentleman. He told me that the Attorney-General's decision had been in my favor, and took a little time to consider it, and then he gave me a perfect decision in my favor; so that the paper was at once placed upon the second-class list, and General Merritt was very nice and kind.

INTERVIEW WITH THE PRESIDENT.

About the time I got through all my fighting I received a very kind letter from the Executive Mansion, the White House, and I then waited upon the President, and J. Addison Porter his secretary, was very kind, and arranged that I should see the President privately.

Of course, there are many thousands of callers upon the President, and a great majority of them have to be seen publicly, just as they pass to shake hands; that is inseparable from any person who has a large number of persons to see. But the President on Friday afternoon, although engaged with Attorney-General McKenna, who is the political head of the Law Department, apparently on important business, was kind enough when he knew I was in attendance, to inform his messenger to bring me in, and I had a very pleasant talk with Mr. McKinley. Not very long, but very pleasant. The Attorney-General retired to another part of the room, and I had a few words with the President. He was kind and very cordial. He has a very engaging manner, and is a very dignified gentleman. He holds your hand, or did mine, in a rather soft hand, and he has a way of emphasizing or expressing his pleasure in what you are saying as he holds your hand, by just a little pressure.

As I said to the President, "We feel that the best thing we can do for you is to pray to God to sustain you in your high office, and enable you to administer it for good," he grasped my hand just a little tighter, and said, "Thank you, Doctor, and I know these prayers will do me good." (Amen.)

THE ARMY OF OFFICE SEEKERS.

I saw a great deal of Washington, but I cannot enter into it fully just now, but I tell you one thing, the great army of office seekers are getting desperate. The President is very quietly and steadfastly going about his work. He is not allowing himself to be agitated or moved by the mere consideration of party.

I believe he is making many of his appointments, and all, I trust, from a very high sense of what is due to this country, and his duty as having taken his oath to his God to appoint the best man.

But I can understand now better how Guiteau murdered President Garfield, as I saw the look in the eyes of some of these disappointed office seekers who were hanging around the White House, a look of hatred because they were not getting what they wanted. One man who had a soldierly bearing, a poor fellow, had one arm off, had evidently thought that the fact that he was a soldier in the army, and possibly an officer of some rank, entitled him as an absolute right to this, that, or the other thing, and that man spoke in such a tone of intense bitterness when he was told that the President had refused to see him that I could not help remarking it, as he ground his teeth, and said, "He will have to see me, or I will know the reason why," and put his hand upon his hip pocket. I just saw it would not take very much to draw out a revolver and use it. I can understand why Mr. Cleveland protected himself, and all I think I ought to say about that, is I think President McKinley ought to protect himself a little bit more than he does. I think the lives of the presidents of this country are in real danger from that class of disappointed office seekers.

I feel that when we say we will pray for President McKinley, we ought to pray that God will guard his life among other things, as well as give him wisdom.

It is no simple thing to be in the White House. No man need covet that place. It is a place with tremendous responsibility and gross ingratitude is shown on all sides.

A PERSONAL INCIDENT.

A personal friend of mine was pressing his claim for an appointment, and he asked me to help him. I said, "No, sir. I have not asked the President to appoint any friend of mine, and I tell you frankly, if I was the President, I would not appoint you. Though you are my friend, I do not think that you are competent to fill that place. You have smoked too much tobacco, and drank too much whiskey, and though you have given up whiskey, and are giving yourself to God, I believe you are reaping the consequences, and you are still a stinkpot."

Well, he took it very nicely. All my friends do take my words very nicely. I know you all took it very nicely when I called you awful names. You know that has helped you out of many a hole, has it not? And the Lord bless you.

But I saw in that man, who was a very nice man, that there was a tone of bitterness. In Washington to-day there is a little army of office seekers that are being driven from the White House, and are being driven back upon the departments, and they are getting bitter; whether you call them Democrats or Republicans, it gets to the same thing, if a man is an office seeker.

A great many of the office seekers there, may be very worthy men, and there are many of them that are undoubtedly men deserving, and they are being considered.

But one of the great mistakes in judging this administration is this: Some persons are saying,

"WHERE IS THE PROSPERITY WE WERE PROMISED?"

Well, how long has President McKinley been in office? He has not been in two months. He was inaugurated upon March 4, and this is May 2, and the first month of his period shows an immense accession to the revenue of the country, but there has been no legislation possible.

The Republican Party have got the tariff bill through the House of Representatives One of the most wonderful things that has ever been, the pressing of that tariff bill through the House of Representatives, has been done by the masterly help of that magnificent statesman, Thos. B. Reed, and by Mr. Dingley who has labored hard, and it is now about to emerge from the Senate; and there is no doubt whatever that all parties are agreeing that it must pass, and pass quickly: but there has been no time to establish the fiscal policy of the country, and how can you expect a single factory to open which has been discriminated against by the old tariff? How can you expect any factory to open until there is a law which guarantees them protection in their manufacture?

It is not reasonable. I say it to you to-day, and to those whom it may reach, because I feel that the administration has not been treated justly. A law has not passed. The policy is not established, and it is a great farce for the Democrats to say, "Where is the prosperity?" The Republican Party has only been in power less than two months, and there has been no time for necessary legislation to be enacted, or for the good results to appear.

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And now as regards other matters in Washington, there are some very strange sights in Washington. Somebody asked me,

"WHAT DO YOU THINK OF WASHINGTON?"

"Well," I said, "what do you ask about it? If you ask about its external beauty, it is the most beautiful city for its size in the United States, and there are some very fine buildings, and there is a very nice lot of good people. But what do you ask about when you speak of Washington?"

"Well, about the people."

"Well, it is a city of tax eaters. Every one here is supported by the taxation of the people. They are eating up a certain amount of the tax. They are working for it too, some of them; but it is a city of tax eaters. It is not a city of producers, and there is danger where men once get into office, and feel that they are safe for a while, as there is plenty of fodder in the country's crib."

But, let me tell you that there are men in Washington many of them too, who, although receiving salaries from the taxes, are doing splendid work, and there is no doubt whatever that much of it is underpaid, very clearly so, but there is a class of men and women in Washington who constitute a very great danger.

I think I will reserve some things I have to say.

BUT THERE IS ONE SIDE OF WASHINGTON THERE IS NO QUESTION ABOUT, AND THAT IS ITS GROSS IMMORALITY;

its degrading immorality. You do not see it paraded in the principal streets but at midday in broad daylight, I was taken by a leading gentleman just a few steps from the great throng and traffic of Pennsylvania Avenue, and accustomed as I have been to see great cities on their shady side, I was never so grossly insulted as I was there within three blocks in Hooker's Division. There was not one house for blocks that was not a house of ill-fame. I was ashamed, ashamed to walk the street there. It was an awful block, Hooker's Division, right close to the center, and there is no doubt whatever that there is a great deal of veiled immorality.

I am sorry to say that the churches are just as they are in so many places, social clubs, that are open, for the most part, about four hours a week, and all the other 164 out of the seven days they are closed, and many of them are just like the abodes of the dead, whited sepulchres.

But there are excellent men in some of these churches who are groaning over the condition of things, and you will find them in all the churches. One of them a leading elder in the Presbyterian church who was blessed by my visit, said to me: "Doctor, we are starved to death. We are getting scientific stones, and philosophical serpents, and bad eggs of various kinds. When we ask for bread that is what we are getting."

A VIEW ON THE OTHER SIDE.

Now, there is another side there. There are some very active Christian agencies at work in Washington, and the chief of these is the Central Union Mission. Now, that is a most excellent mission. Many persons that are high up in public departments are earnest Christian workers in it. The chairman of that good Mission is a very excellent man, quite a prominent man.

Now, I found out a good deal of the condition there by taking a little work. I managed to get a little work during my visit; just a little. I spoke twice at the noon-day prayer meeting. I spoke once in the Salvation Army hall. I spoke twice in the New National Theater last Sunday, and I spoke twice in the Central Union Mission. Let me see, I think that is seven times altogether.

Then I saw large numbers of sick people. I laid hands one day upon 150 sick persons. The first person for whom I prayed was a lady, whose card is on the table now. She came in on crutches. I had about seventy or eighty ladies in the room. I had a room used for that purpose after the large meeting there. We had about 1,500 persons in all last Sunday in the meetings in the New National Theatre, and I suppose out of two meetings at the Central Union, or four meetings altogether, we had congregations in the aggregate of over 2,000.

Well, Washington began to get intensely interested, and the first woman I prayed with received an instantaneous healing, laid down her crutches, walked to and fro in the room. As she passed out she said: "Doctor, would you like to take them to Chicago?"

"Yes, leave them;" so they were expressed on Friday night, and I will show you them next week as the first trophy from Washington.

Another case there of healing was a remarkable case of synovitis that was instantly healed. The young lady rose at once, bent her ankle and began shouting, and she was not given to shouting either. Perhaps you would have shouted too, if you had been healed, and there were a number of very excellent healings.

THE WASHINGTON PRESS.

What I paid the most attention to was the teaching, and, of course, we had the press interview us. It was very amusing. I am always very much amused with the gentlemen of the press. Some of them, no doubt, wanted to give an interesting account, and the reports represented me very variously. One represented me as very tall and slightly bald. (Laughter.)

And others took occasion to speak regarding my manner, and spoke very kindly of that, and how cordial I was, and so on. And some said I was a most extraordinary man, and there were others that hinted I might not be quite right, but there were none of them who were very hard until I opened my mouth, and then the *Post* came out, and the *Post* and *Times* differed very strongly in their report. The *Times*, which is the popular paper, supported me, and gave very good words, spoke very highly of the meetings, and said I had carried the people with me, and they were most enthusiastic and most earnest, and most interesting. The *Post* said I was the most disgusting fellow, and used the most disgusting language. (Laughter.)

I said on the following Tuesday, which was the first time I had been able to comment upon the *Post's* remarks that appeared on the Monday, to a very large audience in the Central Union, "I am very much amused with the papers, the *Post* especially. I think if I scratched that *Post* very much I would find a nest of priests in it," and I had just hit the mark, because they were just full of Jesuits, and the trouble was that I had said something regarding the pope.

A PERSONAL INCIDENT.

You know I say something regarding a good many things, and I spoke regarding many things that I object to in modern life, and especially I had spoken to a gentleman connected with the *Post* who said, "You say some pretty hard things about tobacco, Doctor."

"Yes, if you were in Chicago, and I smelled you as I smell you now, I would say you were a stinkpot."

Well, another gentleman who was present from another part of the press said: "The Doctor is quite right; we are nothing but stinkpots; that is all we are." Another fellow said, "I do not know; I do not like that."

"Well," I said, "you are an impenitent stinkpot, and the others are penitent." (Laughter.) I said, "The penitent thief got to heaven, but the impenitent one, I do not know anything at all about him. You will have to become penitent."

Well, we had a good time, and my friends assured me that Washington will not forget me for a while. Oh, I do not know, people so soon forget things everywhere; but still the Lord blessed, and many friends were gathered to the work, and there were a number of persons who eagerly took the few copies of the paper that were sent down there. They were all sold at the Mission immediately, just before I could get a copy. I wanted to see a copy myself. The only copy I could get myself I had to borrow from a lady who was in the

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audience, and I have no doubt that the paper will be benefited, and the work generally.

THE WORK GOES ON.

While I was away I received a number of very important telegrams, cablegrams, letters, and I may say I was unprepared for the extent of information concerning our work there was in Washington. I did not know that there were so many who had been under our influence. I would meet persons on the streets who recognized me. Only the last day I was there, I was driving quickly in a carriage with two good horses to reach an appointment, when a loud voice hailed me, just as we turned into Pennsylvania Avenue. A workman was passing along with his tin can in his hand, and he shouted. I told my driver to stop, and there quite a little number of persons had heard him hail me. We were not very far from the Pennsylvania Depot, and near a portion of the avenue where a good many people are passing, and they looked to see this man coming running towards me with his dinner pail in his hand, crying out, "Doctor, Doctor, don't you know me? You baptized me." (Laughter and applause.)

"Well," I said, "I am very glad to see you, but I am not quite sure of you."

"Why," he said, "I used to be a stinkpot, (laughter) a beerpot and everything else, and you baptized me," and then he gave me his name. "Well, now," I said, "I am so glad to see you," and I shook hands with him very cordially, and wished him every blessing. He said he wished he could get back to Zion, but the Lord had apparently put him here for a time. I said, "Stay here and do work for God." I find he is a subscriber to our paper.

Then at night I was standing waiting for a car, and a young fellow came up, poor young fellow run down at the heels and everything, and he had picked up a transfer ticket, and he said: "Doctor, would you buy this from me?"

I said, "No, my boy, I do not want that; I could not buy any ticket that was lost by somebody else, and cheat that company out of five cents."

"Well," he said, "I need the five cents badly, Doctor."

"Well," I said, "do you know me?"

"Yes, Doctor, I was there when you opened Zion Tabernacle, and I came down here to this inauguration, and I have been a bad boy," and I said. "Like the bad boys, there you are gone to the devil, and now you have tried to fill your belly with the husks that the swine did eat," and I drew the poor lad aside, and he wept and said, "I have been a bad boy," and so in the midst of Washington I was able to speak to one who had been in this Tabernacle when it was opened, and of course I helped him a little, and he was very grateful; for he was hungry.

I was surprised to find so many hungry people. In connection with the Central Union Mission there were considerable numbers applying just for bread, who were just like this boy, they had got enough money to get down there, and had spent their money in riotous living, and there were many things like that occurred. I was surprised to find, and delighted to find that both myself personally and the work was known, and that God had opened the doors amongst all classes of society for His work in Washington, and I am thankful that this is the case in every city, I am persuaded in this country; for we have fewer subscribers to our paper in Washington than almost anywhere in the Union. Now, I think we shall have more.

A WONDERFUL HEALING IN KENTUCKY.

There are some very nice testimonies here that I should like to read, but I am afraid there will not be any time.

There is one from Alfred Wall, 107 Front Street, Bellevue, Ky., who tells us of how the family has been made happy through the healing of his mother in answer to prayers.

"DR. DOWIE.

"*Dear Brother in Christ*: "Please find enclosed two dollars as a free-will offering' and wishing it was more, as we would be grateful, if we could in any way help or encourage you in your blessed work.

"This family has been made happy through the healing of my mother in answer to your prayers.

"Ma had been sick for two years with terrible pains in her head. The doctors said it was two abscesses on the brain; they formed at the back of the ear. An operation was performed on March 4, 1896, taking away some decayed bone from the back of the ear, which injured her hearing.

"After having it dressed for fifteen weeks and suffering terrible pain, another operation was decided on, as it would not heal. On the 23 of June more decayed bone was taken away, leaving a large cavity back of the right ear.

"The hearing of that ear was now destroyed. After five months of more washing and dressing, the bone must still have been decaying, for pus was discharged from the wound nearly every day, and she suffered terribly with the noise and pain from the wound.

"Through a friend I received two LEAVES OF HEALING. I read the LEAVES; also some of your tracts to Ma.

"Finding through them that Jesus is still the Healer of His people, we sent for prayer the fore part of December, 1896. On the morning of the day of prayer the noise and pain seemed to increase, but at half-past nine, the time of prayer, the noise stopped, and the pain went gradually away. She was able to sleep that night, which she had not done for five nights. The wound healed. She has had no pain since, and the hearing is restored.

"She can again sing praises to God, which at one time man would have thought impossible. But all things are possible with God, and all blessings come to us through Christ.

"I thank God that your light shines so bright before men, that they see your good works, and it leads them to glorify our Father in heaven.

"Your humble friend,

"*107 Front St., Bellevue, Ky.*" "ALFRED WALL."

ANOTHER IN NEW YORK.

There is another testimony here which I would like to mention.

"HORNELLSVILLE, New York, 9½ Hornell St., April 21, 1897.

"REV. JOHN ALEX. DOWIE:

"*Dear Brother*:—I want to tell you how the Lord has used two or three of His weak children last week. A lady called on me to find out what she could about Divine Healing. She had heard of my sister's healing, which took place last February through your prayers. Her testimony is in the LEAVES OF HEALING February 20. She is here with me now. She came here after that lady was here to see me.

"She was interested in a friend who was sick. She had hemorrhage of the bowels, a bad stomach trouble and heart trouble, had been in bed four weeks very sick.

"She has been troubled for eleven years with these things. Last Saturday Mrs. Osborne, Carrie Lynn of Hamburg, New York, my sister and myself went to see that sick lady. We talked with her to show her what she would be obliged to do to receive the blessing of healing, and then we prayed for her, and she prayed for herself. Then we asked her if she felt any differently. She said: 'Yes, I am going to get up,' and she did get up and dressed herself, and said the Lord had healed her.

"We had been planning to send a request to you for prayer, not thinking our own prayers would reach the case.

"I cannot tell you how we rejoice that the blessed Christ used such weak instruments as we are. We have seen the lady since that day, and she is rejoicing in a 'Risen Christ,' not a dead Christ.

"I am thankful for the work that is going on in Chicago, and am glad we are having a little touch of it here I hope the Lord will open the way for me to attend some of your meetings some time.

"The Lord richly bless you, and all associated with you is the prayer of one greatly interested in the work.

"MRS. L. B. CRANDALL."

Now, I will ask you to praise God with me for the victory, and for the ever-extending work that is going on. We will worship and bow down, and present these petitions to the Lord.

Prayer was offered by Judge Dowie; followed by Dr. Dowie.

A CRY FROM NEW ZEALAND.

I have a cablegram from New Zealand. Will you bow your heads again. I am pressed in spirit to pray at this time.

PRAYER.

'Lord we pray for this dear brother's child in Auckland, New Zealand. We thank thee that under the great depths of ocean through many thousands and tens of thousands of miles this message has reached us, and Lord, let the lock-jaw from which that child has been suffering be removed and the life spared for Christ's sake.

And we present to Thee these requests from many sufferers. Father, bless them to-day for Christ's sake. Amen.

ABANDONED SECRET SOCIETIES.

Our brother Crane, who I am glad to see with us, for he is away out on the road a good deal, sends to me two emblems of Secret Societies, and sends ten dollars, and says,

"We have no use for these things, and want to get closer to Jesus."

In addition to this demit, or withdrawal card from the Supreme Lodge Knights of Pythias of the World, he says that both his wife and himself have given up the order of the Eastern Star.

Now, that gives me an opportunity of making the remark I want to make; that I want you all to get well ready for

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that Special Testimony Meeting against Secret Societies, on Lord's Day, May 23.

I have been studying this matter since I have been away, and that is one of the things it would take too long to tell you about, but I have been studying some things down in Washington. The fact is I have been working hard day and night down there. I have been very greatly aided by a number of brethren who are pretty high in office who have given up association with Secret Societies; and to my intense delight, yesterday afternoon on the way home, I purchased the *North American Review* for May, and found there a most extraordinary article on Secret Societies.

Now, you will listen to me. That man who wants to say all he can say in favor of them is compelled to say that it is a tremendous problem, when out of the 19,000,000 at the outside of male adults there are no less than 6,000.000 of them members of Secret Societies. I was astounded! 6,000,000, and of these nearly 250,000 of them are drilling in military orders. Tremendous! A tremendous number! I have been astonished. What are they drilling for?

Now the statistics connected with this show the rent of the lodge rooms of the Secret Societies amounts to $42,000,000 every year. I have been massing the figures, and they have astounded me. I had no idea myself until I came to go into the figures what tremendous sums of money are being squandered. The sum of money that is being spent upon ornaments, mere badges, and junketings exceeds $250,000,000 (two hundred and fifty millions of dollars) annually.

Now, friends, I want you to help me to fight Secretism, will you not?

Audience:—"Yes."

Dr. Dowie:—And to ask God Almighty to help Zion to stand out in the light, and to fight the devil in the light. (Amen.) We do not want these weapons of darkness, and I believe that our people are going to be healthier and stronger for it. I tell you, I have been going into it, and I am astounded. I have been taking some time to study the matter, but I had no idea that the thing was so tremendous. I tell you to-day that when I got these figures and found that there were no less than 6,000,000 of men in the United States connected with Secret Societies, it overwhelmed me. Of course I admit that a number of these are members over and over again of societies, and the writer in the *Review* does too, but at the very least one in every five adults that you meet is a member of an oath-bound Secret Society. It is tremendous! How the devil is fooling men into hell; and many ministers of churches are leading the procession. It is about time we went for it.

The announcements were made and the offerings taken. Dr. Dowie then delivered the afternoon address.*

"OCCUPY TILL I COME."

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, be profitable unto those who hear, and unto all in every land, in every coming time to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

Jesus said:

"Because they thought that the kingdom of God should immediately appear.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

"And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come."

Occupy, *occupy*, OCCUPY till I come.

Friends, I love to hear that word, Occupy.

Lord, what shall I occupy?

Occupy the world. Keep it till I come.

Now, friends, I belong to the army of occupation. What do you belong to? Are you in it? Say yes or no.

Audience:—"Yes."

Dr. Dowie:—All right. Now we hear the word occupy.

Beloved friends, I am thankful that this call comes to me to-day as it has done; that it finds an echo in my heart; that I rise at once to it, and I say, Yes, Lord, I have been occupying it, but just show me better how to occupy it. How to pull down these strongholds of sin, and Satan; how to batter them down; how to set prisoners free; how to occupy the hearts of men; how to occupy the homes for Thee; how to seize upon trade and commerce and legislation, until the kingdoms of this world become the kingdoms of our God and His Christ.

Now, we have ten pounds to do it with. We have ten great gifts.

We have "the Word of Wisdom."
We have "the Word of Knowledge."
We have "Faith."
We have "Gifts of Healing."
We have "Working of Miracles."
We have "Prophecy."
We have "Discerning of Spirits."
We have "Tongues."
We have "Interpretation of Tongues."

There are nine gifts, and yet there is a more excellent.

We have Divine "Love."

That makes the tenth.

Now, friends, I do not know how many we each have of these talents, but the Army of Occupation is entrusted with the ten pounds.

It seems to me as if at this time we should remember that our Lord has gone into a distant land, and that He has entrusted us with the very same powers that were in Himself, and He said occupy.

Now, there is not any doubt that the truth is as it is stated in this parable, that

"His citizens hated Him, and sent a message after Him, saying, We will not have this man to reign over us."

It does not say servants here, but citizens; but the servants did not all serve Him as they ought to have done. He did not give all these ten pounds to one man, but He delivered them, apparently in this parable, in such a way that they could command any, as I read it.

They each talk when He comes back of what each pound has gained. With one it has gained ten, and with another gained five, and with the last it had gained nothing. It had not been used. It had been sewn up in the napkin, and it had been buried in the soil, and the servant was impudent, and said that the reason he did that was because the Lord was exacting, austere, and a hard man.

Now, friends, it seems to me at this time—and I am speaking specially for the children of God—that there is no one of you that has not one of these pounds.

I ask you, Is there one of you here to-day who is saved by the gracious power of the Holy Ghost, leading you to repent, leading you into faith in Christ, and imparting to you the consciousness of Salvation—is there any one of you to whom the Word of God is not the Word of Wisdom?

Certainly not. You all have grace, therefore, enough to tell what the Word of Wisdom declares—that you were sinners, and Jesus saved you; some of you that you were sick, and Jesus healed you; some of you that you were perplexed, and Jesus guided you.

YOU CAN ALL TELL SOMETHING OF THE WORD OF WISDOM,

of the Word of Knowledge, or of the Faith of God.

Now, the power to occupy is not given to the citizens; it is given to the servants.

I want to discriminate, and I want to say to you here that there is undoubtedly in all the kingdom of God a constant movement of Divine Power proceeding, as it seems to me, constantly in a circular manner, radiating from a divine center. You see the power moving until the displacement of that power is like the pebble in the ocean.

AN ILLUSTRATION.

Have you ever in mid-ocean, when it was a perfect calm, been becalmed in a sailing ship? I have. I have seen other ships too, becalmed near us, and as we looked at them, the familiar line of the

"painted ship upon a painted ocean"

*Owing to a great pressure of work Dr. Dowie was unable to find time to revise this discourse, and it had to go to press without his corrections.

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came to one's mind. There was the perfect reflection in the calm water, of the ships, and of our own. In such an ocean I have seen the children and others amuse themselves by throwing little pieces of coal into the sea, just to see how the waters moved. It was always striking to me, as I looked at it, to see the little piece that was thrown into the water, cause the circles to rise. Sometimes with the glass to my eyes, I would watch one circle until it passed away, miles off, out of sight on the surface of the ocean. Scientifically, as you are aware, every drop of the whole ocean's volume is affected by the drop of one pebble into the ocean. That is a scientific fact; that the whole volume of the ocean is affected by it.

Now, friends, it seems to me that there are given to us each when we are saved certain powers that, if we use them, will flow out in an ever-increasing circle. The circle will go on that way, this way, on every side. There will not be any trouble. Do the right thing, and there is no stopping.

THE SPIRITUAL PARALLEL.

I was just noticing a letter which I handed to Mrs. Dowie. A lady writes to me, who has been in the state of Wisconsin, and she says: "Doctor, I want to tell you that your work, and the effect of it is everywhere there. Ministers and people of all classes are believing that this is so," and then she begins to give me a series of stories, how this doctor got a blessing, and said to his patient: "I cannot do anything for you; but, if you will go to Dr. Dowie, he can go to God, and you will be healed," and that person came down here and was healed, and has gone back and keeps a millinery store, and she puts the LEAVES OF HEALING upon the counter, and then she begins to tell me of how it goes on, and she gives me in about four pages there the circle, the story of it as it is widening out, and she says it fills Wisconsin. So it does in a measure. Can you tell me where it will not fill, if we do right?

Every one of you is to be an occupier. I occupy my own little place, but you know I cannot do that good lady's work. I cannot do that doctor's work who was impressed in his heart to say: "I can do you no good, but go down to Dr. Dowie, and he can go to God for you," but I cannot do that woman's work who puts the LEAVES OF HEALING on her counter and tells the story of her own healing; so I am calling upon you, my brothers and sisters associated with me in this work, to fall into line more closely than ever we have done, and become

AN ARMY OF OCCUPATION.

Now, I have thought of a good many plans for this spring work, and for this summer, and I have thought as to whether God wants me to do this or that, and I have not decided anything. I am waiting a little while still. But this cry came to me, that to-day I must tell you that what we had to do, was now to organize more closely and occupy.

AN ILLUSTRATION.

You watch the difference between these two armies, if you study military history. The Ethnike Hetairia—the Secret Society which plunged Greece into such misery, a Secret Society which gave King George the alternative of the revolution, a dethronement, or a war, and which that foolish King listened to, and which the Greek army is now cursing,—the Ethnike Hetairia said they were going to sweep out Turkey. Foolish. They had not studied; they had not thought that the whole Greek power put together is only 80,000 men, and that Turkey had a million. There is an illustration of a man who goes against another man, and does not first sit down to count whether he has an army to conquer the enemy. Now, we have got to sit down as solid business men, and to consider whether we can occupy.

Now the Turks did. I said at the beginning, if the war came, that Osman Pasha at Constantinople with Edhem Pasha and men of that kind,—the greatest military men of our time, men who at Plevna dug ditches, and threw up breast-works, and kept the whole Russian army for four months at bay with one-fourth of the men,—I said they would defeat the Greeks, and so they have. You have got to settle down and look. These men knew what they were about. The Turks in warfare were determined to occupy as they went. You watch how they have occupied. You watch how they scale those mountains of Thessaly. You watch how they brought up their artillery. You watch how they occupied post after post. I tell you some of the finest military work was done at Milouna Pass, was done at these battles that were fought high up there on these mountains of Thessaly. Some of the best work that ever was done was that which made it impossible for the Greeks to hold Larissa a day. You will see the same thing at Pharsalos, if they stand, but they are not going to stand; they are going to cut and run to Thermopylæ.

AS CHRISTIANS WE OUGHT TO STUDY WAR.

We ought to study war. As Christians you have got to remember that we have to fight, not with carnal weapons at all, but we have to fight with weapons of light in the open, and we have to sit down, and say: "Are we able to meet? Are we able to conquer?"

Now, friends, the powers of heaven that are given to a man and to a people who are loyal to God are omnipotent forces, for they are of God.

Now, I want to tell you this, that the first of these gifts that I have enumerated to-day, the Word of Wisdom, is an omnipotent force; that the Word of Knowledge is an omnipotent force; that the Faith of God which makes wisdom and knowledge effective is like ramming these two mighty powers of wisdom and knowledge into a great mighty gun, and the faith that propels that wisdom and knowledge will batter down anything that ever hell built.

I say this, sitting down and calculating the cost, I say that

THE CHURCH OF GOD, IF IT IS ORGANIZED AS IT OUGHT TO BE AS AN ARMY OF OCCUPATION, CAN SWEEP THE WORLD.

Now, what have we got to do? We have got to do our part. What is that part? The work immediately at our hands. We have got to occupy Chicago for God.

Now, that means this, not that you are to go into the Auditorium and ladle out molasses to the press. You will not occupy Chicago for God by means of the *Tribune*. You will not occupy Chicago for God by means of the Press, because the press belongs to the devil, nineteen-twentieths of it. And you have got to occupy the press room, and you have got to seize that for God.

Now, friends, if you and I believe what the Word of God says, we believe this, we are able to do it.

How are you going to do it? Where are the resources for such a tremendous work as this, is the question that some person might address to me?

Friends, there was a nation that once had been in slavery for 400 years. The iron had entered their soul. They were the people of God, but they had sinned, and when God by a mighty outstretched hand brought them out, how many men did He take to bring the whole multitude out of Egypt with?

It took just one man.

"Well, but that man was a very remarkably brave man." That man had been a mighty coward. That man had fled from his place of duty at forty years when he was a young man and strong. He was eighty years old when in the desert of Midian God showed Himself in the burning bush.

"Well, he was a very eloquent man."

He was so far from an eloquent man that he said, "My God, I cannot speak," and God had to tell him that He that made the mouth and the eyes and the tongue, He could make him speak, and God was telling him he had to go back into Egypt from which he had fled forty years before; a coward afraid of his life. A man that might have sat upon Pharoah's throne. Now, when the fear of God from the burning bush went into the heart of Moses, there came with it only one word. Pharoah will say to him: "Who sent you?" Moses

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march up the throne of Pharoah, and look straight in his eyes, and tell him that my people have to come. When he asks you who sent you say I am have sent you.

I am! *I am!* I AM!

I tell you, friends, to-day if into our hearts there gets the fear that there was at that burning bush, surely we can march up to this Pharoah that is the devil in the many incarnations who is holding Chicago, and say, Pharoah! devils! devils in the press, devils in the pulpit, devils in the saloon; devils of tobacco, devils everywhere; devils in trade; devils in society; Pharoah devils.

LET GOD'S PEOPLE GO

"Who sent you?"

I have told Chicago, and I will tell it again. "I am" has sent me. "We do not believe it."

If you do not believe it, we will load up and batter you to pieces. "How are you going to do it?"

We are going to ram wisdom down the throats of the people, and knowledge, and touch it off with faith, and then Harrison, you go. Medill, you go. You political powers, and you ecclesiastical powers, you go, and God's people shall go free.

After you have got a people to this point—and we are there, we are there now—after you have got the people to this point, when you lead them out, and after you have got them across the Red Sea, and after you have got them into the desert, and after they have found healing at the wells of Marah, and we have all been there, we are farther on than Marah; we have got to Elim where there are palm trees and wells, and after you have got them beyond Elim palm trees and wells, some of these wretches have gone to long after the flesh pots of Egypt. They begin to fail, and the God that redeemed them they go back on, just as did the Israelites of old:

"Yea, they turned back and tempted God, and limited the Holy One of Israel."

Now, friends, limiting God is the only one thing that can send this Christian Catholic Church into the wilderness for forty years. I will never live to see it out of the wilderness, if it is going to live forty years in the wilderness, because I would break my heart over it, and get up to some Mount Pisgah and see the promised land, and say, Lord take me home. I would never live forty years to see this thing; because I would be ninety years old then. I do not believe I am going to live to be ninety years old. I want to live at least twenty, and knock the devil out in ten.

Within twenty years the work of the church may have been accomplished. I mean that we may have done all that is possible for us to do before the Lord comes. He has gone to receive a kingdom, and He is coming back, and he is coming to take these miserable enemies of His, and have them swept away.

"But those Mine enemies, which would not that I should reign over them, bring hither, and slay them before Me."

They are going to be cleaned right out, the last one of them that will not obey the word that is sent to them, and this world is going to be possessed by the children of God.

Before that time comes we may do our part, and do it valiantly, and inside of twenty years the work may be accomplished.

Now I have been looking at things. I have been looking at the devil and his strength.

The reason why Edhem Pasha swept these Greeks out was this. While these Greeks were having the big talks down at Athens, the Turks were not saying anything; they were not talking back, but I will tell you what they had done.

The Turkish army to-day is under the hand practically of German officers of the Moltke type who can hold their tongue in seven languages.

I WISH GOD ALMIGHTY WOULD HELP SOME OF YOU TO HOLD YOUR TONGUE IN SEVEN LANGUAGES,

and learn when to speak. God Almighty has given to these military men power that is being misdirected. The capacity to see the strategic points could be a glorious evangelizing power, but at present it is being used by the devil in killing men. These men do not talk, but they do this. They get to know the exact strength of every fortification, the exact number of guns in that fortification, the exact height of that fortification over the point where the guns may be placed to batter them, the exact way up which, the road to that fortification which commands it, may be outflanked, and put between two fires. They do not go talking, making speeches, but they go studying the situation, and when they go to war, they know war. The Greeks found themselves they did not know war. They sung patriotic songs, but they soon had all the nonsense licked out of them, and they were in full retreat of their fortifications, and their splendid plans knocked all to pieces. Do you imagine for one moment that these Turks were going to give the Greeks battle just where the Greeks wanted it? Not a bit. They gave it to them where they did not expect it.

Now, I want to tell you this, that to-day the church has got to be officered by men who are divinely appointed, and whose appointments will be recognized by the Army of Occupation; but if the Army of Occupation is going to say, No, we are going to elect our own officers, the Army of Occupation is preparing the way for defeat. Did you ever know of an army that was in the battle-field that ever did elect its own officers? Say Yes or No.

Audience:—"No."

Dr. Dowie:—Do you believe that any army could elect its own officers and win? Now answer me.

Audience:—"No."

Dr. Dowie:—They would be knocked to pieces. Now, friends, that leads me to the point in connection with the Army of Occupation, because I am moving towards practical points. My practical point is this, if this church is going to move to victory,

THIS CHURCH HAS GOT TO BE ABSOLUTELY OBEDIENT TO GOD.

Friends, if I do as I like, and go as I please, and let my natural will and heart guide me, I would surrender my position to-day. I would lay down my pastorate, and my natural heart would say, I refuse to take this position.

Friends, I am convinced of this, that the men whom you are electing to power are not fit to lead as a whole. One great exception to that is, that God in a wondrous way provides this nation from time to time with men of power at the helm, or else you would go to smash. If you did not have a Lincoln; if you did not have a Garfield; if you did not have a Grant; if you did not have a McKinley you would go to smash. If God Almighty did not provide you with one man who has absolute power, you would have been destroyed.

There is no monarch in Europe,—Queen Victoria is not a circumstance,—there is not a monarch in Europe that is a more arbitrary ruler than the president of the United States. You imagine that you are under an exceedingly free form of government! Why, the Queen of England would not dare as executive to do a tithe of the things that McKinley does every day. Do you know that? McKinley is the Commander-in-chief of the army. He is the Commander-in-chief of the navy. He is the absolute head of the treasury; he is the absolute head of the government. When it comes to the point, he can put down his foot and he can refuse to listen to Congress, and in certain points, to the Supreme Court. He is the absolute dictator of this country when it comes to the point.

Lincoln showed that when he showed that it did not require Congress, that it did not require the Cabinet, that it did not require the Supreme Court of the United States, but taking to himself the buried power which God Almighty had put in the constitution, and which you had never seen, he took to himself the right to rise above the army in the field, to rise above Congress, to rise above the Supreme Court, to rise above every power, and he wrote ten lines, and he set four millions free. (Amen.)

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There never was an act of executive power greater than that. Did he consult Congress? No. Did he consult the Cabinet? Yes, and they would not go with him, and he just had to put his cabinet aside. Did he consult the Supreme Court? He rose above the Supreme Court, Cabinet, Congress and the army, and did the right thing, and I thank God for such a man who could be a benevolent tyrant. What did he do. He told God Almighty if He gave the victory of Gettysburg, he would sign it, and He did it, and he signed it with the blood from his own veins literally, because it was his own death warrant he signed.

High executive power means men who if need be will pour out their hearts' blood, and the church has got to be so led.

The church of God has got to be so led by men that know how to take a command from God, and by men who know how to obey it.

Friends, men have told me when that emancipation proclamation reached the army, that there were Democrats and Republicans that hesitated for a moment whether they would proclaim it, but the word came short and sharp and quick from Abraham Lincoln:

PROCLAIM IT AT EVERY HEADQUARTERS, OR EVERY MAN THAT DOES NOT DO IT WILL BE SHOT.

That came from the war office, from Stanton. It was by orders of the President; that man who did not want human blood to be shed, a human life to be lost: that man who pardoned so many that ought to have died; that man who never wanted war. He determined that he would carry that emancipation proclamation into effect, if he had to shoot down every general that would not do it.

I ascertained not very long ago that there is an unwritten page of history on that matter that will come out one of these days. Your history is not written. It very seldom is written at the time it takes place. It has to be written afterwards.

Now, friends, I am telling you that in my judgement the time has come when our Zion in Chicago has to be an Army of Occupation, and that this work has got to be spread from this city, and that we have got to take this city in detail, and that we have got to go right off doing it.

Now, it is not any use for an Army of Occupation going out until it is drilled, is it?

YOU DO NOT WANT TO DRILL IN THE BATTLE-FIELD,

or else you get knocked to pieces. We have got to drill here, and we have got to understand, and if I understand what God has been doing in Zion these three years, He has been getting us into step, teaching us how to walk. Now, how are we going to do this work? We are going to do nothing of the kind. God is going to do it. Every man has got to take the place to which he is appointed, and every woman has got to do what she is told. I have got to do that or else I am no account at all. I tell you I do not like it. There are things we do not like. It has been very hard to the flesh to bear some of the things from a human point of view. I have not liked them at all. I do not like it now from a human point of view. But from a divine point of view I love my work so much, I would rather pass through ten times more persecution than we have ever passed than not do it.

Now, we have got to occupy. The first principle that has got to be established in us, is this, Obey, *obey*, OBEY God. Occupy where you are. Now, where are you? "Well, I am in the family." Are you a father? "Yes."

OCCUPY YOUR HOME FOR GOD.

"Well, I cannot. My wife will not do this, and thus and so."

Look here, you tell your wife if she does not do this, and thus and so, she has got to find another home. (Laughter and applause.)

You are the head of that house. God Almighty lays the responsibility upon you, and if you want your son to stay at home and do this, he has got to do it, and if the wife stands in the way, put her out of the way. She is not right with God, if she wants to interfere in your having family worship.

Erect your family altar, and have that rebellious hearted woman kneel there, and if she says she will not, and she will go, let her go, and thank God Almighty she is gone. (Laughter.)

Now, that is hard work; that is plain language. But I tell you this, the husband is the head of the wife, even as Christ is the head of the church, and the church has got to obey Christ, and the wife has got to obey her husband. That is in the Lord. Do not make any mistake about it, you husbands that are in the devil. (Laughter.) No woman is under any obligations to obey you, you stinkpot! (Laughter and applause.)

You beerpot! The Lord have mercy upon you. She obey you? If you will tell me her name—name the woman that obeys a stinkpot, and goes to the theatre because her husband will have to go away and listen to a dirty opera—name the woman that will go away and do bad things just to please her husband, and go away and train up her children for the devil just to please her husband, tell me her name, and I will strike her name off the rolls of this church. She belongs to the devil. She is not a true Christian.

Look here, if there are any of you men who do not belong to God listen! You have got to let your wife do her duty. If you will not, you dirty stinkpot, and beer pot, and you mean cuss all around, (laughter and applause) all that can be said to you, if you will not do your duty is, you have got to leave your wife free. She has got to have money enough to run that house. Do you hear me, and if while you are stealing, you guzzling beerpots, she empties your pockets, and if you say, "Well, now, we will have her out of the house for that," mother listen to me; wife listen to me; Go, and thank God Almighty that you have got rid of a stinkpot. (Amen.) And the Lord God Almighty will take care of you and your children, and Zion will see you through too. I will help you. (Laughter.) I will do my part, I will. I have done it before.

I did this a little while ago in quite a number of cases, and the man came to me and said: "Do you think you could induce my wife to come back!" "No, I would not attempt to induce your wife to come back to you, you stinkpot!" (Laughter.) "But I will quit, Doctor, I will!" (Laughter.) "And I will do this and that."

"Well," I said, "you quit first. Let us see a reformation."

Women, do not be afraid. These fellows will not know how to run the house without you. There is no servant they could hire that is doing the work that you do without wages. The mean cusses will not even give you wages, you mean wretches, if there are any of you around.

Now, I am showing you how to have that house kept for God, and therefore I venture to give council, and that is this. If any of you men are not serving God and your wives, you better get to serving your wives and God; because if you do not, I am going to say to your wives, serve God there, and rule in that house for God, and rule your family for God, and if your husband will not let you, get out, (Amen) and form a home for yourselves where God will bless you. You will not be working any harder than you do for that stinkput anyhow, because if you went washing every day in the week, you would not work as hard as you do for him with his dirty ways. That is true.

THE HOMES ARE TO BE OCCUPIED FOR GOD.

You who are Christian men at the head of the house, assert yourselve, and demand that your wife shall fall into line. I say this especially with regard to the young. The young people are being allowed to go to the devil. Why? Because the husband pulls one way, and the wife another, and between the two the children go to the devil.

"I cannot make my children obey." You cannot? "No."

AN ILLUSTRATION.

A husband and wife came to me the other day and said

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they had a son they could not make obey. I said: "How big is the fellow?"

"Well," they said, "he is not very big."

"How old is he?"

"Oh, he is fifteen, Doctor."

"Let me see him. Let me see this Sampson." (Laughter.)

"Well, he is not a Sampson, Doctor."

"Will you bring him to me." They brought him to me—a poor, sickly, weazen boy, and they could not rule him. I looked at the y ung scamp, and I said, "Look here. Listen." And he listened. I said: "I am going to advise your mother and father that if you do not obey them, that they wili bare your back, and lick your bottom regularly. (Laughter.) I am going to advise them to tie you up, if necessary, give you food enough, but lock you up, and if you will go out at the window, to tie you so that you cannot. I am going to have them take care of you, to keep you, you nasty young cigarette fiend, from going to the devil." And he looked at me, and he said, "Doctor, I will be good." (Laughter.) "Doctor, I will be good; I do not want to go to the devil."

Well, now, that boy is as good as gold. He is all right. He goes to his work, and he comes back, and he attends to what he is told, and I dare say the lad is in the house to-day, and he does right now.

THE APPLICATION.

Friends, you have got to rule your household. Do not tell me you cannot rule your children. Rule them, if you have got to take a stick to it.

Solomon said a lot of foolish things, but he said some very good things, and one of them was:

"He that spareth the rod hateth his son."

"Oh, Doctor, those days are gone."

No, they are not gone, and they are not going to go for a while yet, because there has been so much devil in you fathers and mothers that you gave your children the devil, and you have got to be patient with them. Do not use the stick any more than you have to, but let them know it is going to be used, if necessary, and then you find most of them say, I will be good, and they will be.

RAISE YOUR ALTAR.

Make it beautiful. Make it an altar that has got an organ by its side, if you can afford it. Make music in the home. Make the song of praise to rise in the morning sacrifice; make the Bible the lovely book it is to your children. Train them for God. Bring them to His house; consecrate them to Him. Let your whole lives be a stream of divine influence flowing into them for God. They will be good. If they are not good, as long as you are responsible for them, put the strong hand of power over them; but they will be good. Children do not want to go to hell. Nobody wants to go to hell, but children want to know, and they want to get the best thing. Children love happiness. They are only seeking for happiness when they go to the devil. Show them that there is more happiness in God, and they will get it there.

NOW, FRIENDS. OCCUPY THE HOME.

Do not come to help me in the church. Do not come to help me in going out into the streets and lanes of the city presently. Do not come to help me in that until you have done your work in your home. Do not have anybody in the street say: "That woman is a saint abroad, and there is a whole nest of devils at home." Let us have the home to be Christ-like, and take the children with you into the Army of Occupation, and let them be trained for God

This month some time I am going to lay down the first basis of our seventies. I am going to try and put it into clear type, and print, and show you just what we want to begin, and get the children organized. I want to get the children from three to six in seventies. I want to get them from six to nine, and from nine to twelve, and from twelve to fifteen, and from fifteen to eighteen, and from eighteen to twenty-one, and I want to get men and women, and I want to get these seventies preparing to do a little work while we go along.

I HAVE LOST FAITH IN THE SABBATH SCHOOL.

The Sunday school is an abomination in nine-tenths of cases. The Sunday school is being officered by superintendents that are many of them children of the devil. The Sunday schools are being taught by people who are not converted. The Sunday school lesson has become an abomination. You have got to philology, geology, theology, chronology and topography, and everything but God in the lesson.

Your lesson helps are an abomination. You make the thing a weariness to the children. It is scho l, and they have had enough of that six days in the week.

Friends, I do not read of the Sunday school in the Bible. I read of Timothy who was a mighty fellow, and I read that he had two teachers, and the one was his mother Eunice, and his grandmother Lois, and I read that Paul says that from a child he had known the Scriptures, and that these were his teachers.

I will tell you. Listen! You let a mother and a grandmother teach a boy, and you have got a magnificent Sunday school, and then let me have him in the seventy, and I will make a soldier of him. But do you not see it is in the home you have got to make the Sunday school. What, do you send your children out to a Sunday school where a gay young lady who has got herself excellently up, goes around prancing! She is a nice kind of a teacher isn't she? I know her.

I know them. There are thousands of them in that church that prays every day:

"We have left undone all the things we ought to have done, and done all the things we ought not to have done, and there is no health in us."

and I believe it. They are not the persons to teach my children or yours.

Friends, I have lost faith in the Sunday School.

People have made a kind of religion of belief in the Sunday School.

Friends, the jails are full of Sunday School scholars.

"Doctor, I challenge it." Well, I will tell you go in and go through the jails. I can take you to jails in Scotland where eight out of every ten have been in the Sunday School I will go further: I may as well talk plain. The houses of ill-fame are full of Sunday School scholars. You talk to these broken-hearted women, and ask them, were you taught? "Yes." Had you a pious mother?" "Yes." What had you? "Oh. I went to Sunday School." Where did you learn your first badness. "Sunday School. I went to charades at the Sunday School. I went from the Sunday School into society, you see, and I fell in company with a Sunday School scholar."

Do you want to know it? They are not converted in the Sunday Schools. I will take that back. They are converted to the world, the flesh and the devil in the Sunday Schools in the millions.

I WANT THE HOME TO BE THE SUNDAY SCHOOL.

I want the morning and the evening reading of the word of God. I want you, my brethren, to teach your son and daughter, you, my sister, you, dear old grandmother and then I want you to bring them up here, and I will try and drill them into soldiers and put them into the Army of Occupation, inspire them for God, and commit them for God, and then they will no longer be able to say, We are not converted, because they will be converted.

I have come down to the home. Mothers and fathers, I am going to take a little closer survey. I want to occupy your children's hearts for God. I want you to occupy your children's bodies for God. Tell the girls that they are girls; tell the boys that they are boys. Tell them—do not lie to them—the mystery of their sex. Tell that boy to keep his hands off, to keep himself pure Did you ever read it?

"Keep thyself pure."

Tell him! *Tell him!* TELL HIM! For if you do not tell him, the devil will tell him, and the devil will make him a self-poliutionist before he is ten years old.

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Take your daughter. Tell her that she is to guard her virtue as she guards her life. Tell her that the hand that would defile her is the hand of the devil. Tell her, for if you do not, the devil will, and she will be in hell before she is fifteen.

Do you hear that? That is the kind of Sunday school we want. Occupy, occupy these little hearts for God, and tell them that the Holy Ghost wants their spirits, wants their souls, wants their bodies; wants them to grow up into holy womanhood and manhood, that they shall be the fathers and the mothers of a royal generation that has been pure from birth. Tell them that. You understand me, do you not? Tell them in the home. Do not send them to a "Left undone all we ought to have done, and done all we ought not to have done" teacher. Tell them.

You are a mother, you are the very one to tell how she was born. Yours are the loving lips that should tell her. Do not let the dirty lips of a girl that has been defiled tell her; or a man who is an incarnate devil tell her. Tell her yourself, mother. Mother that bore her, tell her how to keep out of hell. Do you hear?

I am on a low plane, am I? Well, let me stay on that low plane; let me occupy the home for God; let me occupy the little hearts and little bodies for God; let me occupy them before they get old and sick; let me occupy the whole house for God. Let me drive out the smoke and tobacco, and the filth and the lying. Let me keep you away from the path of the destroyer. Let every path lead to God, and to His house, and no path lead to the theatre, and no path lead to the defiler. From that point I want you to work up to see what we mean by occupy.

THE WORD OF WISDOM WILL TELL YOU HOW TO OCCUPY.

I am going to be practical. I am going to ask this people to occupy their homes for God. Then, Men, occupy your workshops for God. Women occupy your kitchens for God. Occupy your drawing-rooms for God. Use your influence in the lovely associations of social life to make it all for God. Make home so bright, make it so happy, and if you know some young fellow who has not got a home, and is far from mother, ask him to come in.

Husband, ask that young fellow to come in that has not got any home. Ask him to evening prayer. Ask him if he will sing a hymn with you. Ask him if he will go down to meeting with you. He is far from home; he is far from mother. Take her that little girl, that sweet little girl that is occupying a room that she has got to pay so much for, and with her food she just manages to live. Say a kind word to her. Remember the great city is all around her; the devil is all around her. Make a home for her. Take the solitary girl, and put her in your family. Talk to her nicely. Give her a cup of tea. Ask her how she is getting on. Talk to her of God. Give her a kind word. Perhaps mother is far away in the old country. Mother is beyond her power to help her.

Occupy, occupy these lonely hearts, and put the solitary in families.

So it is a low plane is it? But, oh friends, if I can get you to lay hold of the young men and women that are roaming around, and on this low plane lead them to God!

Occupy, friends, such a place in your workshop that you will win your way to the hearts of your companions. Know how to help them. Know how to be kind to them. Know when they have said an ugly word to answer with a smile. That smile will go into the heart and it will hold them there.

You do not know why that heart was so ugly that morning. He had left a sick wife at home; the boy had gone off, the girl had gone off, his heart was pretty well broken, and he was a naughty man and knew it. He got ugly at you, and gave you a lick, and you gave him a smile, and a kind word. You have gone around a long way to occupy that heart. Keep on. Tell him where you got the smile. Tell him that you got it from the Sun of Righteousness. Tell him where you got the light; tell him where you got the life.

Occupy, *occupy*, OCCUPY your comrades' hearts. Let them see how a Christian man can live, and you are occupying; you will draw. Do not be afraid to talk for God.

Occupy your place, and stand by. Never be afraid, but say you are a Christian. Avow yourself to be a Christian. Stand up for Him. When you hear His name blasphemed say: "Stop friend, you would not say an ugly word about my mother would you?" "No." "Then it hurts me just as though you talked about my mother; for he is my Saviour."

Occupy, occupy the place of a manly Christian in your homes, in your workshops, in your whole life, and you will win your way. Occupy it with your Bible, and do not be afraid to read it in the cars, instead of the dirty morning papers full of smut and rum. Take with you a tract in your pocket, but do not be afraid to give it out. Take with you something, and say to yourself, God, what can I do on my way down-town to-day? I am walking into town, can't I give away some of these walking? Can I not say something? Can I not walk down with so and so? Can I not get in with so and so, and say a kind word to him? Occupy, occupy every moment with a thought for God. How you can work out your life for God.

Friends, occupy that very talent you have, and when the Lord comes, and says to me, Give an account, even now I look around me, and I see not ten, not a hundred, not a thousand, but all over the earth I see all the fields waving white to the harvest, and I lay down my sheaves at the Redeemer's feet. It is not ten. Lord, it is a hundred, it is a thousand, it is ten thousand fold. And you occupy, and you will never know what you will do; you will never know it. But as we sung this morning,

"Cast thy bread upon the waters,
You who have but scant supply;
Angel eyes will watch above it;
You shall find it by and by.

"You may think it lost forever,
But, as sure as God is true,
In this life or in the other,
It will yet return to you."

I never said a kind word but it came back to my heart in blessing. I never did a kind deed but ten thousand loving influences made it multiply my own life. I never toiled for God in the night and wept, and I have done it often, but I have found that which I sent forth came back to me from all the lands.

Occupy, occupy, only occupy for God. Let God occupy you, and you occupy for God, and oh! Chicago can be occupied in every street of it for Him.

CALL.

All that want that this shall come to pass, stand. [Apparently all rise.]

Friends, seek blessing. Now, follow with me.

PRAYER OF CONSECRATION.

My God and Father in Jesus' name I come to Thee. I pray to Thee, keep me; take possession of my Spirit, of my soul, of my body, of my time, of my talent. They are Thine. Increase what Thou hast given. Give me power to do right. Forgive wherein I have sinned, and help me to glorify Thee, and to obey Thee, and to serve Thee every moment of every day for Jesus' sake. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean it?

Audience:—"Yes."

Dr. Dowie:—Then I know that God will occupy you, and God will help you to occupy for Him.

INVITATION TO THE LORD'S SUPPER.

Friends, it is the even-tide, and there was not a wearier man came into Zion this afternoon than I, for I have had ten days' very hard work in Washington, and two nights without any sleep, for I do not sleep on trains, but He has strengthened me, and I ask God for a little message now. I do not want you to go. I want every Christian to stay, not only members of this church, and before you take your own supper I want you to sup with the Lord. I invite you to His table, all that have repented, all that have trusted Jesus, I

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care not whether they are members of the church or not. If you belong to the Lord, come and sit at His table.

Those who were obliged to go, were dismissed with the following:

BENEDICTION.

Beloved abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ, faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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 ordinance of the Lord's Supper was administered to about 1,000 communicants, Dr. and Mrs. Dowie shaking hands with those present at the close of the services.

OBEYING GOD IN BAPTISM.

The following is a list of the sixty-one believers who were baptized in Zion Tabernacle, Lord's Day, May 9, 1897:

Akin, Mr. William	509 Alma St., Austin, Ill.
Anderson, Miss Mary	2625 Prairie Ave., Chicago.
Bennewite, Mr. Fred H.	Rosecrans, Ill.
Bennewite, Mrs. Fred H.	Rosecrans, Ill.
Birr, Miss Alice	Morgan, Wis.
Bowersox, Mr. J. H.	1903½ Dearborn Ave., Chicago.
Brent, Mrs. Mary Ann	Abingdon, Ill.
Burke, Mrs. Mary	Paxton, Ill.
Burt, Mrs. A. L.	2252 State Street, Chicago.
Clark, Mr. W. N.	Collingwood, Ont. Can.
Corbett, Mrs. Mary J.	Marion, Iowa.
Cutshall, Mrs. Catharine	West Dublin, Pa.
Daymude, Elsie	Osceola, Neb.
Delfs, Louisa	Vinton, Iowa.
De Pew, Mr. Jasper	782 W. 37th St., Chicago.
De Woody, Mrs. Jane S.	Akron, Ohio.
Gnadt, Miss Adeline F.	351 Chestnut St., Chicago.
Grieves, Miss Cora	St. Joseph, Mo.
Griswold, Mary E.	632 N. Wood St., Chicago.
Hatch, Mr. Charles O.	759 Logan St., Hammond, Ind.
Hershberger, Miss Fannie	Zion Home, 1201 Michigan Ave., Chicago
Hill, Sara E.	Druid Hill Ave., Baltimore, Md.
Hollatz, Mr. Ernst	5316 Bishop St., Chicago.
Hornshuh, Mr. William	Oregon City, Oregon.
Joseph, Mr. J. M.	Humboldt, Neb.
Keiser, Miss Lucy	746 W. Monroe St., Chicago.
King, Mrs. A.	601 Hamilton St., Chicago.
Kohout, Mrs. Mary	605 Throop St., Chicago.
Korac, Susi	196 W. 20th St., Chicago.
Kurrasch, Mrs. Henrietta	Melrose Park, Ill.
Kurrasch, Mr. Richard William	Melrose Park, Ill.
Lindgren, Mrs.	2804 Armour Ave., Chicago.
Lindskog, Louis W.	1673 76 St., Chicago.
Ladwig, Miss Elza	Ripon, Wis.
Mann, Mr. Jesse Ellsworth	Omaha, Neb.
Mann, Nettie H.	1005 Park Ave., Chicago.
Mc Ilquham, Mrs. Jessie	Anson, Wis.
Mead, Miss Myra E.	West Danby, N. Y.
Moore, Mrs. Elizabeth	Stanley, Iowa.
Moore, Mrs. Susie	3427 Dearborn St., Chicago.
Myers, Mrs. Dessa P.	Lapaz, Ind.
Paul, Miss Mary M. E.	Louise Corner, Wis.
Pettie, Mrs. Sarah	Kokomo, Ind.
Pirie, Mrs. Elizabeth	Allandale, Ont., Can.
Rasmussen, Mrs. Lillian	Burlington, N. S.
Silver, Mrs. M. B.	4300 Michigan Ave., Chicago.
Silvey, Mrs. M. L.	Salem, Ind.
Smarzo, Mrs. Emlie	Maynard, Iowa.
Smith, Mrs. James	4319 Emerald Ave., Chicago.
Smith, Mary Eldon	187 South Campbell Ave., Chicago.
Smith, Mrs. Nettie	194 Western Ave., Chicago.
Stahn, Mr. Henry F.	Corning, Kas.
Staples, Mrs. Frances C.	Albion, Mich.
Stevens, Mr. George A.	Charlottesville, Va.
Stokes, Mrs. Lorinda	6326 Stony Island Ave., Chicago.
Sturtevant, Miss A. Lillian	Charlottesville, Va.
Thomas, Mr. Joshua	120 North Sheldon St., Chicago.
Tumbleson, Rachel Ellen	Pratt Center, Kas.
Ward, Eva I.	6233 Bishop St., Chicago.
Wilhite, Miss Bettie	Salisbury, Mo.
Wilhite, Mrs. Mary A.	Salisbury, Mo.

Two hundred and sixty-nine have been baptized since the opening of the new Zion Tabernacle on Feb. 21.

The widening extent of Zion's work is shown by the location of the homes from which these believers come, reaching from Nova Scotia on the east, to Oregon on the west; and from Ontario on the north, to Virginia on the south.

Only twenty-three were residents of Chicago. The remaining thirty-eight were from fourteen different States, and two provinces.

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SOUVENIR OF ZION

Beautifully Illustrated with Photo-Engravings. . . . . .

96 Pages and Cover. 25 Cents per Copy. 10 Copies $2.00.



Specimen Illustration—Entrance Hall to Dining Room.

It is a Description of the

Christian, Temperance and Divine Healing HOME,

Corner of Michigan Ave. and Twelfth Street, Chicago, Ill.

The Book is replete with beautiful, full-page, half-tone illustrations, and accompanying notes, and gives an excellent idea of the character of Zion Home.

LEAVES OF HEALING

Vol. I, 1894-5
832 pp. $3.50.



Vol. II, 1895-6.
832 pp. $3.50.

Leaves of Healing, Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions then connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Days in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and to Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

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Zion Tabernacle, 1621-1633 Michigan Ave., Chicago

GENERAL ANNOUNCEMENTS FOR FUTURE MEETINGS IN ZION TABERNACLE.

These announcements will appear regularly in the weekly issues of LEAVES OF HEALING; but, so far as we can foresee, the following will be the regular programme of Meetings during the months of March, April, and May, 1897. Any alteration will be duly published in LEAVES OF HEALING.

The Christian Catholic Church — Christ is All — Divine Healing Mission.

GENERAL OVERSEER.
THE REV. JOHN ALEX. DOWIE.

MEETINGS IN ZION TABERNACLE
1621-1633 MICH. AV., CHICAGO.

Lord's Days: 10:30 a.m. 2:30 & 7:30 p.m.
Mondays: 7:30 p. m.
Tuesdays: 2:30 p. m., and 7:30 p. m.
Wednesdays: 7:30 p.m. Special Lectures.
Thursdays: 2:30 p. m. Children's Meetings
Fridays: 2:30 p. m., and 7:30 p. m.
Saturdays: 7:30 p.m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms,* for Membership, Baptism, or Consecration of Children, must be addressed to the Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and Twelfth Street. These forms will also be sent by mail on application.

All letters intended for Dr. Dowie personally, must be marked "Private and Personal" on the outside of envelope.

DISTRICT MEETINGS

In various parts of Chicago and suburbs will be specially announced for each month in LEAVES OF HEALING, and also Special Meetings in the Native Languages of many Nationalities. Meetings which are not so announced, after March 1, will not be recognized as connected with the Christian Catholic Church, and the General Overseer will not be responsible for such meetings, even when conducted by members of the Church.

HAMMOND, Indiana, 7:30 Thursday evenings, at the residence of Mr. Al. Walker, City Marshal. State St. Leader, Amos Dresser, Jr.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited,* will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, to-day 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 sicknesses."

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 every sickness and every disease 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 who 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 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 the 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. During the last eight years, I have myself laid hands upon over 13,000 persons, and I have seen the Lord's power manifested in the healing of great numbers, many of whom are living witnesses in this country, 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, "Faith cometh by hearing, and hearing by the word of God." (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 Ave., or at Zion Tabernacle, 1621-1633 Michigan Ave., Chicago, Ill., but the best book on Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free to all. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your present Saviour from sin, your Healer from sickness, your Cleanser from all evil, your keeper in the way to Heaven, your Friend and your All for time and Eternity. We pray that these words may help many who read, and that our little conversation may bear fruit in leading many readers to look to Jesus only.

"The healing of Christ's seamless dress,
Is by all beds of pain;
We touch Him in life's throng and press,
And we are whole again."

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He sendeth His word 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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Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, MAY 15, 1897.

EDITORIAL NOTES.

BLESSED BE THE LORD OUT OF ZION."

THE Glory of God filled the Tabernacle.

SIXTY-ONE Believers followed their Lord in Baptism on last Lord's Day.

TWO HUNDRED AND SIXTY-NINE have been baptized within three months, since the opening of the new Zion Tabernacle on February 21st.

ZION Home is rapidly filling up for the spring and summer work; but "still there is room."

A WONDERFUL stream of testimony was given at our last Saturday evening meeting of guests only.

Gathered from the Atlantic to the Pacific Oceans, it was most interesting to hear how each had been brought to Zion, and of the wonderful answers to prayer of which each had something to tell.

THE fact that God is blessing LEAVES OF HEALING in the Salvation and Healing of those who have never seen our face or heard our voice was clearly brought out by nearly every speaker.

PRAISE God for the lightening of our load in connection with the postage of the "Little White Dove."

OUR second issue since the burden was rolled away has gone forth, and this is the third.

BUT there are still heavy burdens to be lifted from us in connection with the reconstruction of Zion Tabernacle.

NEXT week, God willing, we shall send forth a special supplement containing the large flash-light photograph of a scene in Zion Tabernacle when we were preaching there on the afternoon of Lord's Day, March 21st last.

A GLANCE at the thousands of eager up-turned faces will show our readers the hungering multitudes who are seeking Jesus in Zion Tabernacle.

IT will also prove to our friends that we have not built too largely: for the great auditorium was crowded.

WILL you not help to pay for this Beautiful Gate which we have been impelled to open to the millions of Chicago?

WE need thousands of dollars yet, and distant readers ought to feel that this is God's call for help.

THERE is no point in America more important for the Kingdom of God to-day than Chicago, and from it we are reaching every part of Europe and many parts of the other Continents of the world. People here have come from all the ends of the earth.

WE have deprived ourselves of much in Zion to undertake this great work, and have expended all our immediately available resources.

HELP us quickly, in Jesus' Name.

THERE are many adversaries.

SATAN never gives the battle over, and never will until he is bound and cast down to hell.

SECRET Societies and their supporters are beginning to put forth fresh activity against Zion, since we have announced our Special Attack for Lord's Day, May 23.

THAT day will mark, within two days, the twenty fifth anniversary of our ordination to the ministry, and the fiftieth year of our life.

IT will be one of the most momentous days ever seen in Zion.

COME from all parts and help us to pull down the nests of devilry about the ears of the secret society devils who are undermining the Church, the State and the Home!

ZION never had a bigger fight on hand.

BUT God is in our midst, and we are winning and going to win glorious victories for God in this conflict with these oathbound haunts of darkness.

WE are preparing to show the Church and the Nation the awful curse of these anti-christian abominations which have the mark of the Beast upon their face.

A CONFERENCE of witnesses for God against Secresy and Sinful Oaths was held in Zion Tabernacle on Monday evening last, 10th inst.

AN EX-WORSHIPFUL Master of a Chicago Lodge of Freemasons and a number of other Masons told of how they had been led by God out of the accursed system, and revealed its abominable and horrid oaths and penalties of torture and death.

EX-KNIGHTS of Pythias, of Maccabees, and members of the I. O. O. F. the A. O. U. W. the Star of the East, the Twelve, the Foresters, and many others, told of how they were ready to expose the devilish work in their orders.

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SOME of the robes, etc. were produced, and the "secret work" revealed, and a number came up to the platform and surrendered their papers, jewelled badges, etc. One brother added to it his revolver and cartridges, saying, "I will trust in God for the future to protect my life."

THERE were several hundred present at the Conference, amongst them a number of ministers, and there were many spectators in the galleries.

THIS was but a preliminary gathering of those who were prepared to Witness for God, so that we might know what material we had for the 23rd of May.

THE most intense interest is being manifested in these meetings, and it will be the beginning we trust of an awakening of Christians in all the Churches to the dangers ahead through these secret societies.

WE have hundreds upon hundreds of confessions made to us showing us the truth of these assertions.

WE shall prove them by means of living men and women.

WE are not afraid of the Masonic Monsters who murdered Morgan at Niagara, as John Whitney of Chicago confessed, and as the the late Thurlow Weed so clearly proved.

WE have been threatened, but that only adds to our determination to go forward.

WHY should Masonry fear to have its secrets made known, if they are conscious of innocence?

WE shall produce Witnesses against them whose testimony cannot be gainsaid, men who are ready to hazard their lives to expose the diabolical oaths into which they were tricked in the lodge room.

WE demand that all God's people shall come out from amongst these degrading associations.

WE find that converts cannot remain true to God or be useful in the Church or in their homes until they have cut themselves loose from the secret society.

450 Churches in Chicago, and 4,500 Lodges!

WE shall speak with great plainness of speech in our address on May 23rd, God helping us.

WE shall show that Secret Societies are spending $250,000,000 per annum on regalias and junketings, and about $50,000,000 for mere rent of lodge rooms.

THINK, ye business men, of that vast sum of Three Hundred Million Dollars, spent *annually* on these two items in connection with Secret Societies.

IT is the annual interest, at 5 per cent., upon a capital of Six Thousand Million of Dollars!

How dare Christian men be the helpers and partakers of such shameful waste, when the poor and sick and hungry in all the streets of all our cities are dying for want, and when the world is perishing for lack of the Gospel of Jesus Christ, and when the Church is lying at the rich man's gate, like Lazarus, "full of sores."

"THEIR God is their belly."

"THEIR Glory is in their Shame."

NEGLECTED Churches, neglected Missions, neglected Businesses, neglected Homes are the result of devotion to the Lodge rooms of America.

SALOONS, Gambling Hells, and Houses of Shame fatten where Lodges flourish.

ZION'S Onward Movement is a great reality.

WE are not going to denounce Sin in general; but Sin and Sinners in particular.

WE shall give the names of ministers in many Churches, presiding elders, and bishops, who are but the tools of Masons and Templars, many of whom are ungodly, and some of whom are anti-christian and infidel.

WE shall lay the axe at the root of the tree.

IT is high time: for secret orders are increasing in membership in the United States of America at the rate of from 250,000 to 300,000 members annually.

THE young men are passing into the Lodges, and millions of them almost never enter the Churches.

THE adult male popoulation of the nation is about nineteen millions.

MORE than six millions of members are enrolled in secret societies.

THE Greek National Secret Society, the Ethnike Hetairia, has wrecked that Kingdom, and it is within the power of Secretism to wreck this Nation.

MISERABLE King George had the alternative of obedience to the "Ethnike" or abdication, and he obeyed the Secret fools and wrecked Greece on the Rocks of Darkness.

GOD is blessing in Salvation, Healing and Quickening Power in all departments of Zion.

BUT larger resources are needed.
HELP!

WE have finally resolved to remain in Chicago all spring and summer, God willing.

THIS will answer hundreds of letters of inquiry.

THE Devil is not taking any vacation this year, and we cannot afford to.

WE shall say more as to the work for the summer in later issues.

MEANWHILE, God helping us, we shall stay at home.

THOSE who are coming, however, had better come early, as we expect to have many visit us this year.

LET our friends in Europe come across the Atlantic.

LET Zion be blessed.

"JEHOVAH bless you out of Zion."

"BRETHREN, PRAY FOR US."

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie. Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents. 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it,

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $3.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

"Er iſt noch Heute Derſelbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es iſt von Gott Vielen zum Segen benützt worden, und viele hundert tauſende von Exemplaren ſind gedruckt worden. Möge es auch in dieſer neuen Form Vielen zum Segen gereichen.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

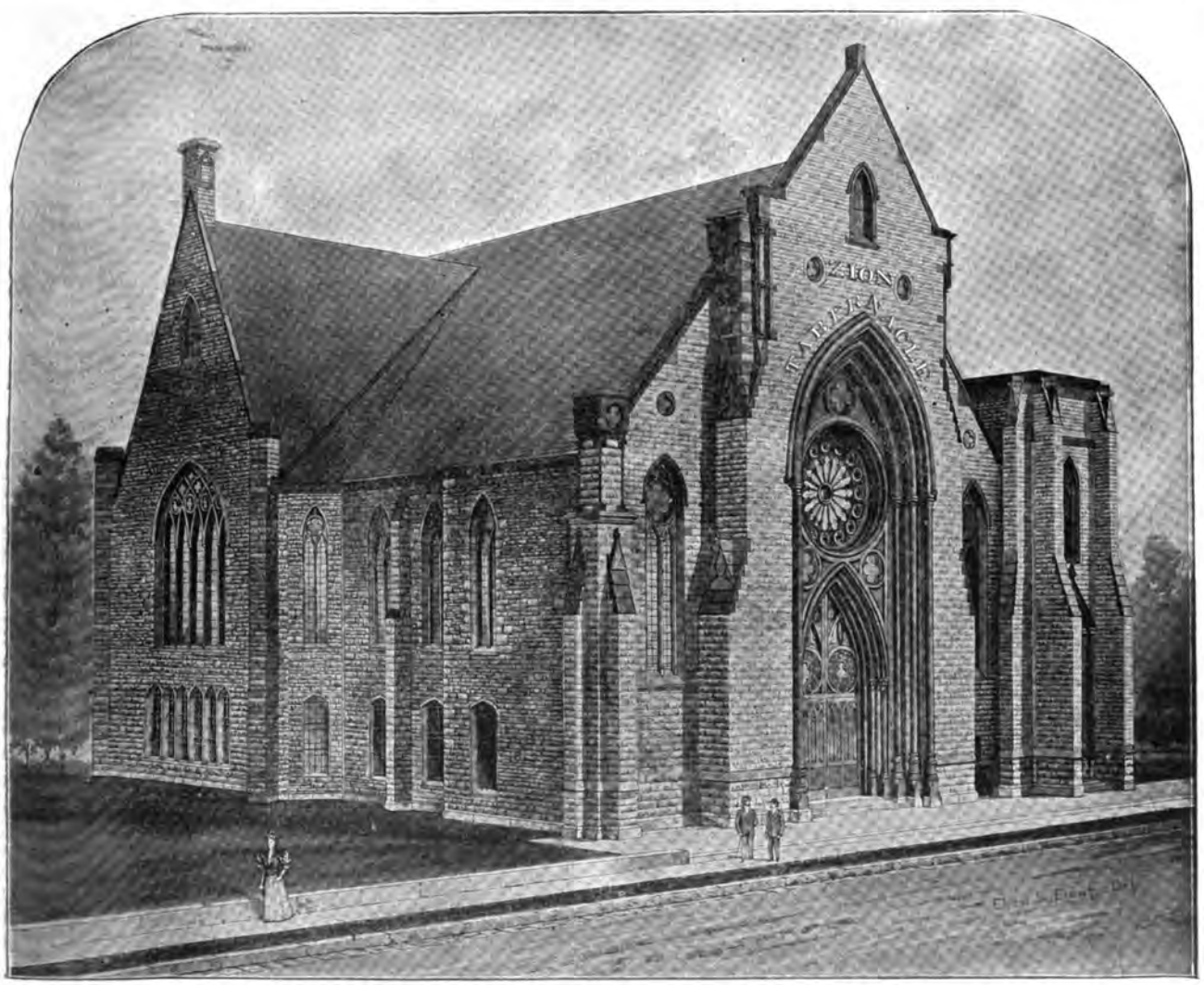
I am the Lord that healeth thee.

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.

VOL. 3. NO. 30. CHICAGO, MAY 22, 1897. PRICE FIVE CENTS.



1621-1633 Michigan Avenue, Chicago, Illinois.

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, May 9, 1897.

SIXTY ONE OBEY THE COMMAND AND FOLLOW THE EXAMPLE OF OUR LORD IN BAPTISM.

Two Hundred and Sixty Nine Have Been Baptized Since the Opening of Zion Tabernacle, Feb. 21, 1897.

Sermon:--"THE CHAFF HE WILL BURN."

Testimony of Mrs. Dessa P. Myers, La Paz, Ind. Healed of Congestion of the Lungs of Seven Years' Standing.

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE.

The services were opened by singing

"He leadeth me! oh! blessed thought,
Oh! words with heavenly comfort fraught;
What e'er I do, where'er I be
Still 'tis God's hand that leadeth me."

The Scripture Lesson was the first twenty-two verses of the third chapter of the Gospel according to St. Luke. Dr. Dowie then said:

"Be ye doers of the Word, and not hearers only."

God help you to do it.

Now let us sing again the hymn we sung last Sabbath morning. I want you to learn the hymn: "Cast thy bread upon the waters." I want it to get into your hearts.

Friends, it is no use asking those who have a great deal to cast their bread upon the waters. Even if the rich did it, they are few. Sometimes people think too much of these riches, and what they can do.

Suppose a man had $70,000,000 as his own personal property. Oh, you say, that is a vast sum. Well, will you please to divide it over the whole population of the United States. What does it amount to? Why, it only amounts to a dollar a year. It amounts to less than ten cents a month. It amounts to about two cents a week for every person in the United States.

You exaggerate the power of wealth. If a man worth seventy millions to-day was to put that seventy million dollars down and say, Divide that sum the next year among the poor, we should only be able to give the poor two cents a week. [Addressing Mr. Marsh.] I think that is right, brother?

Mr. Marsh:—"Less than two cents."

Just think of it. Now, there are a good many people who exaggerate the power of wealth. Why the power is not in the wealthy,

THE POWER IS IN THE PROVERBIALLY POOR, GIVING TO THE SUPPORT OF THE GOSPEL.

It is in the men that earn perhaps $5 or $10 a week. Take that over the year and there is $520 at $10 a week, and there is $50 for God's service, if he gives his tithe; and, if you do that in the millions there is power. It does not lie with the millionaires, it lies with the poor man. The rich man can not extend the kingdom of God as the poor man can. Do you know that? That is a fact. That is a statistical fact; that is an economical fact; that is an arithmetical fact.

Now, when you hear this hymn, "Cast thy Bread upon the Waters," you will say, Oh, I have got so little. I will tell you, if you will all give your little, you will be able to do what a hundred Jay Goulds could not do; what a thousand Vanderbilts could not do; what a thousand Rockefellers could not do.

That is the power. I look to the people. I look to the redemption of the people, from the power of the enemy. I am doing lots of figuring these days. I am thinking along the line of the multiplication table and applying it to the Gospel. It has a wonderful power. I have been thinking a good deal about it.

On Sunday next I am going to talk to you about the cost, amongst other things, of Secret Societies to this nation.

At the close of this hymn Dr. Dowie made Thanksgiving remarks which were repeated during the afternoon services at more length. Prayer was then offered by Dr. Dowie, and the announcements for the week were made.

The morning discourse was then delivered.

"THE CHAFF HE WILL BURN."

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 place and in every time to whom these words shall come, oh, Lord, my strength and my Redeemer.

TEXT.

"And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not;

"John answered, saying unto them all, I indeed baptize with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire:

"Whose fan is in His hand, and He will throughly purge His floor, and will gather the wheat into His garner; but *the chaff He will burn with fire unquenchable.*"

Listen!

"THE CHAFF HE WILL BURN WITH FIRE UNQUENCHABLE."

There is no doubt whatever that many who have built their hopes for eternity upon Him, the Rock of Ages, have been misled, and after a little while have begun to build up on that foundation, wood, hay, stubble, and, as the Apostle Paul afterwards said, repeating in almost identical language the words of John the Baptist,

"The fire shall try every man's work of what sort it is,"

and the wood and the hay and stubble will be burned up, and those that are Christ's who have been so building will be saved as by fire.

I want to talk to-day about some of the things that are chaff, and that are going to be burned up with unquenchable fire. Chaff! *Chaff!*

AN ILLUSTRATION.

At the Cathedral of Milan, as you enter, there are three wonderful arches.

The first arch, in its center, has an angel who is stooping over you as you enter, and as you look up you see that the angel has in her hand a full blown rose, the leaves of which are falling. Inscribed above the keystone of that first arch are the words:

"ALL THAT PLEASES IS BUT FOR A MOMENT."

Of that, the full blown rose, the leaves of which are falling, is the emblem.

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You enter further and you come to the second arch, and an angel is bowing over you holding out a cross, and the words are inscribed:

"ALL THAT GRIEVES US IS BUT FOR A MOMENT."

And then at the third arch, which is just as you enter the Cathedral, a beautiful angel smiling is holding out a crown with a longing look as if he wanted you to take it and put it on your brow, and the words are:

"THAT ONLY ENDURES WHICH IS ETERNAL."

Now, friends, if we are to be crowned with the crown of an eternal life, you may well believe that we will have to get rid of the chaff.

No man is going to be crowned whose life is a life of devotion to chaff.

Now I look upon the Devil as the great chaffer of humanity.

He is chaffing humanity in his lies.

THE DEVIL IS GIVING MEN CHAFF INSTEAD OF WHEAT.

He is winnowing out the wheat and he is giving humanity the chaff.

Look abroad upon the world as a whole to-day, not merely upon this nation.

Fifteen hundred millions of people in this world, and one thousand million of them to-day are bowing down to stocks and stones and are heathen or anti-christian in some form.

The Mohammedan, the Buddhist, the Brahman, the various forms of heathenism to-day which give nothing to their worshipers but chaff, compel the worship of two-thirds of the human race. Yet they have had nineteen centuries of Christianity, and more than a thousand millions to-day are anti-Christians, Mohammedan or heathen in some form. The reason for that is that the

SO-CALLED CHRISTIANITY OF THE WORLD IS LARGELY CHAFF.

It is vain to shut out of the account the so-called Christian churches of to-day in the various parts of the world.

I see more vigor and manliness in the Turk than I do in the so-called Greek Christian. A pack of cowards!

Cowards!

They held the mountain passes of Thessaly 80,000 strong, and I would back 80,000 Scotchmen to keep back the Turk. I know they would have done it. They would have died to the man before they would have left those mountain passes.

The Christianity of the so-called orthodox Greek Church to-day is more demoralizing than the Mohammedanism of the Turk, for the most of

THE TURKS ARE BY RELIGION ABSTAINERS FROM SWINE'S FLESH AND FROM LIQUOR,

and the consequences are they have got brawn, and they have got grit, and they are the best fighters in Europe.

You talk about the unspeakable Turk and of getting rid of him. You will have more difficulty than you think. There are a million men of them enrolled in the Ottoman Army and they have been in Europe for more than four centuries, and they have as much right to live in Roumania, Roumelia and Constantinople as you have to live in America. You have been a shorter time in America than they have been in Europe.

I just hate to hear this cry about the unspeakable Turk, turn him out of Europe. They cannot do it.

CONVERT THE TURK TO CHRIST WOULD BE THE PROPER CRY.

Show him a Christianity that has got in it the

"Gospel of the Glory of Christ,"

not the chaff of the Orthodox Greek Church with its pictures, with its tyranny, with its imposture, with its lies.

You call that Christianity!

I would be a Mohammedan sooner than I would be a Christian after the similtude of the Czar. Bow down and worship that picture and call it a sacred icon and kiss it, and believe that there is a Divine virtue in it!

What a lie!

Touch that saint's bones and believe that these bones have healing virtue in them!

Take a piece of bread and believe I am eating God!

Take some water and believe I can change a baby's heart!

What lies!

That Greek church to-day is thrice withered and dead.

It is a mere tool of the most wicked and oppressive tyranny in the form of a government on God's earth: for the government of the Czar is a cruel, superstitious, murderous autocracy, utterly destructive of civil and religious liberty.

Chaff is being given to the Russian.

Chaff is being given to the Greek, and they have been eating chaff. Look what their own men exist upon, chaff.

The prodigal that went into a far country began to be in want. A citizen of that country sent him into his fields to feed swine, and he would fain have filled his belly with the husks, with the chaff, which the swine did eat.

THE CHRISTIAN SWINE OF EUROPE ARE EATING SPIRITUAL CHAFF, EATING PIG, SMOKING NICOTINE POISON AND DRINKING ALCOHOL.

These three things are making them the weak, effeminate creatures they are to-day.

What strength is there is the Greek?

What strength is there in him with his superstitions, blood-thirsty, vain, inglorious folly?

I am no advocate of Mohammedan butcheries, and I am no advocate of Grecian folly. There is not an ounce of Christianity to the ton of it.

Chaff! Chaff is being fed to the Russian peasant, to the Russian soldier, to the Greek, and all along the line of that Greek Church in its various forms.

CHAFF IS BEING FED TO THE TWO HUNDRED MILLIONS THAT ARE IN THE CHURCH OF ROME.

Chaff! Sometimes it is deadly poison. While it is deadly poison it is chaff. Fooling the people by services where they chant in unknown tongues, crying *Ave Maria* and *Pater Noster* and bowing before images of so-called saints to whom they cry, *Ora pro nobis.* Chaff!

What lies, what chaff the church of Rome has been giving to its votaries! Look at that chaff of the infallible dogma that the pope, that miserable old priest with the triple tiara upon his brow at Rome, is an infallible being. Infallible liar. (Laughter.) Fool!

Who made him infallible?

Did the Vatican Council decree it? Well, who gave the Vatican Council power? When did the Vatican Council become infallible? Every Bishop that attended it will tell you that he was a fallible Bishop, and is to this day. Every Cardinal that attended it will tell you he was a fallible Cardinal. Every Archbishop and every Monsignor that attended it will tell you he was a fallible priest. Well, do you think these 700 fallible men could by any decree of the Council create one infallible pope?

You might just as well get 700 women to make Mrs. Dowie a man by their votes. Cannot do it. She is a woman still. You cannot transform a woman into a man. You women have got to be content to be women. You cannot be made men by any resolution that can be passed; and, if you are wise, you will not want to be men. How many of you want to be men?

How many women want to be men? [No reply.]

You do not need to want to be men, because they are a stink-pot dirty lot for the most part. (Laughter.) What a mass of dirt men are for the most part. Women are bad you know. They are not all angels. You know that well. But men are worse. Men are worse, and you know that.

A WORD TO THE WOMEN.

And you do not need to smile with a smile of superiority there, because you made man sin. Your mother did, because she sinned and fell first and then she, successfully, tempted Adam.

Men would not be what they are if it had not been for Eve fooling around, thinking she could run the ranch in Eden alone. (Laughter.) She did not want to ask Adam's

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opinion as to whether she should eat the forbidden fruit or not. She saw a chance of being made a God while he was away, and she ate and became a devil. Just like all women who want to run the ranch alone. They usually end up by being devils. I tell you it takes both the man and the woman to run the ranch. It takes both.

A WORD TO THE MEN.

You men do not need to smile with a sense of superiority, because if it had not been for a good woman we should not have had any Saviour. The Virgin Mary redeemed the shame of Eve; and, if we had not had a good woman, we could not have had our good Lord; so now you just sit still and be good, and thank God for all the good women who are leading men to heaven—the holy army of Christian wives, mothers, and sisters.

You husbands that are not husbands at all some of you. A husband means a house-band. How can you be husbands, some of you, that belong to every band in town and every Secret Society, excepting the house society?

WELL, NOW, WHAT A FARCE THAT IS; THE CHAFF OF ROME

with its infallibility; with its scapulars; with its holy water; with its purgatorial nonsense; with its penances; with its lying promises; with its filthy and abominable practices, with its enforced celibacy of nuns and priests with the usual result of all kinds of devilish immorality, such as Cardinal Antonelli's immorality, the Secretary of State of the late Pio Nono, Pius the 9th, who was declared to be the first infallible pope.

Cardinal Antonelli, was supposed to be a celibate, but when he died, his daughter appeared in the Courts of Rome to prove her paternity and got her father's, Cardinal Antonelli's, estate.

Shamefully immoral.

What chaff the people get! They get penances, and *Ave Marias*. They get saints, and they get services, but they do not get God. They get chaff. All kinds of chaff.

PROTESTANT CHAFF IS THE WORST.

The chaff that Dr. Hillis serves up in the Central Music Hall. The chaff of a man who wants to tell you about Divine Healing, and attacks it. And he takes his text (unable to get one from the Bible) from Ecclesiasticus, and all the people think he is reading from the Bible, while he is reading from the apocryphal book that was written by Jesus the son of Sirach in Egypt, and never was known as a part of the Sacred Scriptures. That man, trotting out his text from an apocryphal book, and speaking there in the Central Music Hall, gets the *Inter Ocean* to dish up his chaff and his lies every Monday morning, and the more chaff the better it suits the papers; the better it suits the people.

They do not want strong meat. They want chaff.

The chaff of the Protestant pulpit is the worst of all. A church that has truth and that has come down now to chaff. There it is.

A church down in Prairie Avenue here this week is going to give a miracle play and a sermon from an actor.

Chaff!

It has not got any gospel, and so it must try and attract the people by a miracle play.

Chaff!

A WORD FOR THE CHRISTIAN ENDEAVOR SOCIETY.

The churches have no power, and they think they will get up a little Christian Try-to-do-it Society.

Where do you find the Christian Try-do-do-it Society in the Bible?

I abominate the Try-to-do-it Society.

I abominate the Try-to-believe Society.

If my son or daughter came to me and said they were trying to believe me, I should be very much offended.

If my clerks were only trying to do it, and not doing it, I should get rid of them.

If you had a cook that was trying to cook and never managed to cook, you would get rid of that cook, or else you would leave the world by way of dyspepsia, and you would deserve it too.

The Christian Try-to-do-it society; the Christian Try-to-cook society, and the Christian Try-to-write society—no such thing. We do not have Try-to-do-it societies in business. We have societies that do it, and people that do it.

Zion does not want Try-to-do-its. If you have a Society of Try-to-do-its running things, you get into a fine mess. Put into power the Christian Trust-in-God-and-do-it Society.

AN ILLUSTRATION.

When you put into power a Society of Try-to-do-its, then you know what happens.

An amazing thing to me is that cities will put into power men who have never done a single thing in preparing for the various high offices in which they are put.

THAT IS THE REASON WHY THINGS GO TO SMASH; THERE IS SO MUCH CHAFF IN YOUR GOVERNMENT.

You take a man who was a hay and a chaff seller, like that wretched fellow Badenoch, and make him chief of police. What did he know about police matters? Not the first thing. He was simply a mere ward politician, and you took him from cutting chaff and pressing hay and made him chief of police, and you got chaff for your pains too.

I want to point out to you this, that in religion and in government and everywhere the people are just being led astray by chaff. The men that are getting power are the men that can chaff the people best.

NOW, I WILL TELL YOU WHAT GOD IS GOING TO DO.

In the end of the days, before the Christ was to come again, He was to send forth another message, like that which He gave to John the Baptist. That message must be proclaimed to-day, before the coming of the Lord.

I believe the Lord is coming. I believe in the pre-millennial coming of the Lord; that He is coming in the clouds to take from the earth His own, and afterward He is coming to this earth to reign, and I tell you when He comes back to reign, He is going to carry out fully what He is beginning now.

His fan is in His hand now, and He is throughly purging His own floor, that is, His church, and He is casting out the chaff, and He is going to burn it with unquenchable fire.

He is going to take the wheat into His own garner.

He is going to take the saints to Himself.

Friends, there is a winnowing going on. Help us to winnow. Help us to get the chaff out.

LET US GET THE CHAFF OUT OF OURSELVES.

You who are seeking baptism to-day are saying, what shall we do? Do right. *Do right!* Read the answers that John the Baptist gave to the soldiers, to the people, and to the tax gatherers. Read the answer that Christ gave to men when they said, What shall we do; and the answer always was, Do right. To the tax gatherers, do not take any more than is right. To the soldiers, do not oppress. To the people, do justly.

The kingdom of God is righteousness. Doing right. If you have wronged any, repent, confessing your sin; putting it away by righteousness and asking God to make you right in spirit, in soul, and in body; to make you clean.

He will do it.

The kingdom of God is righteousness. He will give you peace, if you do right. He will give you joy. The strength of the Lord is joy.

DO RIGHT.

That is the kingdom of God. It is not theories. You may give up this, that and the other thing, but it is not merely in abstaining from evil, but it is doing good. It is doing right. It is speaking rightly; acting rightly; it is living rightly; it is fighting for the right, not with the carnal weapons, but with the power of the sword of the Spirit of God. The moral and spiritual forces that are in a healthy body; clean blood and a clean heart, these are the powers that tell for the regeneration of people. Then let us have done with evil. Burn it up with unquenchable fire.

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FLING YOUR CHAFF INTO THE FIRE.

Take your dirty novels, your chaff, fling them into the fire.

Take your packs of cards and fling them into the fire.

Take your secret society badges, fling them into the fire.

TROPHIES CAPTURED FROM THE ENEMY, HANGING ON THE WALLS OF ZION.

Somebody said to me one day, "What will you do Doctor, when your Tabernacle gets filled?"

"We are going to have a bonfire; a sacred bonfire, and call men, devils and angels to be present at that great bonfire. Then I will gather up another lot and burn them."

Let us have a bonfire. Meanwhile we will gather them together for the burning. We are taking out the tares, and by and by we will have the burning. Meanwhile take out the chaff. Take out the tares, and let us get the wheat.

A PERSONAL APPLICATION.

Friends, life is not serious enough with some of you. You fool too much. I do not mind your being happy and laughing. I love a laugh myself. I can enjoy an innocent joke, but friends it is an awful thing to laugh all your life. It is an awful thing to have been a bundle of chaff; to have nothing to show but a quirk and a joke for your work. You will not live. You will not find in that an everlasting happiness. Chaff does not turn people to God. Chaff does not feed immortal spirits. Chaff does not do the work of God. Chaff has got to be burned.

Friends, how much is there to be burned in you and I? How much wood, hay and stubble have we built? Take it all out. Have it burned.

Now give it all up. If you have it burned up at the last day, your house falls about your ears.

Chaff! *Chaff!*

AN ILLUSTRATION.

I knew a man who was one of the wittiest men of his day. He was a great joker. He could make people laugh. Nobody ever knew that he ever turned a single man to God. He was like that "one-eyed joker" up here in the First Baptist Church who confessed the other day in a letter he wrote to Mr. Moody that there were less Christians in his church now than when he came to it. And I do not wonder: for he has been lying about Divine Healing and myself and cracking his little jokes on all sorts of subjects.

We have been winning men to God. We have been winning them from Rome, and from rum, and from infidelity, and from sickness, and from sin, and from sorrow, and he has been cracking his little jokes.

Mr. Marsh:—"You have been winning men from his own church."

Dr. Dowie:—Yes, we have been winning some from his own church. We won the other day and placed upon the rolls of Zion the oldest member of his church who could no longer stand his chaff. He tried to chaff her out of the fact that her son was dying with appendicitis. She could not go to that "one-eyed joker" to pray the prayer of faith when her son was dying. He did not know how to pray the prayer of faith. He knew how to make a joke about us, but you know when a woman's son is dying, she does not want a joker there. She wants a man there that can pray the prayer of faith.

In her agony she cried to me, and I sent forth one of my helpers, and I prayed the prayer of faith with my brother, and her son who was dying with appendicitis and given up to die was healed, and he is here to-day doing his work as engineer; but that joker in the First Baptist Church who has been going about delivering a lecture upon "fools" [A proper subject for him.] (Laughter.) could not pray the prayer of faith, and after he was healed and restored, he tried to chaff her out of her belief, and she just walked out of his church, and she is now in Zion, a member of the Christian Catholic Ghurch—one of those who had formed the First Baptist Church.

He never won her son to God. Her son was going to the devil under his ministry.

The Baptist churches declare that they are the most spiritual. Let me tell you this. I was informed to-day by an ex-Baptist minister that the statistics have lately been made up in New York showing that

THAT THERE ARE LESS MEMBERS IN THE BAPTIST CHURCH TO-DAY THAN THERE WERE TWENTY YEARS AGO.

What does that mean? It means that their sons and daughters have been going to hell; for, if the ordinary increase of the sons and daughters of the members of the churches had been added to the churches, the churches would have been four or five times as big. Instead of that there are less members to-day.

Let Mr. M'Arthur who has been criticising Mr. Moody take that and answer it. It is true. It is easy for Mr. M'Arthur to pitch into Mr. Moody and tell him he is taking people away from the churches. I would to God that he could empty most of them. It is about time to take people out of these churches; for they are getting Baptist chaff; Methodist chaff; Presbyterian chaff; Episcopalian chaff. Three thousand churches in the east there that did not add by conversion one member in one year. The statistics come from themselves. Do you wonder that the world passes on its way? I do not. There is no food for men in chaff.

Now, I will tell you. God is going to burn up the chaff.

GOD IS GOING TO BURN UP THE WHOLE DENOMINATIONAL CHAFF,

and He is going to have a Church where no man shall say, I am a Baptist; I am a Presbyterian; I am a Congregationalist; I am of Paul; I am of Apollos; I am of Cephas, but where every man will humbly say, I belong to God my Father; to Christ my Saviour, and I shall walk and live as I am guided by His word, and by the Holy Ghost.

Friends, that will be the antidote to chaff.

We are getting tired of chaff.

WE ARE GETTING TIRED OF POLITICAL CHAFF, TOO.

The day is coming when people are saying that whether it is Republican chaff or Democratic chaff, or even Prohibition chaff, they cannot live upon it, because Prohibition is chaff. Chaff!

Do you hear that? I have been an abstainer all my life. I hate liquor as I hate the devil; but the Prohibition party is chaff when it tells you that it can save America.

Listen, ye Prohibitionists; the Turk is a Prohibitionist. Do you not know it?

The Persian is a Prohibitionist. Do you not know it?

The Mohammedan is a Prohibitionist. His religion makes it a crime to manufacture or to sell the intoxicating cup. As a rule they do not drink; but does that make them godly? Does that make them good. You can have a nation free from alcohol and full of the devil. You have got it in Turkey. You have got it in Persia. You have got both religion and law saying: Thou shall not make nor drink intoxicating liquors. You have got nations that are steeped in vice and immorality where woman is degraded and declared that she is only fit for their bestial purposes; that God never gave her a spirit. Do you not know that that is the religion of the Mohammedan; that woman has not got an immortal spirit; that she is simply a creature of the day, a plaything, a dog, and that is the religion of a prohibition nation.

If you have prohibition without Christ, it is chaff.

FRIENDS, THERE IS ONLY ONE THING THAT IS WHEAT, AND THAT IS THE GOSPEL.

There is a good deal of chaff gets around the gospel,

There is a good deal of chaff gets into the churches.

There is a good deal of chaff gets around us. Friends, I want to winnow out the chaff. It takes a good deal of jogging us up to get out of the chaff. We have had a lot of chaff about us, those of us that have been born in the valley of dry bones as I was. I was born in the valley of dry bones, and I nearly died there.

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I am always thankful to God that I got out of it.

I am always thankful to God I kept out of it.

I am always thankful to God that I have been kept from going down into it again.

And I see these clerical worms chuck full of Presbyterian, and Baptist and Congregational theology, feeding upon the dust of the Pilgrim Fathers, the Lord have mercy upon them, creeping about down there in the valley of dry bones and creeping in and out their dry-as-dust pulpits weekly.

See, friends? Let us get out. Let us get into God's free air. Let bone come to bone, and sinew to sinew, and let the breath of God get into us, and let us stand up an exceeding great army saved, healed, cleansed and quickened by God. We can do something then.

Friends, let us make the chaff fly. I feel like winnowing out the chaff to the people who want chaff.

A WORD FOR BROTHER MOODY.

When good brother Moody tries to shake a little of the chaff out, he finds that he has touched the sacred ark of the chaffers. May the good Lord help him to shake it a little more. Shake it a little more, Brother Moody!

Get some of the chaff out of yourself! You have long thought the churches, which are full of chaff, could do this or that. Tell the churches of America that, for the most part, God can do nothing with them, excepting to throw thom into the Divine melting pot and melt them all up again, and bring them out after a diviner model. That is the only way that God Almighty ever could do anything with any of us.

Dwight L. Moody will tell you himself that God Almighty had to melt him in a Divine melting pot and bring him out on another model. That is the only way.

God has to do that with me every now and then. He has to throw me into the Divine melting pot and bring me out something larger; something better; and, if the good Lord sees it is needful to put us into the Divine melting pot again, Lord put us there and bring us out a diviner pattern. (Amen.)

We want the chaff out of us. We want the dross out of the silver. We want it to be refined. God sits as a refiner, and as He keeps stirring it never lets the fire go down, until at last all of the dross is gone. He skims and takes the dross out, and boils it down and down and down, and at last, what does He see? When does He stop? When does He take the heat away, and say the silver is refined? I will tell you: When He sees His own image perfectly reflected in the silver, then the time has come for the fire to be taken away. Our Father take away our dross, winnow out our chaff, and gather us, purged and fitted for Thy use, into Thy garner even here on earth.

With the Consuming Fire of Divine love burn up the chaff.

May the Holy Spirit, for Jesus' sake help us to put all evil things away, and make us pure as God is pure, holy as God is holy, and fill us with His life and precipitate us upon humanity a burning fire that will burn up chaff wherever we touch it.

May God help Zion to be a great chaff burner for Jesus' sake.

CALL.

Every man here and every woman who wants the chaff out of them; that wants the grace of God alone to keep them; who wants to do right, stand and ask God for that blessing. Every one that wants God to take entire possession of them, stand and ask God for it. [Apparently the entire audience rise to their feet.]

Pray.

My God and Father purify me. In Jesus' name take the chaff out of me. Take the dross out of me. Refine me. Help me to do right, and make Zion to be pure, and the gospel that comes through our lips and through our lives be a pure gospel. Grant it, oh Lord, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After the singing of the Doxology the services were closed with the benediction.

AFTERNOON SERVICE.

The meeting was opened by singing "Onward Christian Soldier."

Dr. Dowie then read the Scripture Lesson from the 3d Chapter of the Gospel according to Matthew, the first six, and the last five verses. Also in the 28th Chapter of the same Gospel, beginning at the 18th verse and reading to the close; and in the 2d Chapter of the Acts of the Apostles, beginning at the 37th verse and reading to the close.

ANNOUNCEMENTS.

On Sabbath Week we are going to deal with secretism, as most of you know.

Secret Societies, the Foes of God, Home, Church and State. We are compiling information for that day.

I may say that I am continuing to receive a considerable number of demits, and badges of various kinds. Here is a lot of these fool badges.

Demit of Miss Anna Hunt from the order of Eastern Star.

I may say before I pass from that to-morrow night I call a conference. I called it last Sabbath; I call it again now of all those who have left a Secret Society, or who desire to leave it, and who want to be God's witnesses against it. I want them to be here to-morrow night, and to have a conference with me at half-past seven o'clock.

I want you to tell us how Hiram is being murdered. [Turning to Mr. C. who sat upon the platform.] You know, because you got your back nearly broken once, when they initiated you. (Laughter.)

And how they ride the Mare of the Desert, and I want you to come and tell us all about it. I think I have coralled one of these Mares, and, if all goes well, you shall see the animal that ministers, presiding elders, and even bishops ride in the Dimness of the Night in the Lodge Rooms of America.

There is a Past Master Mason to be present who is going to expose the unwritten work of the order, and when I said that last Sabbath, there was a man sitting in this Tabernacle who said to one of our brethren that no worshipful master of a lodge would do that and live! That is a pretty considerable threat is it not? Then he added that a certain worshipful master of a lodge had done that some time ago in Chicago, and that nobody had heard anything of him from that day, and he gave his name.

Now, we are going to produce that very man whom they say disappeared, and he is very much alive, and we are going to produce others, and we are going to dare the Masons to stab us to death, or anything else. We are going to tell the truth about these Infernal Societies.

Do you hear that?

SECRET SOCIETIES ARE EATING OUT THE HEART OF THE NATION, THE CHURCH, AND THE HOME.

I have been very much helped in my investigation by a recent article in the *North American Review* for May 1897 by Mr. W. S. Harwood, and I am going to show you some things next Sabbath day week in cold, clear figures as to what these miserable societies are doing, according to their own showing.

They are wasting God's money. $42,000,000 a year are spent in mere rent of lodge rooms; and over $250,000,000 a year in banquets, badges, jewels, etc. These two items alone cost over $300,000,000 per annum; and that is the interest upon $6,000,000,000 every year at 5 per cent.

And for what good purpose? None. The waste of it! So-called beneficence! No beneficence in that, in lodge room rents, in the cost of officers' banquets, junketing, jewels, $300,000,000 every year.

I am going into it, and I want you to be here on Sunday week all day; for we are going to make an all-day of it.

But we want to fight this thing in the name of Him who said:

"In secret I have said"—what?

Audience—"'Nothing.'"

Dr. Dowie—Christianity has no place for Secret Societies.

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WITHOUT ARE DOGS AND PHARMACISTS.

Well, now, we lately made a discovery—always learning something—that in the last chapter of the Bible where there is a list of the people that will not enter heaven, there is a certain class named there that until a few months ago I did not know were shut out of heaven. I am going to show you in the last chapter in the Bible the words of Christ Himself.

"I am Alpha and Omega, the beginning and the end, the first and the last.

"Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

Of course that means most of the newspaper editors and reporters: they love and make lies.

"For without are dogs and sorcerers."

I thought to myself when I was reading it, a month or two ago, well, now, who are these socerers anyhow? I had never looked very closely into the word. I took down my Greek testament, and to my great surprise I found that the word sorcerers was *οἱ φαρμακοὶ*, PHARMACISTS!

"Pharmakos." [*Φαρμακός*] Looking up my lexicon (Liddell and Scott's) I read pharmakos meant "a poisoner, a sorcerer," etc. Then I saw that I was right in denouncing drugs and warning druggists and doctors that they were doing the devil's work: for here was the declaration that pharmacists were shut out of heaven.

All of you who are true Christians believe that the saloon-keeper is selling liquid fire and distilled damnation, do you not?

Audience:—"Yes."

Dr. Dowie:—And you call him a murderer; you believe that his liquor murders. Well, I believe that too; but, if the saloon-keeper is to be blamed for selling one poison, alcohol, what about the pharmacist, who sells a hundred? Not only alcohol, but cocaine, morphine, strychnine, arsenic, chloral, opium and other deadly drugs that are being taken by the people and are destroying them.

I say that the man who sells these deadly drugs is not serving God; he is not serving humanity, and he is classed among those who are outside of heaven.

Now, I am so glad that this work has been telling, and I will show you how it has been telling.

I am so glad that we are adding to our

TROPHIES CAPTURED FROM THE ENEMY.

"ASHTABULA, Ohio.

"DEAR FRIEND:

"By this mail I send you my certificate of pharmacist. I have made up my mind to go out of the medicine business. I have abandoned the use of all medicine for myself, and I am now desiring to follow Christ. I have sent two dollars for LEAVES OF HEALING. I have made public confession of my sin in selling these things, and of my plans; and I have stated it openly that I am seeking Jesus for healing.

"Pray for me again please, May 7, 9:30.

"N. E. BUGBEE."

"*13 Albany St.,*
Ashtabula, Ohio."

Here is his certificate.

"This is to certify that Nick Bugbee of Ashtabula was on the date of this certificate duly re-registered as a pharmacist in accordance with the provisions of section 4407 and 4408"—and so on, relating to the practice of a pharmacist—"and is authorized to compound and dispense the prescriptions of physicians, and sell drugs and medicines in accordance with the laws of this state for the term of three years ending on the 27th day of April, 1900."

So you see he just got his license registered for three years more, and then gave it up.

Now, I am thankful that that druggist is out. Let all the people say, Amen.

Audience:—"Amen."

Dr. Dowie:—Pray for him; pray for him.

HERE IS ANOTHER ONE.

You see it shows they are believing what I say, that pharmacists will not get into heaven.

Here is another letter which is written to one of our staff,

"PHILADELPHIA, PENN., MAY 6, 1897.

"MY DEAR BROTHER IN CHRIST:

"It is about six weeks that I first heard of the wonderful work the Lord is pleased to do through His servant Dr. Dowie. We have been longing, as it were, for the true light. We had dust in our eyes and could not see. I had a drug store and a medicine chest in my eyes."

A man with a drugstore and a medicine chest in his eyes is very blind is he not?

"It seemed as though it did not just mean us. I am a druggist by profession, so you can see what was in my way. God has been speaking to me I know, and I told my dear wife about two months ago that I must either give up my business or my Bible, and the Spirit was preparing our hearts for the truth which came with great power a few weeks later through the LEAVES OF HEALING, and when the pamphlets came which we sent for, why, I said, Lord, I cannot be a druggist any longer, for I can endorse all Dr. Dowie's address on doctors, drugs and devils; it is all true." (Amen.)

Now, he knew.

"We have been church members, for years in Christian work. We always felt this was a duty and it is perfectly plain now. We want now to be baptized, and obey the Lord in all. It will be a hard fight, but by His grace we can conquer. We need the teaching, we feel, and we would come to Chicago at once if we had the means. We laid it before the Father in Jesus' name, and while we were communing in prayer we were directed, as we thought, what to do."

And he goes on to tell how the Lord is leading him.

He tells us that he has been passing the LEAVES OF HEALING around since he gave up his business, and that blessing has come to many in Philadelphia through the LEAVES OF HEALING.

He says:

"My wife was wonderfully healed of erysipelas; for she has been doctoring and taking medicine, and just as soon as she left off taking medicine, and rested in the Lord, she got better. I praise the Lord for what He has done for us; that He is keeping us."

"May God continue to bless you, and all Zion's household, is our prayer in Jesus' name. Amen. "Yours,

"*708 State St., Philadelphia, Pa.*" "C. F. KELCHNER."

Now, there is another. So you see doctors and drugs are being given up; and the great blessing in connection with our work is this, that it is amounting to something; that there are definite things being done; people are abandoning Drugs, and Secret Societies, and other things that belong to the Devil, and they are getting saved and healed, and are living holy lives.

RESULT OF THE PHARMACISTS' WORK.

A newspaper cutting has been sent to me by a brother in Wooster, Ohio, which he calls my attention to. A special dispatch to the *Cincinnati Enquirer* says:

"James M Williamson, fifteen years old, died at the Christians Orphans' Home, on Aubert Avenue, Tuesday afternoon, under circumstances most remarkable from a medical standpoint. At three o'clock in the afternoon Williamson was given an immunizing injection of anti-toxine for the purpose of preventing diphtheria. Forty minutes later the boy was a corpse. The news spread like a thunderbolt in the College of Physicians and Surgeons. An autopsy was ordered in which half a dozen learned medicos took part. After it was over they held a lengthy consultation, and then came out with that ancient verdict, 'Death from heart failure.'"

They might just as well have said, "Death because he could not breathe any more, because we killed him."

A PARALLEL CASE.

Right up yonder [pointing to the wall above the choir gallery] there is a bottle which held anti-toxine. The case is exactly the same as this. The doctors gave up a child to die in this city after they had given it anti-toxine. We were asked to pray for it. The Lord heard our prayers, the child was up and dressed and running about when the doctor who had been attending it came up and said: "Well, when did the child die?"

"The child is not dead," said the mother, and with that the doctor sat down, examined the child and said: "Now, that is a good case; that shows what anti-toxine does."

"But you gave the child up; it had no anti-toxine; we went to Dr. Dowie, and he prayed, and the child was healed."

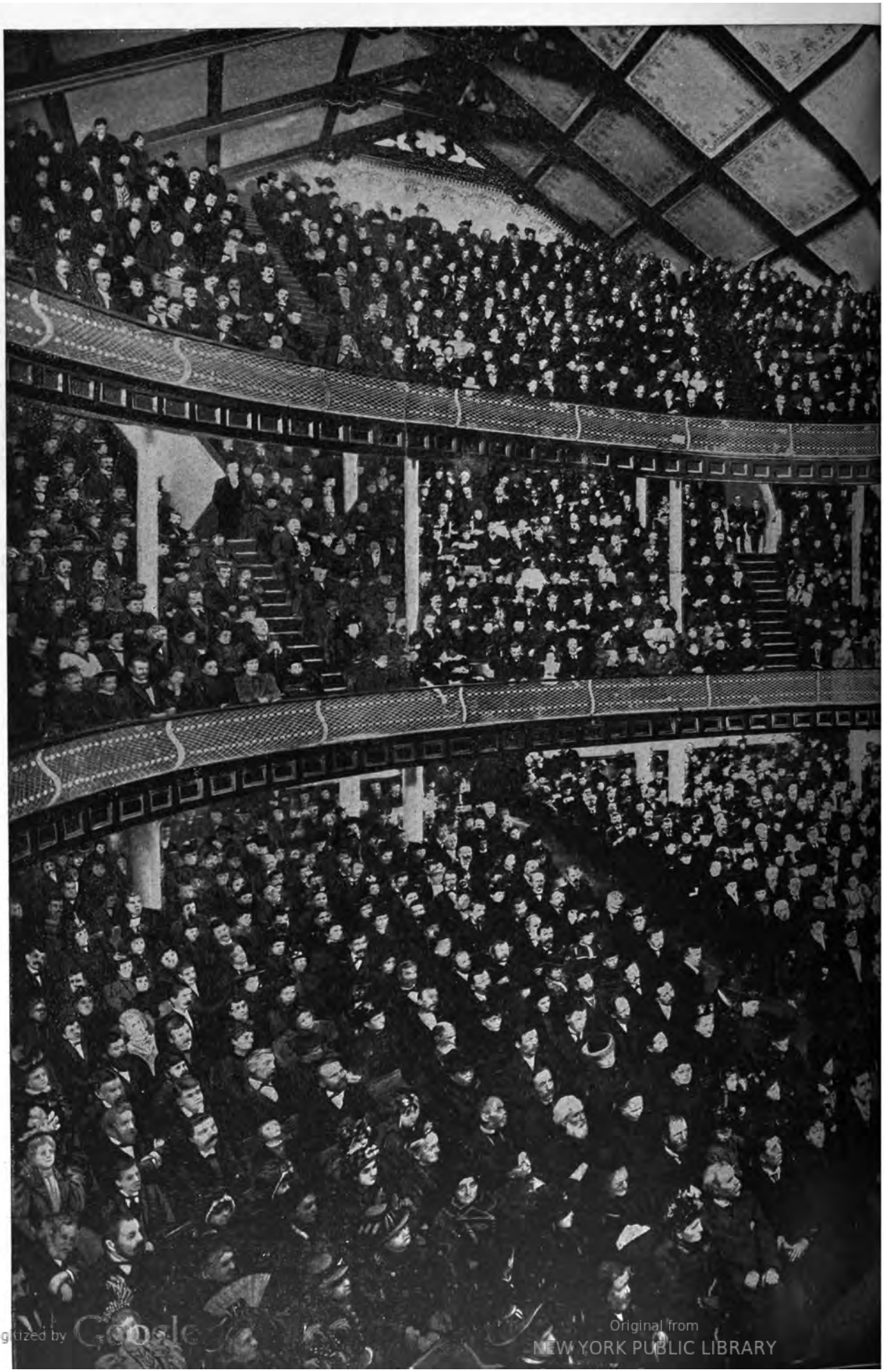
"Oh, bosh! Don't you believe in that lie. I will give it some more anti-toxine," said the doctor, and he took out his bottle of anti-toxine, and injected the anti-toxine. Within a very short time that child was in convulsions and died.

This is no new story. I told it publicly in Zion Tabernacle No. 2 on Nov. 15, 1896, and others have publicly confirmed it.

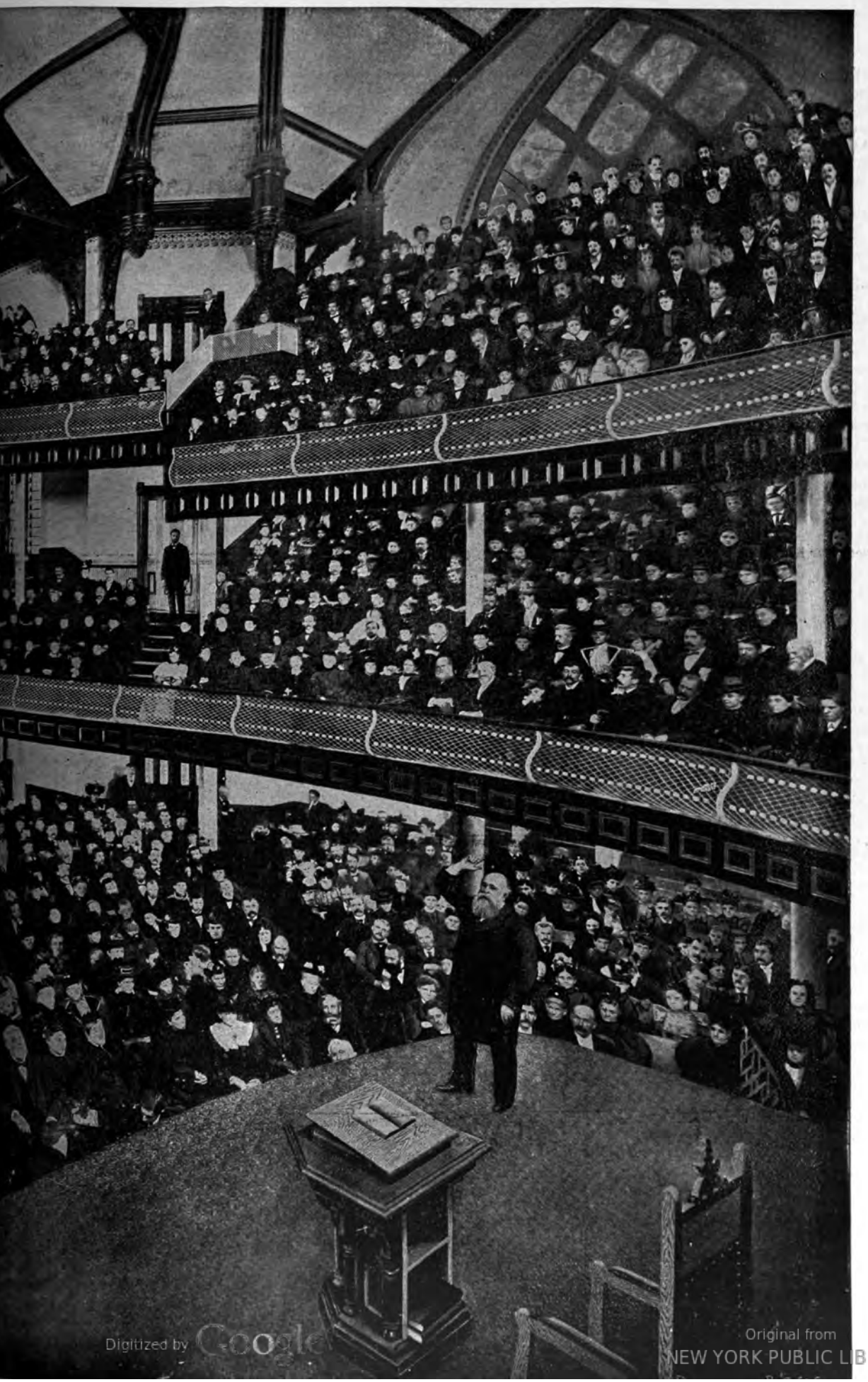
IT IS THE STORY OF MURDER THAT IS GOING ON EVERY DAY UNDER THE NAME OF SO-CALLED SCIENCE.

Well would these murderers like to put us six feet below the ground; but the Lord is with us, and we are going to fight doctors, drugs, devils, secret societies, liquor, tobacco,

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pork, and sin in every form. Show me a bad thing, and I will fight it. That is what we are here for; because behind that bad thing there are human hearts held in bondage; people being destroyed by sin, or by disease, and the only way to get people free is to batter down these strongholds of sin and Satan; batter down rum, tobacco, drugs, and the Secret Society, and let light in, and millions of the people will be saved.

I am overwhelmed as I look at it, $1,300,000,000 a year for alcohol; $700,000,000 a year for tobacco; $600,000,000 a year at least for Secret Societies; $600,000,000 a year probably for drugs and doctors; theaters, dime museums, immoral books and pictures and other bad things $600,000,000 a year—in all, at least $3,700,000,000 per year spent in devilry and dirt and folly. It is overwhelming! What a waste and loss! Think of that, or even a tithe of it, given to God for the evangelizing of the world annually!

Where are you! It seems incredible how the devil is getting not only the money but the life of the people. How can God's church fight God's battles when, as we are told in this recent article on Secret Societies, there are only 19,000,000 of adult men in the United Stales, and of these

NEARLY 6,000,000 ARE CONNECTED WITH SECRET SOCIETIES!

Do you wonder that women are feeling that home is being abandoned and sacrificed upon the altar of the Secret Society monster?

Women! *Women!* Help me! Help me to defend the Home, and get your husbands out of these infernal societies that they may have some time to attend to their duties as husbands and fathers. Will you help me, women? Say Yes or No.

Women:—"Yes."

All right; you be here to-morrow night, attend the conference, and if any of you are getting into these women fraternities such as the Eastern Star, the Rechabites, the Good Templars, etc., get out, and let us have a Church that will be free in these matters; let us maintain our protest. I shall maintain my protest against every form of Evil as long as God gives me breath.

I know what these wretches design. They would not stick at murder to effect their design. I will give you their oaths; I will give you the statements that they make; that they decree murder for making known the secrets. You know that is so. [Referring to Mr. C. who sat upon the platform.] He knows that is so.

Well, now, stand here, and make known their secrets, and defy those to their face who are working in darkness, these powers of hell that are destroying the Home, and undermining the Church and State with their Secret Society.

Let us have a Christianity that fights in the light. walks in the light, lives in the light, loves light. Is that the kind of Christianity we want in Zion? Tell me.

Audience:—"Yes."

Dr. Dowie:—All right, then, let us have it; let us have it in Chicago, and let us protest against every power of darkness.

SOME OF THE MEMBERS POINTED OUT.

These ministers are getting into it.

Dr. Lorimer, formerly of the Immanuel Baptist Church, now in Boston, is a 32d degree mason.

Dr. Lawrence of the second Baptist Church, is a High Degree Mason.

Dr. Bristol of the Methodist Episcopal Church is, I am informed, a 32d degree Mason.

Bishop Mallelieu is a 32 degree Mason.

They are undermining the Church. So far as I know, there is not a single high official of the Northwestern University that is not a Mason; not one high official in the First M. E. Church at Evanston; nor any of the great Methodist churches, that is not a Mason.

The Pacific Coast is honey-combed with it right through, and vile men without piety are made Presiding Elders because they are Masons. I know that.

Do you not think we ought to fight that? Tell me.

Audience:—"Yes."

Dr. Dowie:—Well, let us fight it together. Let us have one church that will stand free.

I know Zion will not fear. Now, you will come to-morrow night all you men, and all you women who have been in these Secret Societies. We will have an open conference just right here, and we will take your names, your addresses, all about you, the various societies with which you were connected; when you entered them, and when you left them; we will make a record of you, and then we will be all ready for our great fight here on the 23d.

A GENTLE HINT.

Now, mind you be here, and if you are not here, you cowards (laughter) who have been in these things! Well, what shall I do? Well, I will tell you, if you do not come out of Secret Societies you better go out of Zion.

Go to the Baptists, they are cold enough, and they are very tender with a Freemason there. Go to the Methodists and many others; but don't you men imagine you can stand shoulder to shoulder with us here in Zion and be connected with these Secret Societies.

I will try to make you miserable so long as you are connected with them.

Get out from among them! The more I read of their secret vows, I tell you my whole spirit rises in indignation at the tom-foolery, and the blasphemy and the lying! Ministers taking off their clothes, and being half stripped, a patch cut out from their underwear to show where they are going to be stabbed in the heart, if they reveal these secrets! (Laughter.)

SUGGESTION AS TO PERSONAL WORK.

Now, I want you to take the cards announcing the meeting and give them away; 50,000 of them are printed. I want you to give them specially to men that are in connection with a Secret Society. You can be pretty sure of running up against them. One out of every five at least is a Secret Society man.

Ask them, Do you belong to any Secret Society? Well, now, here is a card about that. You come and Dr. Dowie will knock the devil out of you. (Laughter.)

A SINGLE EXAMPLE.

There is a lady who has written to me who says:

"Oh, Doctor, you do not what misery has come to my home through these Secret Societies. My husband is never in the house, and he spends more money than he can afford to spend, and we have not even the necessaries of life sometimes, while he is buying jewels of various orders. Doctor, pray that God will lead him here next Sunday week, that he may get the devil out of him."

A secret society devil. Now that man professes to be a Christian, has a wife and children, and God has blessed one of his daughters wonderfully, has healed her, and he has testified to it, but he is a Secret Society slave. He has got the tow-rope around him all the time. Cut your ropes, you slaves to Secret Societies, and to bad oaths. Break your vows. Even in the Levitical law it is enjoined upon the godly man to break a wrong oath. In Leviticus 5:4-5 it is written:—

"If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him, when he knoweth of it, then he shall be guilty in one of these.

"And it shall be, when he shall be guilty in one of these, that he shall confess that he hath sinned in that"

AN ILLUSTRATION.

You know they swore an oath down south that they would fight against the Union flag while they lived, and at Appomattox they were all captured, and they broke their oath, and now they are all living under the stars and stripes, and they have taken anew the oath of allegiance to the Government they took an oath to destroy.

THE APPLICATION.

Now, you break your bad oaths to the devil, and get out, and let us have a real good protest against Secret Societies here. I know that the devil has been fighting us because we

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have been fighting Secret Societies all the time, but we are going to fight them more.

Now, pray about this. I have letters here from broken-hearted wives, from broken homes through the accursed Secret Society, and Mr. Harwood admits that the mischief and misery wrought to the home life of America is incalculable; although he is actually in favor of Secret Societies, he has to admit there are incalculable miseries.

Now, let us have prayer about this. I will ask Mrs. Dowie to pray, and may God bless these druggists that have given up drugs. Let us all say, Amen.

Audience:—"Amen."

Dr. Dowie:—And these people that have given up Secret Societies.

Audience:—"Amen."

Dr. Dowie:—And every man that gives up sin, and comes out into the light.

Audience:—"Amen"

I believe the homes of people are going to be happy when they get out of these things, when they trust God, and walk in His light.

I will ask Mrs. Dowie to pray.

Prayer was offered by Mrs. Dowie. The announcements were made, and the offering received. Dr. Dowie then delivered the afternoon address as follows.

"REPENT, AND BE BAPTIZED."

INVOCATION.

Let the words of my mouth, and the meditation of my heart, and the words of those who shall make their vows in Thy presence, be acceptable in Thy sight Oh Lord, our Strength, and our Redeemer.

Peter said:

"Repent ye therefore, and be baptized."

That is the word used by him in Acts 3:19, and in Acts 2:38, 41-42.

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

"Then they that gladly received his word were baptized: and the same day there were added about three thousand souls.

"And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

From this platform we have kept the command of the Lord steadily in front,

REPENT!

When Jesus preached the Gospel, He preached repentance first, and faith next.

The foundation of all true religion is doing right, *doing right*, DOING RIGHT: repenting of wrongs, putting wrongs right.

"The kingdom of God is righteousness, and peace, and joy in the Holy Ghost."

There is no peace, there is no joy that is divine unless you do right. You must do right.

"Of a truth I perceive that God is no respecter of persons:

"But in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

A theoretical Christianity which marks out the plan of Salvation with theological accuracy, is perfectly consonant with the most stupendous hypocrisy, and the most debasing immorality.

Intellectual faith is possible without one single particle of spiritual power, and

THE CURSE OF CHRISTIANITY HAS BEEN ITS THEORETICAL AND NOT ITS PRACTICAL CHARACTER.

Absurd and lying doctrines have made it the mock, and the disgust of humanity. I do not wonder at the intense hatred with which Mohammedans regard Christianity.

If all the Christianity that I knew was the form of Christianity which the Mohammedan sees in the Latin and the Greek churches, I should rather be a Mohammedan than a Christian.

I do not wonder at the fierce rejection, of false Christianity by the Moslem—a Christianity which says that a baby when you sprinkle it with water gets a new heart, and that you have regenerated the baby.

That is a lie and humanity knows it, and if you say that it is a lie which has the authority of Scripture, then all that you have done is to make Scripture a lie; but if the Scripture says that the baptism of a baby by sprinkling water upon it, makes it have a new heart, regenerated, then the Bible would be a lie, because the fact is that it is a lie and nothing can make it true. But the Bible says no such thing.

I ATTACK THAT LIE OF INFANT BAPTISM.

As I grow in years I grow in irreconcilable hatred to it. What a lie it is! In the first place it has not one single iota of foundation in Scripture.

The only baptism that Christ preached, the only baptism that John the Baptist, His forerunner, preached and that the apostles, His successors preached, was the baptism of repentance. Can a baby repent? Has a baby anything to repent of?

How can you ask a baby to repent of a thing when it is not conscious of its own existence, excepting as a mere animal is.

If there is another baptism than the baptism of believers who repent, let those who say there is produce the passage. Let them produce the occasion when the Lord Jesus Christ ever baptized any baby, when the apostles ever baptized any baby. It is not to be found; there is no such passage in the Bible.

IF ANY PORTION OF THE CHURCH SETS ASIDE THE BIBLE, THAT CHURCH IS APOSTATE.

And I say that the Lutheran church is apostate, that the Roman Catholic church is apostate, that the Presbyterian church is apostate, that the Congregational church is apostate. They have fallen from the faith in going through the farce of a baptism of infants—a farce.

No wonder the Mohammedan rejects it. The common sense of humanity rejects it. You know that no water sprinkled upon a baby's face can change its heart. Do you not know that? Say, Yes or No.

Audience:—"Yes."

Dr. Dowie:—You know it. The common sense of humanity is against it. The Scripture is against it. Who were they that were baptized? There is not one line in all that New Testament to say any were baptized, except they first repented. It was the baptism of believers who had repented of their sins.

When these Jews cried out on the day of Pentecost,

"What shall we do?"

the answer came as quick as a flash from the apostle:

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

There is no other answer; there is no other baptism than the one baptism, the baptism which Christ commanded when He said:

"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." R. V.

It is the right thing to consecrate children to God, and next Sabbath morning we have a consecration service here.

By the way, there was a lady who asked me to consecrate her child, who is going to be baptized to-day. Is she here? Will she stand, please. [The lady rose in the gallery.]

Is your boy here?

The sister:—"No, sir."

Dr. Dowie:—He is not here?

The sister:—"No, sir."

Dr. Dowie:—Well, that is all right, only I wanted to keep my word to you. I know you have come from another State to be baptized.

TESTIMONY OF MRS. DESSA P. MYERS, LAPAZ, IND. HEALED OF CONGESTION OF THE LUNGS.

By the way, you have been wonderfully healed. Step down here, and I will have that testimony right out. [The sister referred to came upon the platform.]

Now, this dear young mother was healed last January.

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She had been dying of congestion and consumption. Last Friday in the prayer room—seventy ladies were there—I measured her chest, and there was an expansion of nearly four inches, and I should think that the only time she has consumption now is about dinner time (Laughter.)

Now, she has never given her testimony, but she has come in to be baptized, and she may as well just give it right here, now.

Now, the name is—

The Sister:—"Mrs. Dessa P. Myers, La Paz, Indiana."

Dr. Dowie:—Now, Mrs. Myers, I know you can tell your own story. State how long you were sick, tell what your condition was when you were prayed for; tell how the Lord healed you, and give Him the glory. You tell it.

Mrs. Myers:—"I never gave a testimony before."

Dr. Dowie:—Well, now, I will back you up, and the Lord will give you a blessing. How long were you sick?

Mrs. Myers:—"Seven years this month, I took down very suddenly about the middle of May, with severe congestion of the lungs, brought about from measles."

Dr. Dowie:—Did you hear that?

Audience:—"No."

Dr. Dowie:—Now, I want her to talk as if her boy were at the top of our highest gallery.

She says she was taken down seven years ago—with what?

Mrs. Myers:—"Congestion of the lungs. It came on very suddenly, and within thirty minutes I was lying in convulsions, and lay for over four hours with four physicians working with me constantly. Finally they brought me to. It only lasted for a few weeks. I had such attacks repeatedly for seven years until within the last year. I was a perfect invalid.

"A year ago last fall I went to Florida, and spent the winter there. My health improved while I was there, but on returning home I was much worse than I had ever been.

"All last spring I was a helpless invalid, and in August, during the extreme heat, I was compelled to be confined to my room constantly for seven or eight weeks. There were four days and four nights that I lay in convulsions, and my physician told me he had given me enough opium during the four days and nights to have amputated a limb each time without my knowing it, and yet that did not reduce my sufferings so I would be quiet. After the convulsions I got up. In seven weeks I could go around my house; that is, by their taking me in a chair.

"In October again I came down with another attack. It was very much worse and led to hemorrhoids. I also suffered with convulsions for seven days during this period. After that I was not able to get up, only to be moved back and forth from my room to another. Until in January my fever had never left me, not even so much as an hour, only when I had a chill, and I had as high as three chills a day, with night sweats, and all the last symptoms a person has in consumption.

"My physicians told me there was no help for me, and they refused to give me any medicine; so, consequently, my only resort was to fall back on pepsin and creosote, and cod-liver oil. It had been my living for three years, you might say, but it did me no good. Finally I got so I could retain nothing on my stomach. At that time I was very much discouraged, and knew my time would be only a few weeks at the longest.

"There was a minister, United Brethren, came to my husband, and told him of Dr. Dowie, and of his mother-in-law's healing of cancer, and he was very anxious that my husband should write. I knew nothing of his writing; that is, further than he told me he was going to write to Dr. Dowie to pray for me.

"I knew nothing of the teaching, consequently did not know whether I had faith or not, but I was a Christian, and in the very hour that the Doctor prayed for me my fever left me, and I have never had any chills or fever from that time on; but I was so weak I could not be moved to Zion.

"I asked Dr. Dowie again to pray for me, and I then gained my strength so that I could come to the Home, and now you can see what I am. I do not look much as though I had congestion or consumption. I suffer nothing, and breathe freely clear to the bottom of my lungs, something I had not done for seven years, excepting from the upper cells in my left lung.

"I give God the praise and glory, and I shall never take any more medicine, never as long as I live.

"My baby was wonderfully healed, and I do not think we shall ever use any more medicine in our home."

Dr. Dowie:—You came up here to be baptized?

Mrs. Myers:—"Yes, sir; I came up to be baptized."

Dr. Dowie:—Now, what was the name of that doctor that doctored you?

Mrs. Myers:—"Well, the last doctors were Drs. Copeland and McLaughlin."

Dr. Dowie:—What are the names of your home doctors?

Mrs. Myers:—"Well, I doctored with Dr. Holsendorf, Dr. Moore and Dr. Hamilton; that is all."

Dr. Dowie:—Enough to kill you. (Laughter.)

Mrs. Myers:—"Was not quite enough. I did not die."

Dr. Dowie:—You were on the point. Had they not given you up?

Mrs. Myers:—"Yes, sir."

Dr. Dowie:—They had given her up. Well, they never do that, as a rule, while there is a dollar left. (Laughter.) But they gave her up; I suppose because they could not take any more money for very shame. Sometimes they have enough shame left.

Mrs. Myers:—"They could not stop my fever, not for one hour."

Dr. Dowie:—And the Lord healed you when I prayed for you here?

Mrs. Myers:—"Yes, sir."

Dr. Dowie:—At that very moment of prayer?

Mrs. Myers:—"Yes, sir; you prayed for me between nine and ten o'clock on Wednesday morning?

Dr. Dowie:—And the Lord healed you?

Mrs. Myers:—"Yes sir; my fever left me at once."

Dr. Dowie:—And you say that you had for seven years congestion of the lungs and consumption?

Mrs. Myers:—"Yes, sir."

Dr. Dowie:—And that is the fact of it?

Mrs. Myers:—"Yes, sir."

Dr. Dowie:—And you have not any left now?

Mrs. Myers:—"No, sir; I can breathe just as fully and freely as anybody."

Dr. Dowie:—You can?

Mrs. Myers:—"Yes. sir."

Dr. Dowie:—You are sure of that now?

Mrs. Myers:—"I am positive of it."

Dr. Dowie:—I believe it too. And what more is to be said about it? Is there anything more?

Mrs. Myers:—"I do not think there is except that I thank God and thank you."

HEALING OF HER SON.

Dr. Dowie:—Let me see now, your boy was sick?

Mrs. Myers:—"Yes, sir."

Dr. Dowie:—You would not give him any medicine?

Mrs. Myers:—"No, sir."

Dr. Dowie:—But your husband would?

Mrs. Myers:—"Yes, sir."

Dr. Dowie:—And he fed him that medicine?

Mrs. Myers:—"Yes, sir."

Dr. Dowie:—Until he had to quit?

Mrs. Myers:—"Yes, sir."

Dr. Dowie:—Then he telegraphed to me?

Mrs. Myers:—"Yes, sir." (Laughter.)

Dr. Dowie:—What happened then?

Mrs. Myers:—"He was healed instantly."

Dr. Dowie:—He was healed instantly. Look, you sinners up there! (Applause. Glory to God. Praise God.)

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That is what happened to Sunshine Harding up there. They tried to stuff her with medicine. She would not have it, and she said: "Telegraph to Dr. Dowie," didn't you Sunshine, and did not the Lord heal you?

Sunshine:—"Yes, sir."

Dr. Dowie:—And the Lord healed your boy?

Mrs. Myers:—"Yes, sir."

Dr. Dowie:—How quick?

Mrs. Myers:—Well, instantly. We united with you in prayer at 11 o'clock, and he fell asleep at three o'clock. He got up, and I dressed him, and he has been perfectly well ever since."

Dr. Dowie:—Did you hear that?

Audience:—"No."

Dr. Dowie:—Well, I want you to hear it. The husband, although his wife had been healed, thought he could not trust his boy with the Lord, and the wife would not give any medicine, and she went to bed, and said; "If this medicine is to be given, you have got to feed it."

Mrs. Myers:—"Well, it was about 11 o'clock, and he grew worse. He was not satisfied with giving medicine, and he went for the doctor. The doctor said he could not do any more than he had done. At two o'clock in the morning he said he guessed I was right, he would discontinue with the medicine. As soon as day-break came, he went to the depot, and sent a telegram to Dr. Dowie requesting him to pray immediately for our little son.

"Dr. Dowie telegraphed that when he received the telegram he offered prayer, and that he would unite with us in prayer at 11 o'clock. I read the telegram to my little boy, and we united with the Doctor at 11 o'clock in prayer. He fell asleep, and when he awoke he was perfectly well, and in order to convince my husband I took his temperature, and he had not a particle of fever. He got up, and I dressed him, and he has been perfectly well ever since."

Dr. Dowie:—What did they say was wrong with him?

Mrs. Myers:—"They could not tell."

Dr. Dowie:—Now, that shows how much they know. (Laughter.) But he was very sick, and they could not do anything for him?

Mrs. Myers:—"Yes, sir."

Dr. Dowie:—Thank you very much.

I thought I would stop in the midst of my discourse, because I saw her up there. She came up here to be baptized, and if I were to go around among the candidates for baptism, I should find that faith in Jesus Christ had become to them so great a reality that there is not one of them that does not feel but what they must

OBEY CHRIST IN THE LETTER AND IN THE SPIRIT.

Now, put aside that lie of infant baptism. Then, if that is all you rest upon, are you baptized?

Audience:—"No."

Those of you who have been sprinkled have never been baptized.

Have you repented? Then you must be baptized. You must be baptized for the remission of sin. You must be baptized for the gift of the Holy Ghost. To me baptism becomes an increasingly important ordinance. The value of it lies in this, that it is obedience to Christ.

I do not understand why.

I do a great many things I do not understand why

God answers my prayers. He says to me:

"Lay hands upon the sick."

His word is plain.

"These signs shall follow them that believe."

Lord, I believe. Then lay hands upon the sick, and if they believe, they will be healed.

"These signs shall follow them that believe. In My name they shall lay hands upon the sick, and they shall recover."

I cannot cure cancer. I cannot cure tuberculosis. I cannot destroy deadly disease, but if I believe God, and do what he tells me, He will use me as His agent, and He will do it. (Praise God.) I do not ask how.

That sister in her extremity cries to me from a dying bed. I take the letter, and I say, I will pray for you. The moment I prayed the disease of seven years is gone. I know it is. I saw her in my Home about ten days afterwards walking up and down, and getting stronger daily. I do not know how God did it. But I see her here to-day quite well and strong.

"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."

I have obeyed God up to my light and knowledge. I have repented; I have been baptized; I have the remission of sins; I have the gift of the Holy Ghost, and therefore I prayed, and the boy is healed. So it is in thousands of cases.

What we want is a repentance unto life, not a repentance unto death. What we want is an anointing for life, not as the Roman Catholics do in extreme unction, an anointing for death.

"Is any sick among you? 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 the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him."

Anoint, ye wretched priests, anoint for life, not for death.

Repent unto life not merely for death.

Believe for power and blessing to live for God on earth, not merely to crawl into heaven from a death bed.

True Christianity preaches life, repentance unto life, faith for life, obedience for life, Holy Ghost gift for life. Hence these are here to-day who have repented of sin, and turned to God, and are seeking blessing that comes through faith in Jesus Christ by obedience.

All who are desiring to follow Christ in baptism, stand.

The candidates for baptism rose, and replied to the solemn questions asked. Dr. Dowie then addressed the audience:

All who desire in this meeting that God shall take your spirit, soul and body, stand. [Apparently all rose.]

Say with me:

My God and Father, in Jesus' name, take me as I am. Make me what I ought to be. Give me power to obey Thee in all things that thou has commanded. Forgive me; purify me. Give me power to do right. Give me Thy Holy Spirit for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After singing the Doxology, the meeting was closed with the benediction.

At the close of the services sixty-one followed the Lord in baptism, whose names and addresses were published last week on page 460. Two Hundred and sixty nine have been baptized since the opening of Zion Tabernacle Feb. 21, 1897.

ZION Home is getting full, and we are thankful for many blessings on the work there.

THE Saturday evening Testimony Meetings reveal many interesting facts.

SOME who were wonderfully healed a year ago are here to get further blessing and to give thanks.

MRS. Riel of Preston, Minnesota, who was so miraculously and instantaneously enabled to rise and walk last Spring, after being quite helpless for five and a half years, created much interest by telling her story from the platform of the Assembly Room in Zion Home last week.

OTHERS from Lousiana, Rhode Island, Michigan, Ohio, and many other States, told of the blessings received.

WE are giving much attention to Zion Home this summer.

SPECIAL Lectures are being given on Tuesday, Wednesday and Friday, with Healing Services thereafter.

DAILY morning and evening prayers and instructions are also given, and the rooms are visited as occasion requires by ourselves and colleagues.

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

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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, MAY 22, 1897.

EDITORIAL NOTES.

"HIS FIRE IS IN ZION."

"OUR God is a Consuming Fire."

TO-MORROW we are asking God to kindle such a Fire in Chicago as shall never be put out, until every vestige of Secretism is utterly destroyed in all His children.

FROM all parts of this country, letters are pouring in upon us showing the great interest that is being taken by friends and foes of Zion alike in ZION'S ONWARD MOVEMENT AGAINST SECRET SOCIETIES. The Christian Catholic Church will take a full and determined stand to-morrow in Zion Tabernacle.

THE intended Exposures of Freemasonry by those who were lodge officers, etc., is causing much excitement.

A THIRTY-SECOND degree Mason asked one of our brethren whether he supposed that if a Freemason should shoot the Mason who gave up the secrets of his Order he would ever be hanged for it in Chicago.

HE was asked to answer his own question, and he said, "No."

WHEN asked, "Why?" he said, "Because there is not a single Court or high official in this city or State whom the Masons do not control, or who are not Masons."

THAT Order has "made a Covenant with Death."

THEY can also say, "With Hell we are at agreement."

BUT God has said, "Your Covenant with Death shall be disannulled, and your agreement with Hell shall not stand."

ANOTHER Conference was held on Monday evening, and many badges, jewels, crowns, etc., were given up by both men and women who have come out from the Powers of Darkness, and who are prepared to stand out in the Light and tell the whole truth.

"THERE is nothing covered that shall not be revealed

"NEITHER hid that shall not be known."

IT is time to reprove the Works of Darkness in their folly and sin and shame and wasteful wickedness.

THE "Day Mare of the Desert" has been corralled.

SHE will be exhibited next Lord's Day in the Light.

THE horrid oaths of Protestant Secret Societies will be made known, showing how much devilry there is in them.

NEARLY every Secret Order will be exposed to-morrow.

AND we give the Devil notice that we shall keep it up.

ZION will prove a Fortress for all who desire to flee from the Oath-bound, Secret-Covenant Churches whose ministers are brethren to one who gave as a toast:—

"The enemies of our Order—may they find a grave six feet deep, six feet long, and six feet due east and west."

THIS toast was given by the Rev. F. H. Cummings, Rochester, N. Y., at Lewiston.

FROM the Masonic Banquet where that toast was drunk, John Whitney of Chicago, and three others, went out and murdered Morgan, by drowning him at the mouth of the Niagara River.

WE shall prove that the Masonic Obligation made them promise to submit to murder, and, therefore, to be willing to murder.

THE Church is rendered "barren and unfruitful" by the presence within its ranks of ministers who belong to such Diabolical Orders.

WORDS of cheer come to us from every quarter.

FROM the Rev. George L. Mason, of the American Baptist Mission, Huchow, China, there comes a "shout" of brotherly greeting, under date of April 3, as follows:—

"Though a stranger, let me shout a 'God bless you' across the Pacific!

"I have long prayed for you.

"In 1894 I distributed many copies of your 'Divine Healing Vindicated' to missionaries in China.

"Among the Chinese Christians there are frequent cases of God's physical healing without drugs, and very marked instances of casting out of demons through prayer."

PRAISE God for that.

We knew that our writings had been widely distributed in China; but we did not know by whom.

LET all Zion's children pray God for our brother.

OVER the Rockies and away back over the Pacific, we all send an answering shout, "God bless you!"

OUR brother is also with us in connection against Secret Societies, which have wrought, and are working, so much misery in China. He says:—

"Give it HOT to the Secret Society Devil.

"He spawns in the little College Fraternities. There our boys are trained to become Masons and Jesuits.

"I have fought this viper, and know its fangs.

"*Organized Selfishness*—that is secret-fraternity-ism.

"Our political tricksters learned their trade in College in Greek Letter Societies.

"*Kill the little snakes!*

"They develop into Pythianism, Masonry, and Jesuitism.

"No doubt you are flooded with advice of all sorts. [True!] So I stop, assuring you that there are some here in China very busy holding up the Living and coming Christ, but not too busy to pray often for you and your growing work.

"God bless you and yours, dear brother!

"The Secret Society or Romans will try to kill you.

"But I pray that you, along with George Müller, may be spared till Jesus comes."

THANKS again, dear friend across the seas, battling with the Great Dragon of China.

ALL is well.

Good soldiers for Christ the King are never afraid to die for Him.

ANOTHER leaf from his letter:—

"When this reaches you I shall be in the midst of a campaign in Dong-si, a town where there are 30,000 idolaters, and only two Christians.

"Pray for them, please, when this reaches you and ask your people to pray."

LET us pray.

YET another:—

"I have taken a hint from you and am hanging captured Opium and Tobacco Pipes on the Chapel wall."

MAY God bless the Hand-writing on the Wall.

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WORDS of those who would put us in fear have reached us, and we have only one answer:—

"O God strengthen mine hands."

ALL departments of Zion are full of work.

LAST Lord's Day was glorious, and there were thousands in Zion Tabernacle who consecrated themselves to God.

OUR visit to Pekin, Illinois, was a most interesting occasion.

THE crowds who attended our two lectures on the evenings of 13th and 14th inst. were greater than the largest Hall in Pekin could accommodate. Many stood throughout the entire evening, and many went away who could not find seats.

THE attendance at the two addresses at the Railroad Schoolhouse, about five miles from Pekin, on 14th, was large, and a large number of those present were accommodated in a shed erected for the purpose and attached to the schoolhouse. A window was removed, and we stood on a temporary platform in the afternoon in such a position that we could be seen and heard both inside and outside.

THE Conference at the morning meeting which lasted for three and a half hours was a most interesting one.

It was principally attended by the Amish Mennonites, amongst whom we have many warm friends, some of whom have been wonderfully healed and blessed.

MESSRS. Andrew, Peter, and Joseph Ropp, with many of the same family and name, with Messrs. Sumers, Burke, Schroff, and many others, were most kind and helpful.

THE result seemed to be a most general acceptance of our teaching, and taking all the meetings there was probably a gross attendance of about 3,000.

THE good women of the Mennonite community were present in full force, and there were large numbers of fine young people present at all the meetings.

THE Christian hospitality was unbounded, and all the farmers around had their homes filled with friends from long distances, a number of them being Mennonite ministers and elders.

THE Pekin *Times* declared that so great were the numbers of vehicles of every kind that they overflowed the livery-stable accommodation of the town, and made a procession through the streets at the times of meeting.

WE desire to express our gratitude to God for the success of the Two-Days' Mission, and our appreciation of the kindness of the friends of Zion, and of the citizens of Pekin generally, who came to our meetings from every class in the town.

MINISTERS of the various denominations were conspicuous by their absence, or by their getting into corners where they could not be seen.

BUT the people came, and that compensated for the absence of the fearful, or the false, shepherds of Pekin.

WITHOUT the aid of the denominational churches, the simple announcement of our coming brought out the largest audiences that have ever assembled in Pekin, according to the local *Times*.

ZION can afford to do without these shepherds, since the sheep are coming into Zion's folds.

OUR next out of town appointment is for Hammond, Indiana, where we have many friends and members.

IT will be a Two Nights Mission on Thursday and Friday, June 10th and 11th, in the Opera House, at 7:30 each night.

ONE of Zion's Messengers, Mr. Amos Dresser. Jr., has been in charge of the weekly meeting there for some time, and has done much to prepare the way.

WE shall take the needful steps to move the Assembly in Hammond of the Christian Catholic Church and Divine Healing Mission into larger quarters at the close of our brief Mission.

HAMMOND may soon have an Elder from Zion in charge of the local Branch of the C. C. C. and D. H. M.

OUR Bohemian Members are doing a splendid work amongst their fellow countrymen, and soon we shall have a strong Branch amongst them in this City. They handed $20 for the India Famine Relief Fund to us this week, through Zion's Bohemian Messenger, Brother Schultz.

ZION'S Messengers are in all parts of the City and Country, and the result of their work will soon appear in the formation of permanent Assemblies.

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

IT is a Home, not a Hotel, a Hospital, nor a Public Meeting-place.

WE heartily invite thousands to come and make it their Camping Ground this season.

A SPECIAL Baptism for many who cannot be present at the regular Baptism on the Second Sabbath of the month, will be held, God willing, on Monday evening, May 31st.

ALL candidates will please to send in their cards to Rev. Dr. Speicher as soon as possible.

OUR Monthly All-Day Praise and Testimony Meetings will be held on Lord's Day, 31st, and we expect large numbers to witness for God as to their Salvation, Healing, and Cleansing through faith in Jesus.

WE had a delightful Consecration of Children last Lord's Day morning, and dedicated to God a new "Christopher Columbus," with many other beautiful Zion babies.

WE are working on our plans for the Seventies; but cannot launch them until we have got through the work of financing the New Zion Tabernacle.

THOUSANDS of dollars are still needed, and Zion's friends must quickly help, so that we may be free for better work than we have ever done before.

"ALL things are now ready" for a Great Feast this Summer in Zion Home and Tabernacle, which are in splendid order with a most excellent staff of workers in all departments.

OUR Little White Dove has had a great boom, and every copy of last week's issue has been sold, so that we have had to reprint at once.

WE present our readers with most costly pictures of the interior and exterior of Zion Tabernacle, which will speak for themselves.

SEND us orders for thousands of extra copies.

GIVE us the addresses and we will mail them to your friends in all parts of the world, who will thus see the Story of the Flash-light, revealing Zion at work on a Lord's Day afternoon, with the faces of listening thousands.

HELP us as God puts it in your power,

WE are fighting Great Battles on a high place in the Battlefield between the forces of Heaven and Hell; and we are earnestly contending for the Faith once delivered to the saints, and long lost to most of them, and to the world.

WE need help, and God must soon send it, or we could not continue to occupy the places now won, and others being won, from the enemy. That must not be.

To see Zion retreat from victory would break our heart.

"BRETHREN, PRAY FOR US."

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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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FIFTY YEARS ON THE PILGRIMAGE.

Twenty-Fifth Anniversary of Ordination May 25, 1872.

Jubilee of Birth, May 25, 1847.



"EBENEZER!" "Hitherto hath Jehovah helped us."

John Alex. Dowie

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, May 16, 1897.

TWENTY YOUNG CHILDREN ARE CONSECRATED TO THE LORD BY THEIR BELIEVING PARENTS.

Afternoon Service Preparatory to the Coming Exposure of Secret Societies, the Foes of God, Home, Church and State.

Sermon:--"BE NOT AFRAID."

The Story of Gideon Re-told and its Application Forcibly Brought Down to the Army of Jehovah To-day.

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE.

The services were opened by singing,

"Praise Him! Praise Him! Jesus our blessed Redeemer!
Sing, O earth! His wonderful love proclaim!
Hail Him! hail Him! highest archangels in glory;
Strength and honor give to His holy name!
Like a shepherd, Jesus will guard His children,
In His arms He carries them all day long;
Praise Him! Praise Him! tell of His excellent greatness,
Praise Him! Praise Him! ever in joyful song!"

THE SCRIPTURE LESSON

was then read from the Inspired Word of God in the 95th and 96th Psalms.

PSALM 95.

"O come, let us sing unto Jehovah; let us make a joyful noise to the Rock of our salvation.

"Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

"For Jehovah is a great God, and a great King above all gods.

"In His hand are the deep places of the earth: the strength of the hills is His also.

"The sea is His, and He made it: and His hands formed the dry land.

"O come, let us worship and bow down: let us kneel before Jehovah our Maker.

"For He is our God; and we are the people of His pasture, and the sheep of His hand. To-day if ye will hear His voice,

"Harden not your heart, as in the provocation, and as in the day of temptation in the wilderness:

"When your fathers tempted Me, proved Me, and saw My work.

"Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known My ways:

"Unto whom I sware in My wrath that they should not enter into My rest."

PSALM 96.

"O sing unto Jehovah a new song: sing unto Jehovah, all the earth.

"Sing unto Jehovah, bless His name; shew forth His salvation from day to day.

"Declare His glory among the heathen, His wonders among all people.

"For Jehovah is great, and greatly to be praised: He is to be feared above all gods.

"For all the gods of the nations are idols: but Jehovah made the heavens.

"Honour and majesty are before Him; strength and beauty are in His sanctuary.

"Give unto Jehovah, O ye kindreds of the people, give unto Jehovah glory and strength.

"Give unto Jehovah the glory due unto His name: bring an offering, and come into His courts.

"O worship Jehovah in the beauty of holiness; fear before Him, all the earth.

"Say among the heathen that Jehovah reigneth; the world also shall be established that it shall not be moved; He shall judge the people righteously.

"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof.

"Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice

"Before Jehovah: for He cometh, for He cometh to judge the earth: He shall judge the world with righteousness, and the people with His truth."

VISIT TO PEKIN.

This last week, I was for the first time in years away out in the midst of the rolling prairies of this beautiful state.

I had passed through them in all seasons, but I was for the first time, two days amid these beautiful plains, and it seemed to me that I saw the fulfillment of these words that I have just read,

"Let the field be joyful, and all that is therein."

It seemed to be just as if the very earth were laughing.

The rain went with me,—beautiful refreshing showers fell,—and on the morning of Friday when I was amid that large number of persons in conference, away out beyond Pekin, and I saw the people from every side gathering to that conference, farmers in their carriages, young men on horseback, and the place filled, and as I looked upon these beautiful plains as we passed through, and heard the snatches of hymns, as they gathered together, it seemed as if the very fields were laughing; for everywhere the bright green grass, the beautiful foliage and the orchards, and the trees of the woods were rejoicing before the Lord.

What a wonderful thing is the awakening of nature after the long sleep of winter. It is almost worth while to have the darkness, and the cold and the tempest for the glory and joy of seeing the returning life; and I felt that these words which I have just read were in my heart.

"Then shall all the trees of the wood rejoice
"Before the Lord; for He cometh, for He cometh to judge the earth

And, if the people praise Him,

"Then shall the earth yield her increase; and God, even our own God, shall bless us."

So shall the ends of the earth follow Him.

I noticed that the soil that is cultivated by good people carefully, fares better than the soil that is cultivated by wicked people carelessly.

I saw a lady there in my conference who had come to that rich soil in 1826. She had been there seventy-one years. She was ninety-five years old, and there was not a brighter lady in my meeting. Why, she heard and understood and appreciated, and when the dear old body saw clearly that the Devil was the Defiler, and Christ was the Healer, she smiled. She was so delighted to find that more light had come out of God's word than ever she had seen in it before.

And I thought I saw springing up in these young hearts of a new generation, the young men and women away out on these fertile plains, as they listened hour after hour, and night after night, I thought I saw in them the springing up of a new life. "The fields were white unto the harvest," almost, and where they were not white unto the harvest, they were springing up with the beauty of the spring time. Some were all ripe and ready, and others were all ready to spring up into the life and light of a new and diviner life.

Now I am so glad. I had a good deal of toil in the short absence that I had. I put a good deal, anyhow, as you know, into the days. I delivered five addresses in two days. On Friday I had two conferences and two addresses. One a private one, and one a public one. My stenographer says that I spoke publicly 40,000 words. That is a great many words. I hope they were all wise words and good words.

I have been praying God to-day for these beautiful fertile

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plains in which I can see all the promises of the glorious harvest. I feel the springtime in my heart and I want you to feel it. I want you to let it be a help to-day. In nature everything is rejoicing before the Lord, for He is coming

"To judge the earth; He shall judge the world with righteousness, and the people with His truth."

That is true, and He is an infinitely loving God, and He is coming thus to judge us. His nature and His name is Love.

I am so glad that my judge is God. I am so glad that I do not need to judge myself, nor to rest upon the judgments of others.

I think sometimes our friends might value us too highly, and our enemies too low, but God will judge us righteously, and lovingly. (Amen.)

Now, I want you to feel to-day when we pray to Him now that He wants to judge you in compassion. Go before Him for judgment now. Ask Him to look into your hearts, and judge you, and let you see His judgment, and wherein you are wrong and right.

"There is no place where earth's sorrows
Are more felt than up in heaven;
There is no place where earth's failings
Have such kindly judgment given.
There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour;
There is healing in His blood."

Do not make His love narrow by false limits of your own devising, or by the limitations of your fellowman. The heart of God is infinitely full of compassion,

"For the love of God is broader
Than the measures of man's mind;
And the heart of the Eternal
Is most wonderfully kind."

God is good to all; and if you do not realize that to-day, it is because you will not have it so.

If you are willing to have it so, why God is willing to have you enjoy His goodness. Open your hearts and pour out your thoughts and wants and wishes, and ask God to give you grace to pour out what is in you. Some of you have got a certain amount of knowledge; certain amount of wisdom; certain amount of faith, and you have got a great capacity for keeping it. The sweetest water that ever was drawn out of the deepest and sweetest well, if you keep it and did not use it—?

Mr. Marsh:—"It spoils."

Dr. Dowie:—Friends, do not be a stagnant pool, but pour out, pour out your hearts, pour out your life for others. Pour out your all for God. Pour out your time. Pour out your talents.

"He that loseth his life for My sake shall find it."

AN ILLUSTRATION.

I thought as I looked at these fields of the time when they went out sowing. And what did they do? They sowed seed. And what did it do? It lay there in the cold earth. There was no life apparently. But presently the frosts passed away, and the seed lay there still in the cold earth, and the sun began to get warmer, and the rains began to fall, and they were warmed by the sun, and the seeds that were in the dark earth began to swell; and, if you could have heard them talk, you might have heard them say, "Oh, what is the matter with me. Oh, I am swelling so. I believe I am going to burst. Oh, what is going to happen to me?"

Poor, silly seed, do not talk like that. You are going to die.

"Oh, am I going to die?"

Yes.

"Oh! Is that to be the end of it?'

No, you are going to rise again.

And the seed began to swell, and at last it burst, and down went a little root, and up comes a little shoot.

What do we see to-day?

It is rising, and it is laughing, it lives, and it is glad it died.

You are glad you died to sin.

You will be glad when you live to righteousness.

You will be glad when your heart bursts with divine life.

You will be glad when you go down deeper.

You will be glad when you laughingly rise up into the sunlight, and then when the harvest time comes, and the husbandman comes to find a handful in the ear, and he says, "Oh, how glad I am to take you in. How glad I am to reap you." And you can almost hear them singing for joy as they go into the great harvest home.

THE APPLICATION.

Now, beloved friends, I can not help feeling this is our springtime; and, if we will only just let the Lord do it, we will have a great harvest home. We will come. We will grow every one of us. Everything that we do will be blessed by Him. Every one of us will find a thousand-fold return for the good word we speak, and the good deed we do.

Now, I want the springtime to be in our hearts. I want you to remember just that thought. "Oh, Lord to-day let me die to self, and to sin, and to give my life to Thee."

You say you look down on the earth to-day and you can not find that old seed that was put there. It is dead. It is gone.

Oh no, it is not gone. Its death was life, and

"He that hateth his life in this world, shall keep it unto life eternal."

Losing it is saving it.

And do you know,

"He that loveth his life shall lose it."

You can keep your seed.

I KNEW A GREEDY MAN IN AUSTRALIA.

He thought that wheat was going to be higher, and he would not sell. It was low-priced. The poor needed it, but he was going to hold it, and the next season there came a still more plentiful harvest, and the price was lower still. He said, "But, I will not sell it. I will hold it." And he built larger barns, and filled them, and the third year came, and he would not sell. The price was too low, and he filled his barns. The fourth year came and the price rose, and now he said, "Sell." Yes. They opened the barns, and the wheat was full of weevil. There was nothing to sell but husks. There was nothing to sell but grain that was full of worms, and he was glad to burn the whole of the three years' harvests. There was nothing to sell. He got shame and disgrace and loss because of his greed of gain.

"Whosoever shall seek to save his life shall lose it."

But those that had sown their seed and not kept it in their barns, they had the blessing.

Now you can keep your life, and you can guard it, and you can say, I am not going to sow. I am not going to do this that and the other thing. Then you will lose your life. *You will lose it.*

THE REVERSE.

I lose my life.

I use every bit of strength I have until it is all gone, and then I say, Lord give me more, and I get more, and *get more*, and GET MORE.

I am preaching more sermons and doing much more work now than I did twenty-five years ago, four times over, and I usually worked pretty hard then.

I want you to remember that the Lord wants you to have just that thought,

"Except a grain of wheat . . . die, it abideth alone,"

but when it dies, it is resurrected. And how many beautiful lives there are in heaven that have been resurrected. How many beautiful lives there are on earth that have been resurrected.

You want to know the resurrection life now. Do not wait until you get to heaven for it. Have it now.

I have the feeling in my heart all the time of the preparatory work going on all the time in this Church, and in all the work of Zion.

You see there are dear little children whom we are going

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to consecrate to-day. Now, if these little ones are carefully trained and nurtured, what wonderful lives they will live. What wonderful days they will see.

We are just at the beginning of what we might call the Electrical Age. We are just at the beginning of a thousand discoveries that are bursting forth. These children, what may they not see in fifty years the period which now stands between me and these children? What may they not see? What part may they not take if carefully trained for God now. Oh, what a power for God!

Now, may the Lord bless the babies to-day. Bless the grown up people.

There are many requests for prayer here. Telegrams and letters from the sick all over the world asking me to pray this morning for them. I am going to present them now after Brother Dinius has prayed our common supplication.

"Come, let us worship and bow down: let us kneel before Jehovah our Maker."

Prayer was offered by the Rev. W. O. Dinius of North Harvey, Illinois, followed by Dr. Dowie, who offered the prayer of faith for the sick and suffering from all quarters. The announcements were then made, and offerings received.

THE CONSECRATION AND PRESENTATION OF YOUNG CHILDREN.

I want to read to you a passage that some of the little ones are not old enough to understand, but the parents will. Just a very few words must suffice.

In the Gospel according to St. Mark, 10th chapter, beginning at the 13th verse.

"And they brought young children to Him, that He should touch them; and His disciples rebuked those that brought them.

"But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto Me, and 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 not enter therein.

"And He took them up in His arms, put His hands upon them, and blessed them."

Now, that was not baptism, but it was the reception of little children. And oh! how Jesus loved little children!

Now, I am Jesus' servant, you know. He has sent me here to bless you, and to say good words to you. Ask the Father in Heaven for Jesus' sake by the Holy Spirit to bless you and to make you dear children of His kingdom, that you may ever live for God.

Now parents, answer me a question or two.

Dear parents: So far as you know your own hearts, have you truly repented of all sin? Can you say, I have?

Parents:—"I have."

Dr. Dowie:—Do you earnestly desire every day to live for God? Can you say, I do?

Parents:—"I do."

Dr. Dowie:—And since you bring these children to me that I may pray to God for them and consecrate them, I ask you to promise me as God's servant that you will take your children every day in prayer to God? Can you say, I will?

Parents:—"I will."

Dr. Dowie:—Will you read to them daily God's word, and teach them daily, and bring them up in the nurture and admonition of the Lord? Can you say, God helping me, I will?

Parents:—"God helping me, I will."

Dr. Dowie:—Then I am glad to receive them, and glad to receive you, and to assure you that the Lord Jesus who received little children long ago, who laid His hands upon them and blessed them, has commanded that His ministers in every age should follow in His steps. Hence I value this privilege every month of receiving the new born babies, and those older children that have not been previously consecrated.

I pray God as we now engage in this service that He will by His Holy Spirit give us His light and that through my hands a blessing may come to these dear children that may abide with them throughout all their lives.

Let us kneel and pray.

PRAYER.

"Father in Heaven, bless these parents, and these their dear children, and let them glorify Thee in their spirits, their souls and their bodies."

Twenty children were presented to God by their believing parents, and consecrated by Dr. Dowie, with prayer and the laying on of hands "in the Name of the Father and of the Son and of the Holy Ghost."

CALL TO THE ENTIRE ASSEMBLY.

Let us rise and consecrate ourselves to God.

My God and Father, in Jesus' name, take me as I am. Make me what I ought to be. Give me power to do right; truly to repent; fully to believe. Cleanse me, spirit, soul and body. Give me Thy Holy Spirit. Keep me. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

The services were then closed with the following:

BENEDICTION.

Beloved abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ, faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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.

The meeting opened by singing

"Look, ye saints, the sight is glorious;
See the 'Man of sorrows' now;
From the fight returned victorious,
Every knee to him shall bow.
REF.—Crown Him, crown Him, Angels crown Him,
Crown the Saviour 'King of Kings.'"

SCRIPTURE LESSON.

Dr. Dowie then read the Scripture lesson from the 12th chapter of the Gospel according to St. Luke.

"In the mean time, when there were gathered together an innumerable multitude of people, insomuch that they trode one upon another, He began to say unto His disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

"Therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

"And I say unto you, My friends, Be not afraid of them that kill the body, and after that have no more that they can do,

"But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

Who is it he refers to? Who is able to not only kill the body but the soul? Who not only kills the body and destroys its life, but casts into hell? I believe He meant the devil. I do not believe He meant God. I believe He meant we should be on our guard, not so much against men, but that we should beware of, and fear the consequences of being ensnared by, the devil, who after he has killed, has power to cast into hell. When the devil kills a drunkard with alcohol, he drags not only his body to the grave, but his spirit down into hell, into the abode of the damned.

Now, just a word here about death and hell. God never kills His children. He is not in any case the author of death. The Word of God is expressed clearly upon that matter; that he that hath the power of death is the devil. Death is God's enemy always, everywhere, under all circumstances.

It is written:

"The last enemy that shall be destroyed is"—what?
Audience:—"'Death.'"
Dr. Dowie:—And "The wages of sin is—"
Audience:—"'Death.'"
Dr. Dowie:—And "Death and hell were cast into the lake of—
Audience:—"'Fire.'"

Dr. Dowie:—That is not where God puts His friends. I want to point out to you that Satan, and Sin, and Disease, and Death, and Hell all hang together. That Jesus, and Salvation, and Life, and Healing, and Heaven all go together; that he who has the power to kill has also power to cast into hell. You are not to be afraid of man, but you are to fear lest you should fall into the hands of him who has not

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only power to kill the body, but to drag down the spirit into hell. Fear him, our great adversary, the devil. It is not against flesh and blood, but against the principalities, and the powers, the hosts of evil spirits in the upper air that we are warned, and our armor has to be girded on to fight these unseen powers of hell. And yet that "fear, or alarm," as it might be translated, must not cause us to be afraid to "resist the devil" bravely and with determination to overcome him in Christ's name and in the Spirit's power. But there is need to "sound an alarm in Zion," bidding God's children to "Beware" of the mighty Destroyer. This is the command of our Saviour. Those who are not on guard will suffer here and hereafter for their folly.

I venture to say now, after a good deal of reflection, that this seems to me to be an interpretation which answers many difficulties.

The reading of the 12th chapter of Luke was then continued to the 40th verse.

"Cast thy Bread upon the Waters" was sung.

A TESTIMONY IN THE CHICAGO TRIBUNE.

Beloved friends, how true that is, that it comes back to us. Some one has laid upon this desk, the *Chicago Tribune* of May 13th, in which is published a telegram from Cleveland, Ohio.

"Mrs. Joseph Morris of Ashtabula has suffered several years with cancer. Two weeks ago she was at the point of death, and she was induced to try faith cure"

That is what they call it, "Faith cure."

It is not faith that cures, but it is God that cures, faith in God, the faith of God. God by faith.

"She applied to Zion Church in Chicago for treatment."

Well, now, when she wrote to us it was not treatment she spoke about. She asked us to pray for her. You see that is all the reporter knows.

"The people wrote her what day they would offer prayer. Mrs. Morris says her pain ceased with the first prayer, and never returned. In a week's time the cancerous growth went away. The patient is able now to take her meals at the table."

That is the first I ever saw of that. I am perfectly surprised to find it in the *Chicago Tribune.*

Mr. M.—"It may be a change of heart, Doctor."

Dr. Dowie:—Dear brother Marsh suggests it is a change of heart. I hope so.

Dr. Dowie spoke of his pleasant visit to Pekin, Ill., which was referred to in the editorial notes in the previous issue of the LEAVES OF HEALING, and also in the introduction to the morning services. He then continued:

I thank God for the many tokens of love around me here in these letters on my desk: for many contain thank offerings. I have a great many prayer requests from sick people, and testimonies to healing, but we must not take up too much time with them to-day.

TROPHIES CAPTURED FROM THE ENEMY.

I have also received a number of things here just put upon the platform. We have a great many persons to-day giving up the various insignia of their orders, and Secret Societies. You know that next Sabbath Day we are going to devote the whole day to testimony against Secret Societies. Oh, my! [Dr. Dowie unwraps and exhibits a crown which had been left upon the platform by some one who had given up Secret Societies.] Sister Sallie Ford, you must tell us all about that. [Unwrapping another parcel.] I do not know what else I have got here. I guess this is a scepter. [Holding up its contents.] I declare I was right; here it is. I guess that is a scepter, is it not? Oh, it might be a barber's pole. [Reading from a card accompanying it.] International Order of Twelve. Twelve devils they must be. [Unfolding some bright colored silk insignia.] Part of the regalia of the Queen Mother of Zena Arvesta. Well, now, the sister who has given this up, will have to come and tell us all about it next Sabbath Day.

SPECIAL MEETING AGAINST SECRET SOCIETIES.

Now, next Sabbath Day in the morning, we are going to have testimonies against Secret Societies as the Foes of God, Home, Church and State, and I am going to lead off with a Freemason.

An ex-Worshipful Master Mason is going to tell us the secrets of that accursed order which has made a covenant with death and hell. He is going to give us the outline of the first three degrees of the Blue Lodge, and give us the death penalty which is attached to divulging them.

I am going to ask my brethren of all the Secret Societies to break their vows to the devil, and let us know the secrets of these accursed orders.

I AM GOING TO SPEAK RIGHT OUT.

Secret Societies are undermining the Home, the Church and the State.

Take one thing. I give you the figures from the Secret Society secretaries in my calculation. They are published by Mr. W. S. Harwood, in the *North American Review* for this month, in an article on Secret Societies, in which he declares he has got the facts from the secretaries of all the great societies, so they are not compiled by a foe. He says that the mere cost of the rent of the lodge rooms and of these regalias, the jewels, the junketings, and the balls, just these two things come to at least $300,000,000 every year.

Now, then, you commercial men, figure it out. That is the interest at five per cent upon $6,000,000,000 every year for that tom-foolery and devilry. Men paying lodge dues, buying jewels and going junketing, leaving their families to the devil and to beggary.

A PERSONAL ILLUSTRATION.

I know a man—a most devoted Secret Society man, with a passion for getting into these secret orders—who has lately become a drunken profligate. One of his daughters is a common harlot, and the other day when the second daughter wanted a dress, she said: "Papa, can't you get me a new dress; I cannot go to church," he cursed her and told her to go and get her dresses where her sister got them. (Shame.) Now, I know that. That man was a kind man, until he got into these Secret Societies. He is gluttonized always, and he has drunk away his brains, his heart. I hope he was half drunk when he said it. I think he must have been; but just think how a man could go to such an extent as that!

I KNEW ANOTHER,

—I was the means of his salvation—who went further than that. He went into deep depths, and he was a Secret Society man in half a dozen orders.

He drove his daughters and his wife into a life of infamy to get money. He was for years "past feeling."

That is the depths to which they can go. I do not say all go that way. Many men, multitudes of them, hundreds of thousands of them in the orders would despise such infamy as that. But, friends, Secresy is leading to the deepest depths of immorality and degradation. There is nothing elevating about these Societies, notwithstanding their hypocritical and garbled quotations from the Bible, and their insincere prayers to God by ungodly and unchristian chaplains in thousands of lodges.

I am my Lord's servant, and I want the people to whom I have ministered to come out from amongst all these works of darkness, and to follow in the footsteps of Him who said:

"In secret have I said—"
Audience:—"Nothing."

Dr. Dowie:—"Nothing." Now then, be a follower of Christ who went into the Light, fought in the Light, lived in the Light, walked in the Light, and dwells in the glorious Light. (Amen.)

Do not go into the darkness with your eyes bandaged, and towed around, with a tow-rope around your body and half stripped naked. And then you have got to ride the "Day Mare" "of the desert," a very interesting spectacle to see a Minister or Presiding Elder, or a Bishop thus mounted. I think we will have the "Day Mare" "of the desert" here. I think we have corralled her.

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We will have her here if we can, and we have other things here to show you. We are going to keep up the fight. We are going to keep up the fight until every one in Zion is out of association with Secretism, and until all the churches will be ashamed to have Masonic Ministers, Secret Society Deacons and Elders. These upholders of secret lodges are killing the churches.

There are 4,500 lodges in Chicago and only 450 churches, and every year 250,000 young men are passing into these lodges, and not going near the churches; they are not seeking God. They are not to be found to-day in the House of God.

Now, I propose to help my sisters, you women, and you must help me.

You must help me to keep your husbands, your sons, your friends, your brothers out of the grip of the Secret Society devil. Will you do it, women?

The women:—"Yes."

Dr. Dowie:—Now speak out. You did not all say Yes.

The women:—"Yes."

Dr. Dowie:—Well, that was not all. Will you do it women?

[Apparently with one voice.] The women:—"YES!"

Dr. Dowie:—That is right. Now, then, you take these cards, and during the week please to give them away. You will have no difficulty in finding Secret Society men. One out of every five men you meet belongs to a Secret Society, and they are more numerous than that in the cities.

There are six millions of members of Secret Societies, and there are only nineteen millions of adult men in this country. I am presuming that some of these men are members of different orders. It is calculated that at least one in five belongs to Secret Societies. Now, you meet them and give them the cards. Invite them along. Tell them, if they are not afraid to come to Zion Tabernacle, and we will see whether we can not knock the stuffing out of them. It is mostly sawdust and lies. They are afraid to face this exposure.

Now, they will tell you that the secrets are not true that will be divulged here next Sunday morning by the Masons and the Odd Fellows, and members of all the other orders who will testify from this platform on Sunday morning and evening and a few on Sunday afternoon, though that will be set apart principally for my lecture. I say they will tell you that their disclosures are not true, but when that ex-Worshipful Master of the Chicago Masons' lodge stands here and gives you the unwritten work, and the facts and the oaths connected with that order, he simply is telling you what he himself by his vow and oath had caused every candidate to pass through who was initiated in his presence, and what he says will be supported by other Masons who have given up their membership.

Now, then, Sam, [addressing a brother who has recently been converted and healed and has left his lodge] you bring your apron and be here, and all Masons in Zion who have given up their insignia and aprons will be here, and they will back up this ex-Worshipful Master, and they will say before God and man that what he says is true.

I will tell you another thing. That gentleman has written a book in which he has disclosed the secret work, and I found out the other day from a Mason who came to Zion to give me information quietly about this matter, that the Freemasons, themselves, while they openly deny that this gentleman's work is true, yet between themselves they acknowledge its accuracy.

I will not give his name just now, because they say he is dead. A Mason here the other day said that he was dead. Now, he is not dead. He is very much alive, although they did say, if he revealed the secrets, they would pull out his tongue, tear out his heart and bowels, cut his body in two, and throw it into the sea for the fishes to devour. That is the oath, and other things to the same effect. You will hear some things that will astonish you. He is alive.

I found out the other day that a warden who was about to become a Worshipful Master was told by the Worshipful Master in charge of the lodge to get himself up in the secret work, and to read the book of this brother who will stand here. Although they deny it in public, they acknowlege it is correct in every detail.

Now, that was told me only last Tuesday. I know that we shall have the facts, and we will keep this fight up on the devil, because we want every one of you in Zion to use your time, your money and your talent in the extension of the Kingdom of God.

Just think what $300,000,000 every year would do to extend the Kingdom of God. Just think of this waste of the interest on six thousand million dollars every year. Shame! that Christian men should be capable of such folly, and I want to get all the Christians out of it who are in it. It is inconsistent with their supreme duty to Christ their Lord and Saviour, and is destructive to their usefulness in His service.

I am so glad to-day to see a man here whom we were asked to pray for on the last night of the old year. A fine, tall, good-looking man came in to me just now to say a kind word and to thank me, and asked me to pray for someone, and I found it was a brother that we prayed for on the last night of the old year, and we continued to pray for him during the first week of the new year. He was lying insensible, unconscious, I think for 82 days. Knew nothing, and the good Lord heard the prayers that we offered, and he came to consciousness, and he is here to-day, thanking God for his deliverance.

Would the Hon. J. K. Powers, of Iowa, back that up? We would like to see you. [The gentleman rose in the audience.]

May the Lord greatly use him. I am so glad not only to know that he gives God the glory for his healing, but that he makes application to us to pray for the healing of another.

There are many here who have been healed. Some of you who are strangers, and do not know how many there are who have been healed might like to know how many. I will show you. How many are there? Let us see. How many are there of you who have been healed through faith in our Lord Jesus Christ? Stand now. [A multitude arise in every part of the building.] Just look around. I cannot tell how many there are standing, but if I should say 500, I should be under the number. Thank God. Sit down. Now, may God be glorified.

"Come, let us worship and bow down; let us kneel before Jehovah our maker."

Prayer was offered by Mrs. Dowie; also by Dr. Dowie, after which the announcements were made.

The address, which was announced to be preparatory to the coming lecture on "Secret Societies the Foes of God, Home, Church and State" was then delivered.

"BE NOT AFRAID."

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 in all the coming time, in this and in every land to which they shall go, for the sake of Jesus, my Lord, my Strength and my Redeemer.

TEXT.

"There is nothing covered, that shall not be revealed; neither hid, that shall not be known."

"Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops.

"And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

"But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him."

That Prince of Darkness, and of hell, who after he hath killed hath power to cast into hell. I say unto you, Fear him.

These words of our Lord Jesus Christ are to me full of instruction.

I see that great company gathered to hear the Master; an innumerable company, insomuch that they trode one upon another, and as He raised His holy hands, they were hushed

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into silence, and the first words that fall from His lips are these:

"Beware ye of the leaven of the Pharisees, which is Hypocrisy.

"For there is nothing covered, that shall not be revealed; neither hid that shall not be known.

"Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

I think the time has again come for this Divine message, to be thundered in the ears of millions in America, and on all the Continents, and the Islands of the Sea—BE NOT AFRAID! I was very much pleased just now to receive this card written by my brother David Cowan, an aged Christian man, a lawyer of this city, a man who is sworn as an attorney, and who can be disbarred if he lies. He says:

"Put me down as a witness against Masonry next Lord's Day." (Amen. Applause.)

That is right. Now, in anticipation of next Lord's Day I deliver this preparatory address.

I want to say to you who are going to witness be not afraid.

THE DEVIL WANTS TO MAKE US AFRAID.

An army that is frightened is already beaten.

I do not care how big it is. An army of men who do not know fear, and are prepared not by bluster, but by God to stand to the very end, will conquer even if they die.

The time has come for the Church of God, the True Church of God everywhere, to protest against the works of darkness.

One great striking characteristic of the Christian religion is this that Christ Himself stood out in the light; that He bids His people into whom the Holy Ghost has come to shine as lights, and that He has laid down as an essential principle in His kingdom, that

"He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

And, on the other hand, He declares,

"Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved."

The characteristic then of the Christian religion is life, light and love. Fight the devil, not with his weapons, but fight him with the weapons of God.

YOU CAN NOT FIGHT THE DEVIL WITH HIS WEAPONS.

The devil knows his weapons better than you do.

If you are to fight the devil with the devil's weapons, you tell me you must have a Secret Society, an A. P. A., a Loyal Orange, a lodge of some order, to fight Rome.

I tell you I fight Rome, and I fight Rome in the light, and I know that there are few ministers who have had the joy of baptizing more Roman Catholic converts than myself.

There are scores of these, yea there are hundreds, within the sound of my voice now. I did not win them by going into the darkness. I won them by fighting in the light.

I want to say to you here, and to all to whom these words shall come, who are Christians, that you make a great mistake when you say that you can only fight the devil successfully with his own weapons.

If you are to do that, then the principal weapon of the devil is falsehood. Are you to become a liar? He is a deceiver. He is a liar.

Christ says that

"He . . . abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it."

Therefore, if I am going to fight the devil with his weapons, I must fight the devil with the weapon of falsehood. Could I be a Christian, and fight the devil with the weapon of falsehood? Could I be a Christian and fight the devil by telling lies? No, for the word is written that

"All liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Another weapon of the devil is fear. He endeavors to get men to be afraid.

THE DEVIL INSPIRES FEAR, AND THE DEVIL TEACHES FEAR.

The devil is the author of fear. Am I to teach men to fear in order to fight the devil? Only in this sense that I shall say to them in the sense in which that fear is used, Be on your guard against him. Watch and do not trust him, who hath power to kill both body and soul, and to destroy the spirit and plunge man into hell.

Am I to fight the devil with his own weapons? The devil is not only a liar, but Jesus said,

"He was a murderer from the beginning."

I am going to show you that the Secret Societies are not fighting the devil with his own weapons, but helping him by using his weapons, and that when they make an unconscious victim who does not know what oaths he will have to take, to enter into the first degree of the Blue Lodge of Masons, they compel the victim to take the oath,—as you will hear next Sabbath Day,—the oath which makes a covenant with death; which makes a covenant with hell; which forbids him to pass over the line of secrecy without the penalty of death. That is the vow.

DUTY OF CHRISTIANS WHO HAVE BEEN IN SECRET SOCIETIES.

I say to you Christians who hear my voice, and whom these words shall reach, flock here from every part and stand up and say, I will obey Christ. I shall speak in the light what I have whispered in the darkness. I shall uncover the vows which I took in the secret chamber. I shall expose the hypocrisy of the whole lying business.

DERIVATION OF THE WORD HYPOCRITE.

The ὑποκριτής (hypocritees) of the Greeks was an actor, and in the ancient world the hypocrite put on a mask, and pretended to be something else which he was not. That is what the word hypocrite originally meant, an actor who came upon the stage with the comic or tragic mask, as the case might be.

I will show you the masks that they wear. The long white hair, grinning mouth. A mask almost identical in its character with the mask of the Dominican Monk of the Inquisition has been used in this city in the initiation of candidates into a certain order.

Those masked fools in the Foresters and other lodges are all hypocrites: for they pretend to be Druidical priests looking with a ghastly grin through the inquisitorial mask.

COME OUT AND DO NOT BE AFRAID!

What is it that is keeping back Christianity? What is it that is keeping back the Church of God more than anything else.

I will tell you. It is Fear. Men who serve the devil, are afraid of each other. And secretism is instilling fear on every side. A workingman is afraid to take work, though his family is starving for bread; though his wife is sick; though his little ones are hungry; though he is becoming emaciated in poverty; though he has no money, and no food and no fire, he is afraid because some scoundrel will call him a scab, and some scoundrel will break his head, who belongs to some infernal union or secret association, because he wants to earn bread for his starving wife and children.

Cowards!

They are afraid, and because they are afraid, they will join Unions and take oaths, and say they will not work while they will allow their families to starve, and too often their sons to become thieves, and their daughters to become harlots.

I tell you I know what I am talking about. Their daughters are pushed out into the streets to be harlots to find money for the man that is afraid to work because the Secret Society will break his head.

Cowards!

It is time for men to claim their manhood. It is time for men to claim their rights as Christian citizens, and say, "I will work, even if you break my head!"

FEAR!

What is it that makes ministers such curs and cowards? I will tell you. They are afraid. They look upon their congregation, and that congregation has bought them; has bought their brains, and their time, and their talents; bought

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them for so many hundreds or thousands of dollars a year, and they have got to preach to please, or go.

And whom have they to please? Look at the congregation they have to please. Is it a wealthy congregation? They have got to please the Rockefellers of the Standard Oil steal. The thieves who have robbed this nation of hundreds of millions of dollars, and made it impossible for any honest man who owns an oil well to use the blessing that God has given him, and compels him either to be a partaker in that trust, which is opposed both to the law of God and man, or else be utterly impoverished.

Now, a minister should speak out, and tell the rich man he is going to hell, and that his gold is eating like a canker, and that the hire of the laborer that is of him kept back by fraud has entered into the ears of the God of Sabaoth, and they are going to be judged even here on earth. The minister is a cur and a coward, and instead of fighting he flatters, and he belongs to the devil, and he gets to hell.

Look at the churches. The minister who stands in the Methodist Episcopal church of Evanston, instead of preaching from my text against Secretism, does not dare to say one word against Secret Societies, for he is a Mason himself, and there is not a single man in office in the First Methodist church of Evanston, who is not a Freemason.

A voice:—"That is so."

He does not dare to denounce secret oaths and vows. He would go, and he would not have been there unless he had been a Mason, and his name is Frank Bristol, and you can tell him I said so. (Applause.)

And not only the Methodists, but go over to the Baptists and the Congregationalists and you will find that many of their leading ministers do not dare to say one word about Masonry, for they are deeply in it.

FREEMASONRY PUTS A GAG IN THE MINISTER'S MOUTH.

Many other things make a man to fear, and when a minister becomes afraid, he is no longer a minister of God, because the man that is afraid has become a mean tool of the devil.

What is he going to be afraid of? Oh, he says, my salary, my bread, my family, my life.

HIS SALARY!

What kind of a salary did the Apostle Paul get? What kind of a salary did the apostles get? They got the kind of a salary I get, a good many more kicks than ha'pence.

They got a good deal of money too. Do not mistake. Vast sums of money were laid at their feet.

The richest age of the Church was the first age. It is a simple fact, if there had only been 10,000 Christians who had $2,000 worth of property—and there were vastly more than that who laid the proceeds of their property at the apostles' feet,—you have got Twenty Millions of Dollars that were laid at the apostles' feet in Jerusalem to carry on the work of the Lord. Do not make any mistake, they had larger sums of money than we have ever had, but what salary did they get?

Why, they were like me. They spent all in God's service. I have often been in the condition that Peter and John were at the beautiful gate of the temple, when the sick have come to me, if I had been asked to give them one nickel I could not have done it. I have given away the last I had. I had neither silver nor gold, but such as I had I gave, and the Lord healed and restored the sick, and that was better than silver and gold.

These apostles had vast sums of money, and they used them for God, and God gave them vaster sums as time went on. I do not want you to imagine that they were poor in that sense. They got vast sums and they used it, and hence Christianity was spread; but what was their salary? Their salary was like mine, nothing. For 20 years I have preached the gospel, and I have never made a charge for a lecture, sermon or service that I have rendered. Not one. Never.

Some people try to make out that Zion Home is a place of great profit. I will tell you what. If you will promise me that you will pay all the losses at Zion Home, I will submit to you the books, and I will show you just how much I have lost by keeping Zion Home.

"His publishing House pays him."

Well, if you will promise to enter into a bond to pay the losses upon Zion Publishing House I shall be more than $40,000 richer.

"Well, how do you live?"

That is the secret. I live by my losses. The very things on which I lose are my gain. I have lost nearly $30,000 in one year in printing, and I have won thousands and tens of thousands to find in Christ their Saviour, their Healer, their Cleanser, their Keeper, and many of these were so poor they could give me nothing. But God sent the money from the grateful hearts of those to whom I had been used in long years past; from India's sunny fountain, from Africa's coral strand, from the cold and frozen regions of the north to the sunny south. The money has come. God has put it into people's hearts to send it to me. Then when the sick have been healed, and they have got blessing, the first instinct of their heart has been to do what many of you have done, to give thank-offerings to the Lord. These thank-offerings have come in in dollars, in fives, and tens and hundreds, and in thousands, thank God, and that is how the work has been carried on, by the loving free-will gifts of those whom I poured out my life to bless, and threw myself away, as men might call it, to reach.

"He that loveth his life shall lose it; he that hateth his life in this world shall keep it unto life eternal."

If you keep back what God has given to you, you will lose it; and, if you use it, you will get more; but

"Give and it shall be given unto you; good measure, pressed down, and shaken together, and running over shall men give into your bosom."

I believe that, if I am permitted to live for twenty-five years, I shall be the richest person in America, and I shall continue to be amongst the poor: for the more I get the more I shall give, the more I shall rejoice to spend it in sending forth men as well as literature, in building up churches, and in raising up Zion, and in leaving a mighty monument for God in Zion City that will endure until the world is done. (Amen.) That is what I am living for. That is what I am laboring for. That is what I am willing to die for—the extension of the glorious kingdom of God.

You curs and cowards in the ministry, that are afraid to look your fellow men in the eye, tell them the truth! You do not get one thousandth part of the love that I get, and you do not get one thousandth part of the hatred that the devil gives me. (Laughter. Applause.) That is why you are so lean, you miserables. You are lazy. You are afraid, and you get lean. I work hard, and I am afraid of nothing, and get so fat that I have got to have my clothes increased all the time. (Laughter.)

I am shockingly heavy. I weigh close upon two hundred pounds, and I am only about five feet five. But I do not feel heavy. I feel a light weight. I might be a middle weight, but I got into the heavy weight class.

I have a great desire to be a spiritual Fitzsimmons, and knock the devil out. I wish I could give him one near his heart, if I knew where to reach it. I would like to knock him out. I think I have him pretty near the heart several times, and I think I am getting closer to the heart. I will tell you when I hit next Sunday, that blow is going to ring through the world, even although not a single Chicago paper will report the proceedings.

NOW, THEN, YOU COWARDS, STAY AT HOME.

Let me remind you of Gideon.

There was a great army down in the valley, so vast that the Book says they lay like grasshoppers, the host of Midianites and Amalekites, and the Children of the East had come up to make a final mouthful of Israel.

The devil was always fighting Israel. It is a wonderful thing how the devil used to run up against that little kingdom, Palestine, and against Israel with such vast armies.

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The devil is always trying to destroy the Israelitish race, and I belong to Israel.

I do not mind telling you that I believe that the blood in my veins is directly Israelitish. I believe that most of you here are Israelitish; that the Saxons are Isaac's sons. That the Danes are Danites of the tribe of Dan, and that we, although not Jews, are Israelitish by race as well as Israelitish by religion: for,

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

The time has come when the Church of God has got to be wholly free from fear.

"There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love."

Friends, I would not be tormented for one night, or one day by fear. If I get afraid, I am going to sink. Zion will go to pieces as far as my part in it is concerned, and we will be beaten.

Gideon was a prophet of Jehovah at that time.

He was only a farmer, but he was a mighty prophet, and a mighty leader, and a great military man. We have got to have military genius in this fight. Not the military genius that kills others, but the military genius that knows how to assemble men, and how to scatter them, and their strength, upon the works of the devil.

Professional soldiers and gay cavaliers sneered at Oliver Cromwell, the plain farmer; but he swept the "professionals" before him like chaff before the wind.

And it has been so in every age. Philosophers were saved by means of fishermen whom Christ made apostles.

Gideon was called of God. He could not believe it, and he asked for a sign that the dew should be upon the fleece and the earth dry, and it was. Then that the dew should be on the ground and the fleece dry, and he got it.

Then he went on with, I think, 32,000 men, and the host of Midianites and Amalekites that had come against Israel "lay along in the valley like grasshoppers for multitude."

On the night before the battle God spoke to him and said, Gideon you have got too many men. Why, he said, I have only got thirty odd thousand and there are the armies of thine enemies "as the sand by the seaside."

Gideon you have got too many men. Sound a trumpet and make a proclamation through the camp that every man who is afraid is to go home.

The proclamation was made and 22,000 of them went home.

They were glad to get out. They were soldiers after the fashion of Hudibras, whom you will remember said:

"For he that is in battle slain,
Will never live to fight again,
But he who fights and runs away
Will live to fight another day!" (Laughter.)

But they did not even wait to fight.

The Greeks are splendid Hudibrases, and they fight and run away. In seven short days this month the Turks have knocked all the nonsense out of them. Fools that they were to go into it. It was the Ethnike Hetairia that got them into it. That wretched Secret Society. No doubt about it. That is an historical fact. They got them into it, and when they got them into it they were the first to cut and run. Oh, yes. They ran very fast too. They ran from Milouna, and they were not long in reaching Larissa. And they ran from Larissa, and they were not long in reaching Pharsala, and they were not long in reaching Domokos, and the good Lord knows where they are now. I do not, but they are on their way to Athens; and if they had staid a little longer at Domokos, Adhem Pasha would have taken the whole outfit home with him to Constantinople.

The foolish Greeks. They are not Christians either. No Christian worships a bit of bread and calls it God. No Christian bows down to a picture and calls it a sacred icon that will help him to get into heaven.

I believe with the Turks that all these Greeks are heathen idolaters, and, although I hate war, and I believe all war is wicked, I am tempted to say that I am heartily glad that the Turks licked them, and licked them properly.

I am not of the opinion of the papers at all. They do not know what they are talking about. I tell you this: if the Mohammedan power is to dry up, it is not going to dry up in that fashion. It is a horrid power, but the power of the bear in Russia is just as horrid and more so; for in the name of Christ that wretched epileptic Czar drives out the Jews, and drives out every Christian that will not bow down before the golden autocratic image that he has set up to be worshiped in Church and State.

That is it. You have got to bow down in Russia to the Orthodox Greek Church, and believe in all its infernal lies, that water changes a baby's heart and makes it a Christian, and that the priest can manufacture God out of a bit of wet bread, or else you will be sent to Siberia or otherwise banished.

Do not tell me that is Christianity. That is heathenism of the worst kind. No Christianity about it. I marvel at the idiocy of the press calling Russia a Christian nation. The ordinary Russian is no more a Christian than the Pope is a Christian. And he is an incarnate devil: for he assumes the powers of the infallible God. (Applause.)

A man who says, I am infallible is a liar. A man who says he can make God out of bread is a liar. And let no man think I am fighting the battles of the Church of Rome against Secret Societies.

The only reason why the Church of Rome fights Secret Societies is that it is one Secret Society fighting another. (Amen.) The biggest Secret Society in existence is the Church of Rome. The Jesuit Society is a Secret Society from its head, the black pope, down to its tail, in Father Sherman. (Applause.)

It is an abomination. Even the Roman Catholics themselves have said it, and one pope suppressed the order, and uttered a bull against them saying that the order of Jesuits was dangerous, not only to religion, but to the home, and to all liberty and progress. He abolished the society by an infallible bull, and then there was another fellow with an infallible bull who restored it. Nice piece of infallibility that was.

Do not imagine that I am fighting the battles of the Church of Rome against Secret Societies, for the Church of Rome is not honest in the fight. It is the biggest Secret Society in existence. All the Secret Societies of America are not a circumstance compared to the Secret Society of Rome.

Rome has a great many Secret Societies in its bosom.

Not only has it got the order of Jesuits, but it has got the Franciscans and the Benedictines and the Dominicans and a great many others, and it is now beginning to get a number of Secret Societies of its own. It is not consistent in its alleged opposition to Secrecy: for when it is allowed to control Secret Societies it forms them.

There are Roman Catholic orders of Foresters.

A voice:—"Women and all."

Dr. Dowie:—Women and all are in them. (Laughter.) Every nun is a member of a Secret Society. Do not make any mistake. If anybody in Chicago thinks I am in alliance with Satolli or Martinelli or anybody else, they are mightily mistaken. I am fighting alone. (Amen.) I am fighting for God, and I am not careful as to who is on my side. The Chicago City Directory for this year, pp. 30 and 31 contains a list of 242 Roman Catholic Lodges of no less than eight different Orders, including the Catholic Mutual Benefit Association; Catholic Order of Foresters, High and Subordinate Courts; Woman's Catholic Order of Foresters, High and Subordinate Courts; Catholic Knights of America; St. Vincent de Paul Society, Central and Particular Councils and Conferences; Knights of St. John, State and Subordinate Commanderies; Knights of St. Patrick; Catholic Benevolent Legion; State and Subordinate Councils.

Now I am not through with that army yet. These 22,000 went home, did they not? And Gideon looked awfully glum. He had only ten thousand men, and there were probably

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hundreds of thousands down there. The Lord said, Gideon, you have got too many men yet. Too many yet Lord! I have only got ten thousand. Oh, yes; you have got a lot of fellows you can not use.

Well, how am I to know?

Well, He says, Take them down to the water to drink, and then you will see which are the men that I will have.

Now this was a funny kind of test. He said, You watch those that do not loosen their armor, and that lie down and lap.

Now, I suppose you know of course that the ancient armour was of such a nature that a man could not stoop down, unless he loosened his breast-plate. None but cowards wear back-plates.

There are a lot of people who were hurt in the last war. They got wounds, but they never like to tell where they got them. They got them in the back when they were running away. (Laughter.) They were in full retreat. They did not have any back-plates.

I know some ministers who have got some wounds. They got them in the back. The devil gave it to them in the back. The devil did quite right. If I turned my back, the devil has got a good mark; but, if I keep my face to him with the armour of righteousness on, I am all right.

Well, Gideon led down his ten th usand to the brook, and there he saw what? He saw 9,700 of them that took it easy. They undid all their armour. Laid down their helmets. Undid their greaves, and they knelt down and took the water quite coolly. They laid down their swords and their spears. They did not bother about the foe, but 300 had their eyes upon the enemy. Three hundred men who were armed had the helmet of salvation on. They had their loins girt about with the truth of God. They had the breast-plate of God's righteousness. They had the shield of God's faith. They had the sword of God's Spirit, and their feet were shod with the preparation of the gospel; but these men never laid down their swords, and they never laid down their shields and they lapped putting their hands to their mouth.

Now God said, I am going to lick the enemy with these 300, and that night they were given swords, torches and pitchers and then divided into three bands.

Now just think of 300 men going against more than a hundred thousand. They were told to go forth, and at a certain signal they were to break their pitchers and make a great noise. They were to light their torches, and draw their swords, and rush in upon the enemy and cry,

"The sword of Jehovah and of Gideon,"

and they were to set fire to everything that they came to.

This cry rang through the whole host. On every side they heard it:

"THE SWORD OF JEHOVAH AND OF GIDEON,"

and before the sleeping drunken masses of Secret Society fellows could wake up, their tents were in a blaze, and they were put to the sword. "Mah-hah-bone," the god of the Freemasons, could not help them on that awful night.

Friends, Gideon's 300 is going to do the work to-day. (Amen.) To which do you belong? I will sound a trumpet, and you cowards all keep at home, and I will know where to find you. I will sound a trumpet, and you who want to take it easy, undo all your armour and go to bed, and we will know where to find you.

But I say this: It is the three hundred that are going to win. It is the one man with God upon his side that makes an absolute majority upon any question.

It is the one great strong silent man who rises up and stretches himself out to his full length, and with his sad face, and with the shadow of death resting o'er him, cracking his little jokes with his broken heart, who stands before this nation when 4,000,000 of men and women were sold as cattle in the shambles, because they were African, and under a Christian government were of no more account than the pigs on the farms. Abraham Lincoln, like Gideon of old, was raised up to do God's work, and he said,

"God has said, 'A house divided against itself cannot stand,' and this nation can never be one half slave and the other half free, and God has doomed slavery." (Loud applause.)

And that voice rang through the nation, and created the Republican Party, and created the army that went down to smash the Rebellion and set 4,000,000 free. I tell you it is the same old story in every age.

The path of duty is the path of glory; and, if you will do your duty, you may have to die for it as He did who first told us how to walk in the light, and fight in the light. But you will never die.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

And, if God will help us to break up the serried ranks of the millions who are in darkness in the Secret Societies, of millions who are in the midst of disease because of tobacco and rum and the slavery to sin, if God will use us, why let us prepare ourselves to strike in upon the foe and cry, "The sword of God and of Christ," and we will win.

History does not love to record the names of the 22,000 that went home. History does not love to record the names of the 9,700 cowards who took it easy, but in imperishable writing on the records of heaven are the names of the 300 who counted not their lives dear unto them and went out to strike a blow at the powers of darkness.

When Christianity first went forth there were 30,000 gods being worshiped in the Roman Empire. Every one of these gods had priests and priestesses, and in connection with every one of these modes of worship was a Secret Society.

Do you know that the order of the Tabernacle of Mt. Tabor is a return to the priestesses of these ancient gods? They say so. I will read you from their own book that they are the priestesses of Osiris and others. When Christianity was preached by the Apostle Paul, by Peter, by the martyrs and heroes of the first century, which went on triumphing everywhere, they had to fight Secret Societies. Every one of these heathen gods was connected with priests and with mysteries.

Take, for instance, the Eleusinian mysteries; take the Delphic mysteries; take the mysteries of the Grove of Daphne of which a very slight notion is given to you by General Lew Wallace in Ben Hur, and take the mysteries that are connected with the various forms of heathenism, and you will find that Christianity had to fight the whole world organized into Secret Societies that were cutting each other's throats, as all these Secret Societies are doing now, and as they will continue to do.

One thing in connection with them is this, that the more they multiply like the frogs in Egypt, the more certain are they to destroy each other, but the worst of it is that before they are through they will destroy liberty in the state, they will destroy purity in the home, and they will corrupt the Church of God.

So, I propose to go back upon the old historic lines and fight the Secret Societies, and that is why we are going in to battle on this line next Sabbath day.

I have been looking out from the divine watchtower and I have been seeing that

"The times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began"

have come; and, therefore, this is a part of the work of Zion, and I will give it to you in a word or two.

In connection with Zion this prophecy is given. I want you ere I close to turn it up in your Bibles in the 28th chapter of the book of the prophet Isaiah.

I would like to read the whole of the chapter.

I will ask you to read it when you get home. I can only take time to read a part of it, but you will see that the prophet threatened Ephraim.

"Woe to the crown of pride, to the drunkards—"

Now, I do not need to tell you that pride and drunkenness are the distinguishing characteristics of this time.

In the 5th verse he speaks of the residue. That is simply

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the remnant who shall be advanced in the kingdom of Christ. Then he rebukes their error in the 7th verse.

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way 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."

I am going to show you on next Sabbath Day by a legal document left by Thurlow Weed, one of the great emancipators; one of the greatest lawyers that ever lived in this country, a document attested before notaries, that on the night when Morgan was murdered for divulging the Masonic Secrets; the toast that preceded his murder was given at a banquet on the borders of Canada by a professed minister of the Gospel, and as he lifted his glass he said:

"The enemies of our order (this was spoken in a secret banquet) may they find a grave six feet deep, six feet wide, six feet long, and six feet due east and west."

He quoted in connection with the murder the burial of Hiram. When he quoted that, he was simply quoting a part of the ritual (you know that Mr. Ahll); when he said, "The enemies of our order, may they find a grave six feet deep, six feet wide, six feet long, and six feet due east and west."

The moment that that toast was given and responded to, Thurlow Weed tells us that four men went out. Their names are given: John Whitney of Chicago was one of them, and he confessed the whole story, and his confession is on record.

John Whitney confessed that he went out with three other men. Went to Fort Niagara; took Morgan out of prison where they had put him secretly. Said they were going to restore him to his family. Got him into a boat at the mouth of the Niagara River, and in a moment these four strong men were upon him. They held him down. They wound ropes around his body to which they tied heavy weights. He bit one of them severely, John Whitney says. They threw him overboard into the lake at the mouth of the river, and his body was afterwards found, identified, and buried—a coroner's jury bringing in a verdict of murder against parties unknown.

It was at the banquet where they were full of vomiting and uncleanness and wickedness that the murder was planned, and from that banquet they went forth after this minister's toast.

Now listen!

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

"For precept must be upon precept, precept must be upon precept; line upon line, line upon line; here a little, and there a little.

"For with stammering lips and another tongue will he speak to this people."

Now He is speaking in another tongue. He is speaking in the Anglo-Saxon tongue, not the Hebrew tongue to His people, and when He speaks through me, He is speaking through a man with stammering lips, for when I first consecrated myself to preach this gospel my uncle said, "Why, the idea of his being a preacher! He cannot preach! He can only say ooh, ooh, ooh, ooh!" (Laughter.)

And that was true. I was a man of stammering lips. I was not a man of fluent speech. I was a man who for a few years about that time was exceedingly unready in speech. I thought a good deal. I wrote a good deal, but I only made one speech, and my father never heard me preach one sermon until after I came back from Scotland. I was not a talker. I was a man of stammering lips whom God took from the counting house to make me a minister. I had no eloquence. I had no power. I was like Moses, I said to God when He called me, Oh God, I am a man of stammering speech. Can you make a minister of me? And I heard Him say:

"He that planted the ear, shall He not hear? He that formed the eye, shall He not see?

"Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say."

I said, Oh God, then take my mouth, and He took away my stammering. Yes, He sent a man of stammering lips when He sent me into His ministry.

"For with stammering lips and another tongue will He speak to this people.

"To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

"But the word of Jehovah was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might 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" Chicago.

They ruled the people in Jerusalem long ago. We will call it Chicago to-day. It is Freemasons that rule Chicago.

People openly say in Chicago that a man has not got a ghost of a chance of justice unless he is a Freemason.

It is Freemasons that set judges on the bench.

It is Freemasons who are mayors.

Mayor Swift was a Freemason, and the fight against me began in a Freemason Lodge at Woodlawn, and that was confessed to us by Freemasons.

Listen!

"Wherefore hear the word of Jehovah, 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;"

That is it. They make a covenant with death and Sheol, the grave. You will hear it next Sunday, that the tongue is to be torn out; the heart taken from the breast, and the man is to be given to the vultures; and an agreement is to be made with death and Sheol. That is death and the grave.

"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."

Now, what is to be done?

Listen!

"Therefore thus saith Jehovah God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

We have found that stone. We are built upon that rock, the rock of eternal ages, oh, Christ of God we rest in Thee. (Amen.)

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding place.

"And your covenant with death shall be disannulled, and your agreement with hell [with Sheol, with the grave] shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."

"From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report."

Listen! *Listen!*

You that have made a covenant with death and Sheol, listen!

The overflowing scourge has come. It is coming, and I warn you to flee to God's refuge. Ye who have any fragment of Christianity, hear the voice that says from Zion to-day, come out, and be ye separate. (Amen.)

CALL.

Every man and woman in this Tabernacle to day who wants to come out from all evil and to stand up for God, stand. [Apparently the entire audience rise to their feet.]

Pray.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name, take me as I am. Make me what I ought to be. Bring me out from every form of evil. Help me to build upon the rock in Zion; the eternal Rock of Ages, Jesus Christ, the Lamb of God who taketh away the sin of the world. Take away my sin, my every stain. Give me power to do right, and to stand for Christ and when the time comes, to fight the good fight of faith with all the armour of God, as Gideon and his band did. Oh, give me Thy Spirit, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean it friends?

Audience:—"Yes."

God will bless you.

I believe in Zion I have not only got 300 faithful men, but I believe I have got 3,000, and a good many more. (Amen.)

The services were then closed with the following

BENEDICTION.

And now beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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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OBEYING GOD IN BAPTISM.

The following is a list of those baptized at Zion Tabernacle on Monday evening, May 24, 1897:—

Anderson, Lura E.	3411 N 2nd St., Des Moines, Iowa.
Berridge, Eliza A.	Sturgis, Mich.
Blomquist, Anna	Joliet, Ill.
Boch, Mr. Jacob	Spring Green, Wis.
Boyes, Mrs. Lizzie	Augusta, Me.
Deffenbaugh, Mr. G. G.	Madisonburg, Ohio.
Farley, Mrs. Julia	Ogden, Iowa.
Gartzke, Mrs. Sarah R.	Blue Earth City, Minn.
Harbaugh, Mary E.	Kalida, Ohio.
Harvey, Elizabeth	1822 Armour Ave., Chicago.
Leeper, Mrs. Monterey	Unionville, Ill.
Lemmon, L. Lucina	Kelly, Mich.
Lotton, John T.	3244 Laurel St., Chicago.
Mertz, Miss Ella Bertha	Naperville, Ill.
Mertz, Miss Julia Emeline	Naperville, Ill.
Newkirk, Mr. Charles Wesley	West Lodi, Ohio.
Reakirt, Miss Grace C.	Cincinnati, Ohio.
Rehm, Mrs. Mary Ellen	Sturgis, Mich.
Richardson, Martha Ann	4534 Dearborn St., Chicago.
Richardson, Mr. William C.	Bangor, Wis.
Shelters, Mr. Frank C.	187 E. Huron St., Chicago.
Skinner, Mr. Burdett B.	Paoli, Wis.
Slade, Mr. Francis C.	Fall River, Mass.
Snow, Mr. Frank	Loyal, Wis.
Widin, Mrs. Anna	Joliet, Ill.
Zupp, Mrs. Lillie	Blue Earth City, Minn.



ZION TABERNACLE. 1621-1633 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a.m. 2:30 & 7:30 p.m. Mondays: 7:30 p.m. Tuesdays: 2:30 p.m., and 7:30 p.m. Wednesdays: 7:30 p.m. Special Lectures. Thursdays: 2:30 p.m. Children's Meetings Fridays: 2:30 p.m., and 7:30 p.m. Saturdays: 7:30 p.m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms*, for Membership, Baptism, or Consecration of Children, must be addressed to the Rev. Dr Speicher, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

The Christian Catholic Church
AND Divine Healing Mission.
GENERAL OVERSEER,
THE REV. JOHN ALEX DOWIE.

DISTRICT MEETINGS

HAMMOND, Indiana, 7:30 Thursday evenings, at the residence of Mr. A. A. Walker, 350 State St. Leader, Amos Dresser, Jr.

514 W. 18th STREET, 7:45 Thursday evenings. Conducted in the Bohemian language. Leader, John H. Schultz.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited*, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p.m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, today and for ever." (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 sicknesses."

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 every sickness and every disease 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 who 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 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 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, "Faith cometh by hearing, and hearing by the word of God." (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 Ave., or at Zion Tabernacle, 1621-1633 Michigan Ave., 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 lead 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 PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

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A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

"Er iſt noch Heute Derſelbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es iſt von Gott Vielen zum Segen benützt worden, und viele hundert tauſende von Exemplaren ſind gedruckt worden. Möge es auch in dieſer neuen Form Vielen zum Segen gereichen.

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He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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All communications upon business must be addressed to

Long Distance Telephone South 602. THE MANAGER ZION PUB. HOUSE,
Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, MAY 29, 1897.

EDITORIAL NOTES.

EBENEZER!

"HITHERTO hath Jehovah helped us!"

ON Tuesday morning last, 25th, the editor completed the fiftieth year of his life, having been born in Edinburgh, Scotland, on 25th May, 1847.

ON the same day he completed the twenty-fifth year of his ministry, having been ordained at Alma, South Australia, on 25th May, 1872.

ON Wednesday last, the editor and his wife completed the twenty-first year of their married life, having been married in Adelaide, South Australia, on 26th May, 1876.

THESE anniversaries are of interest to many thousands of our readers in this and other lands.

As we entered the breakfast-room in Zion on Tuesday morning, we found that all Zion's help were gathered, and that all the guests were seated at the well-filled tables, which were radiant with flowers.

At a pre-arranged signal they rose immediately and greeted our ears with the glorious Doxology,

"Praise God from whom all blessings flow,
Praise Him all creatures here below,
Praise Him above ye heavenly host,
Praise Father, Son, and Holy Ghost."

WE were grateful to hear that God had the glory in the thoughts of our friends, as He has in our hearts.

WHEN we had reached our seat, and read the words "50 To-day" on the beautiful basket of flowers in front of us, we felt how solemn was the fact that the half-century line had been crossed.

THE Past had gone forward into the Future for judgment, and for increase upon increase throughout Eternity.

"TO-DAY" alone was our's.

TO-MORROW is forever as God will.

HIS mercy has covered our many shortcomings, and His grace is sufficient for all our future days.

"Goodness and Mercy all my days,
Have surely followed me,
And in God's House for evermore
My dwelling place shall be."

BUT there is far too much in our hearts for mere words, and we will not try. God knows.

WE have asked of God in His infinite wisdom to grant, should that be best, twenty years of life to carry out the plans which He has put into our hearts.

WILL all our kind readers pray for us.

WE live only to do the Will of God.

ZION'S Onward Movement against Secret Societies was fully inaugurated last Lord's Day in Zion Tabernacle.

WE were in almost continuous session all-day from 10:30 a. m. to 10:30 p. m., except for about two hours interval for refreshments.

ABOUT 5,000 to 6,000 attended the three great meetings.

THE Presence and Power of God accompanied Zion's Witness against the Powers of Darkness and Secrecy.

COMPLETE reports were made by our stenographers and typewriters, which are now being prepared for publication in LEAVES OF HEALING.

AT the close of each meeting, Consecration of spirit, soul and body was made to God by the whole assembly, with less than a score of exceptions throughout the entire day.

MANY ministers and officers of Churches in Chicago were present. Many earnest Christians came long distances to attend the gatherings.

THE Testimony of Zion on this matter will never cease: for it is the Testimony of Jesus.

THE interest was most intense, and there were many who there and then surrendered their Secret Society badges, and came out from amongst them into the Life, Light and Love of God in Christ.

AND now, we are pressed in spirit to call attention once more to the needs of Zion.

ON the opposite page, we again print the New Year's letter to all our friends, and once more ask them to remember these Nine Requests daily before our Father in Heaven, in the Name of Jesus, praying in the power of the Holy Spirit.

HELP us to carry out what God has put into our hearts to do for His Cause and Kingdom in this Center of Power for Good or Evil in the United States of America!

IMMEDIATE help on a very large scale is required.

"How much owest thou unto my Lord?"

HAVE you given to Him your tithes?

IF not, then you have robbed God, and you are "cursed with a curse."

READ God's Words spoken through His prophet Malachi, chapter iii, 7-12.

WE have gone forward in Faith, giving all.

WHAT are you doing?

"BRING ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

"And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith Jehovah of hosts.

"And all nations shall call you blessed: for ye shall be a delightsome land, saith Jehovah of hosts."

"BRETHREN, PRAY FOR US."

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Zion Home, Michigan Av. and 12th St., Chicago.

Zion – December 25th 1896

Brothers and Sisters in Christ: –

Hearty New Year greetings from all in Zion for 1894 –



New Zion Tabernacle, 1621-1633 Michigan Av. Chicago.

In the Name of the Lord Jesus: in the Power of the Holy Spirit; and in accordance with the Will of God our Father, I write to Lovers of Zion in every land whither our little White Dove shall carry Leaves of Healing from the Tree of Life for all nations.



Praise God for Wonderful Answers to our United Prayer for Seven Blessings in 1896.

Pray with me daily in 1894 for the following Nine Blessings: –

First: The constant Presence and Power of the Holy Spirit in the new Zion Tabernacle and in Zion Home.

Second: The Salvation from Sin of hundreds of Thousands through the Words which shall go forth from thence to all the World.

Third: The Healing of Multitudes over all the earth through Faith in Jesus in 1894

Fourth: The Cleansing, Keeping and Quickening of all in Zion, and in all the work of the Christian Catholic Church.

Fifth: One Million Dollars, at the least, for the promotion of God's Kingdom and Zion's Onward Movements.

Sixth: The Preparation and sending forth of Seventies into Chicago and elsewhere from a fully organised Church.

Seventh: The Extension of Zion Publishing House, and the printing and circulation of Leaves of Healing in many Tongues.

Eighth: The Guidance of God in the selection and laying out of a suitable site for Zion city in America.

Ninth: The Co-operation of all in Zion, for the good of all, in the Church, the Family, and in daily Business.

Zion's Watch-word for 1894 is: –

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD" – JEREMIAH 31:6.

Great Conflicts await us; but also yet Greater and more Glorious Victories for God.

We shall "sing in the Height of Zion", the Song of Salvation, Healing, Holiness, and Everlasting Joy.

Chicago and her Two Millions open unto us Gates into every Nation for the Everlasting Gospel.

The King of Glory, the Lord of Hosts, is leading Zion's Onward March, and He will conquer.

Let us Work, and Watch, and Wait, and Give our all to Him who loved us and gave Himself for us and for all

I am, your friend and fellow servant in Jesus Christ,

John Alex. Dowie

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ZION

CONDUCTED BY THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE,

IS A

CHRISTIAN, TEMPERANCE AND DIVINE HEALING

HOME

WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL.

SITUATED ON THE FINEST BOULEVARD IN CHICAGO.

WITHIN ONE BLOCK OF THE TERMINAL STATION OF THE ILLINOIS CENTRAL R. R.

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CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

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SPECIAL ASSEMBLIES FOR TEACHING AND HEALING THREE TIMES IN WEEK.

NO ALCOHOL, TOBACCO OR MEDICAL POISONS OF ANY KIND USED OR PERMITTED.

EXCELLENT TABLE AND SERVICE.

ZION is within one block of the Park Row Terminal Depot of the Illinois Central R. R., as shown on previous page. It is within a block of Wabash and Cottage Grove Ave. Cable Cars, a block and a half from the Elevated Railway, and two blocks from State St. Cable Cars, connecting with all points of the city and suburbs.

Guests coming from the South will find the Illinois Central Railway to be the most convenient route to *ZION*, and their baggage will be removed, without charge, immediately on their arrival.

Guests coming from the North and East can check their baggage on train to *ZION*, and then transfer to Illinois Central at Grand Crossing or Blue Island.

Guests coming from the West and Northwest are advised to take a Parmelee Transfer Coach to *ZION* at any of the depots where they arrive.

TERMS TO GUESTS will be forwarded on application.

ADDRESS ALL COMMUNICATIONS TO

1201 MICHIGAN AVENUE, CHICAGO.

John Alex. Dowie

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EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 3. NO. 32. CHICAGO, JUNE 5, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

Mrs. S. A. KELLY, 314 Eddy St., San Francisco, Cal.

THE TESTIMONY which follows covers one of the most remarkable healings in our ministry. It was spoken at a Praise & Testimony Meeting held in the Union Square Hall, San Francisco, on June 9th, 1890, a few days previous to our departure from the Pacific Coast at the close of the first two years of our Mission in America.

It was delivered in a most impressive manner and in exceedingly clear language.

The opening invocation for Divine Inspiration was manifestly answered.

It was most carefully reported by my stenographer, her brother, who had cared for her and her children in her widowhood and sickness, with noble devotion and tender, patient love.

She visited Chicago during the World's Fair, and repeated her testimony from the platform of Zion Tabernacle.

Her plump, healthy looking appearance bore out her remarks as to her weight, about 160 pounds; and no one who heard her clear, ringing words could doubt her statement that her lungs were in perfect condition and that every trace of her twenty-five years of heart and lung disease had entirely disappeared.



Mrs. S. A. KELLY, 314 Eddy St., San Francisco, Cal.

The circumstances of her restoration, possibly from death itself, are too clearly told in the narrative for comment here.

She often communicates with us, and her brother, Mr. Geo. H. Hawes, 320 Sansome St., San Francisco, is still our correspondent and agent in that city.

We send this testimony forth on its message of life and love.

May it be used of God in every land and nation under heaven to hopeless sufferers such as she was until God used our hands and raised her up in response to the prayer of faith.

The words above recorded, accompanied this remarkable testimony when we published it in LEAVES OF HEALING for Sept. 7, 1894: see Vol. 1, p. 19.

We now give it again, with two letters written on the two succeeding anniversaries of her deliverance, to show that our God keeps as well as heals.

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INTRODUCING A STRANGE AND SOLEMN TESTIMONY.

Dr. Dowie said:

"I would like to ask a sister to testify, whose healing in some respects is one of the most solemn importance, and unlike any other in my experience. There are some points in connection with it that I scarcely dare to utter. Our sister shall have just what time she wants, because to-night we are not going to look at the clock; we are going right on with the testimony meeting until we are done. People of the world can dance till morning and spin around upon their toes like animated tops all night long, and why can't we spend a few hours in a meeting like this? I thank God, although constantly toiling on, we are not weary. After our sister has spoken, we have some more wonderful testimony. We have delegates from the country who have messages for us. These have come to attend the First Conference of the Divine Healing Association which will be held to-morrow.

"The lady to whose case I am referring is Mrs. S. A. Kelly, the sister of my stenographer, living at 314 Eddy St., San Francisco. Now, dear sister, speak as the Lord directs you."

Mrs. Kelly said: "May God inspire my testimony for Him, and give me language to express my gratitude for all the blessing, mercy, tenderness, and love that He has conferred upon me through His Son Jesus Christ.

"Before I speak of the healing of my body, I want to emphasize my testimony by speaking of the blessing that has come to my spirit through the healing touch. I professed to love Christ and gave my heart to Him at the age of seventeen, although I was converted at the age of nine. But I can truly say, standing here before you to-night, that *until my body was healed the Bible was to me a sealed book*.

"The healing of my body is to me unspeakably blessed, but more than that to me is the blessing which has come to my spirit, because I have been brought so near to my Lord. I have seen in Him such beauty, such love, such attraction, that I want to be like Him. And my great desire is, that this life which He has given to me shall all be given up to His service, in whatever capacity He may choose to call me to work.

INHERITED CONSUMPTION.

"I was born forty-seven years ago in Massachusetts among the Berkshire hills, at a place which was remarkable then, and has been since, for the mortality among the young people from consumption.

"My parents were Christians. In their families consumption was hereditary. I was not a strong child, yet I had no particular sickness until I was seventeen years of age.

"Then I had a slight hemorrhage of the lungs from violent exercise of the arms, followed by a cough, and it was said of me that I was going into a decline. But I returned to my studies, to the school where I had been attending for three and a half years, and went on for another year. Then I had serious trouble with the left lung complicated with heart disease.

SUFFERED FOR MORE THAN 25 YEARS. ATTENDED BY 30 OR 40 DOCTORS.

"During the twenty-seven years which have elapsed since the the first attack and my meeting with Brother and Sister Dowie, I have consulted between thirty and forty doctors, all of them excellent and some of them celebrated. These included some of the best physicians of Boston, New York, San Francisco and Oakland. Dr. Henry I. Bowditch who was for years the great lung authority in Boston, said to me that the disease was *tubercular consumption*, and that he had never known such a case to survive *more than six months*.

"During all this time I have mentioned my case has been peculiar; I have always had symptoms of tubercular consumption, hectic fever, night sweats, cough, hemorrhages from the lungs, abscesses, and so on. But in my case, as very rarely occurs, these abscesses would heal. The left lung was first attacked, and then that healed for a time, and after a while the right lung was attacked, and so it went on; finally the bowels became involved with the same disease, that was further complicated by severe hemorrhages. About seventeen years ago that occurred.

SEEKING HEALTH BUT FINDING NONE.

"I came to California in the year 1866 and my husband took me to the mountains, where I greatly improved in health and strength, and was better than for years before; but on my return two years later to San Francisco the hemorrhages returned and it was only by going into the country in the summer that I have been enabled to live. I found a place in the Santa Clara mountains that agreed with me well, and I became better there; so much better that after a three months' stay I decided to take my two children and go east and let them see the land of my birth.

"Against the advice of my physicians I remained there through the winter and was attacked with pneumonia, and then the lung disease returned. As here the severe attacks would be followed by a measure of improvement; still I did not get as well there as here.

"In the last five years my daughter gave her young life, leaving her studies and all that young people hold so dear, to nursing and caring for me.

"I was at last brought back here, taking eleven days for the journey, accompanied by a physician who had attended me for three years. He assured me that I could not survive for three months there. When I arrived here I had to be carried into the house. Soon afterward I was able to go out upon the street a few times; but in February two years ago, the hemorrhages returned, and the bowel trouble seemed worse than the lung trouble, although I always felt pain in the lungs.

"On May 16, 1888, I had a very sudden shock from financial reverses that almost took my life. Up to that time I had been able to remain cheerful and hopeful, but not expecting to get well, believing as physicians asserted, that I must finally die of consumption.

"I will say that while in the east (I was two winters in Bridgeport, Connecticut, near New York) a dear Christian brother on this Coast wrote me very urgently, asking why I would not take Christ as my Healer and leave the doctors. I believed in Christ as a Healer; I believed that He did heal others, but I could not feel, somehow, that mine was a case that could be healed in that way. I repeatedly went past Dr. Simpson's door in New York to visit and consult my physician, Dr. Burdick, who is now located in Oakland.

READS OF MR. AND MRS. DOWIE'S ARRIVAL FROM AUSTRALIA.

"After that terrible shock came to me my mind for the first time became well-nigh a wreck. In June, 1888, I picked up a daily paper which said among the city notes that the Rev. J. A. Dowie, the Faith Healer, with his wife, from Australia, arrived on the last steamer, and they were stopping at the Palace Hotel, and would hold Missions in this city.

"I said at once to my daughter, 'Now, there is where healing is coming from; that is the instrument through which healing will come to me, and I must see him.'

"At that time I was not able to leave my room. I was not able to sleep, and was in a terrible condition in every way. This dear brother of mine, George H. Hawes, who is now taking my testimony, could tell you of the nights that he spent by my bedside, and the dear daughter, she could testify also.

MAKES AN APPEAL.

'I wrote to Brother Dowie. He answered me very kindly that he would be very glad if he could come, but he had so many applications as he was holding his Mission it would be impossible to come, and that I should go to the Mission and he would see me there. But that was out of the question. About that time my brother became his stenographer, but Mr. Dowie did not know he was my brother for some time. Then I said, 'Now surely I shall have a hold upon him, and shall be able to get him to come to the house.' So every night after my brother had been working for Brother Dowie I said to him: 'Did you speak to Mr. Dowie about coming to see me?' He would reply, 'He had so much to do that I could not mention it.' And at every time would come back to my mind, 'Why trouble ye the Master?' But in my heart I said, 'But I must see him.'

"So it went on, and at last a promise was obtained that he and his wife would come before leaving the city, and on Sept. 14, which as you will see was three months after my first application, they came. All that time I was confined to my bed and was going down steadily. Brother Dowie laid hands on me and prayed; but before he did so he placed his ear on my chest and listened, and probably he could tell you better than I what he found there."

Mr. Dowie said: "I found a large hole in the lung."

Mrs. Kelly continued: "I may say that all the physicians who examined my case agreed in their diagnosis with regard to the lungs; that it was a chronic disease and incurable. They differed somewhat in regard to the heart disease. They admitted there was some disease of the heart, but some called it one form and some another.

THE LUNG DISEASE INSTANTANEOUSLY HEALED.

"There had been for a long time pain in this right lung, and also a very severe and trying one in the left. But from the moment Brother Dowie prayed for me the pain ceased, and although I tried very hard to find the old spot, it was not there, and I have never been able to find it since, and my lungs have been perfectly well and sound.

"I did not become strong at once, but I felt that I was healed and my spirit was strengthened. I knew the lung disease was gone.

"But during the next three weeks I had the worst attack of dysentery and the most terrible hemorrhage I had ever experienced. Brother Dowie was holding his mission at the Grand Opera House. On the night of October 26, 1888, I was very Ill. My brother and daughter sat out the night watches with me. Friday I was a little better; Saturday I could retain nothing upon my stomach and was in the greatest agony. These dear ones sat by me all Saturday night. On Sunday morning my brother, who had always been courageous before and never had expressed any doubt of my recovery, said: 'You can't last long, this suffering will soon be ended, there will come an end.'

"I said: 'Do you think that Brother and Sister Dowie would come and see me?'

"He answered: 'I don't know, I will see them. I believe if they can, they surely will.'

ANOTHER APPEAL TO GOD'S INSTRUMENTS.

"He went to the Palace Hotel Sunday forenoon and came back with the glad news that they would come as soon after two o'clock as was possible. I was almost gone. I was holding on to Christ, yet I believed that it was right that I should send for them. I was looking forward to their coming with the greatest anxiety. Two o'clock came and they did not come. I wondered if some one had taken them away. About three o'clock they came. As they came up to my bedside

I REALIZED A TERRIBLE AGONY, LIKE DEATH, THEN I WAS GONE.

"What occurred in the interval I cannot tell, but the next thing I knew was hearing Brother Dowie say: 'How do you feel?'"

WAS IT INDEED DEATH? A SOLEMN SCENE.

Mrs. Kelly then took her seat to allow Mr. Dowie to explain what had occurred during her unconsciousness.

Mr. Dowie said: "I did not intend to speak of this, but I think it is well to do so. I entered the room and her brother and daughter retired in accordance with my custom, and I was alone with Mrs. Dowie in what seemed to be the room of the dying. She had faintly greeted me but did not lift up her head, but with her large eyes looked at me expressively, and said how glad she was that we had come. I turned to lock the door lest some one should open it without intention and we should be disturbed in prayer. Mrs. Dowie meanwhile approached her bed, and she touched her hand with a quick, gentle touch, and we both looked and *it seemed to us as if our sister were dead*. The jaw dropped and the eyes were fixed—they were not shut—they were fixed and glassy, just as if she were dead. I said: 'My God and Father, it cannot be that Thou wilt let this dear one pass away; it cannot be that Thy Glory shall be marred; she has sought Thee for healing and we have come in Jesus' name.' I placed my hand upon her heart and could feel no flutter; I put my ear down close to see if I could detect any breath, but I could not; the pulse seemed gone and I thought for one brief moment, 'She is gone.' God knows best what had happened, I don't. But I cried unto Him who is the Resurrection and the Life, and I placed my hand upon her body, especially upon her heart, and with my wife by my side we prayed and believed our prayer would be answered. Presently her eyes moved and then quickly the light and life returned to them."

IT IS THE DEATH OF THE DISEASE.

Mrs. Kelly resumed: "Mr. Dowie said: 'How do you feel?' and that was the first I heard. I said, 'I feel as though the hand of death was upon me.' I shall never forget how these dear ones looked at me. I believe Mrs. Dowie was inspired by our dear Lord as she said, 'It is the death of the disease.' In my spirit there was a witness that it was so; that *it was the death of the disease*.

"They went away shortly after as their duties called them to the Opera House. In a little while a voice came to me saying, 'Arise and walk.' I rose

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and dressed myself partially and although my brother was anxious to assist, I walked through a long hall from my bedroom to the parlor without assistance and sat down in my reclining chair about half set up.

"After a little the dinner bell rang and a voice came to me saying, 'Arise and eat,' and I was not to eat as I was reclining at that moment. So I had the chair put in a semi-upright position, and I ate just as any one would, a fairly good dinner, although in the morning I was not able to bear a teaspoonful of water on my stomach.

"From that time I improved very slowly. I did not get strong enough to attend any of the meetings until in February, when I went to one of the meetings of the San Francisco branch of the Divine Healing Association, when Mr. Dowie was present, at the Central Presbyterian Tabernacle. On that day week we had the pleasure of receiving them and their children at our house, where they took lunch with us.

"I was suffering from sciatic pain which troubled me a good deal when I moved about attending to my household duties. I mentioned it to Brother Dowie and he prayed with me, putting his hands upon my head, and the pain departed immediately and never has returned.

"I have received very great blessing from the teaching and from attending the meetings of the Divine Healing Association. I have also been very much blessed in the teaching of this last Mission and it has been a very great privilege for me to attend, as I missed all the previous Mission.

"And now I am well, where formerly I had to employ a cook and housekeeper and nurse, and from one to three or four physicians.

"I am now, with the assistance of my daughter, cook and housekeeper; no nurse is needed, and Christ Jesus, the very best Physician that ever was or ever can be, is my physician. My brother can tell you whether the house is well kept or not. I have a house of nine rooms and five in the family.

"I feel that I can say,

"'Oh, for a thousand tongues to sing
My great Redeemer's praise.'

"I bless God for all He has done for me through these dear ones and shall never cease to pray that He will make them a blessing to those to whom they go; I know that He will go with them. They have the witness that was proved to them that believe, that the signs should follow them. I bless God for all that has been done through them, not only for myself, but for many, many others here and elsewhere that I know of."

Mr. Dowie said: "Praise God. I would like to have her brother, my good friend Mr. Hawes, my stenographer, just to add a word here."

CONFIRMED BY HER BROTHER.

Mr. Hawes said: "It is customary with Mr. Dowie to ask relatives and friends to confirm the testimony of those who have been healed. Not only can I confirm what my sister has said, but the fact is *she has not told you half the story;* time would not permit her to do so. She has passed through severe sufferings and sicknesses that she has not mentioned. When she was a young woman she came near dying from diphtheria; it reached that point when all suffering had ceased, and the room turned to darkness. In 1866, at the time when the cholera raged in New York City, she was attacked and became greatly reduced. For twenty-five years she has been more or less an invalid, and aside from continuous constitutional troubles, there have been added many acute diseases, which time and again have threatened to take her life.

"For twenty-five years I have never known her to be so well as she has been the past year. She has been working hard from morning till night, at her home duties, visiting the sick, and attending to a great many evening meetings, and has been out in all kinds of weather. When I contrast her present condition with the past, I really shrink from stating the facts, they seem so improbable and difficult to believe, and yet they cannot be denied.

THE AGE CALLS FOR PROOFS—THEY ARE BEFORE YOU.

"*This is the fourteenth Praise and Testimony Meeting conducted by Mr. and Mrs. Dowie that I have reported, and in every one there have been a number of these wonderful testimonies of healing.*

"We live in an age that calls for proof, and if there are any present who are skeptical in regard to these things, let me say that *you have before you these great living facts.*

(Extract From Leaves of Healing, Vol. 2, No. 5, Nov. 8, 1895, Page 79.

"SAN FRANCISCO, Oct. 28, 1895.

"DEAR BROTHER DOWIE:

"Once more comes the anniversary of the day of days, seven years ago, when our Lord, in answer to the supplication of yourself and dear Sister Dowie, showed Himself mighty to heal, even when the hand of death was upon me. Once more it is my sweet privilege to use my pen, as I so often do, and my voice in testimony that Jesus Christ has saved my soul, has healed my body and He also keeps it. I do not know that there is any disease in me, from head to foot, praise the Lord! That this testimony might be further confirmed, I went two weeks ago to a prominent physician of this city, Dr. E. R. Bryant and requested a thorough examination of the chest, especially of the heart. He had no previous knowledge of my case and was therefore unbiased. After a very careful examination of both heart and lungs, he pronounced them in splendid condition and said "you are a lucky woman." I asked if he would judge that they had ever been diseased and he said "well, possibly, but they are in first class condition now." To God be all the glory. This is His doing and it is marvelous in our eyes. In the year since you published my testimony in the "LEAVES OF HEALING," many letters have come to me from different parts of the Union inquiring if it were realy true, to all of which I have joyfully replied, Yes, good as it is, it is all true, and much more might be added. To all who have or may read this blessed story I would say, "The half has never yet been told" of the strength I have, the ability to go out day or evening, in all weather. The constant activities which engage brain and hands from morning till nearly midnight day after day. The blessed supplies of strength both spiritual and physical that come day by day as He promised. "What a wonderful Saviour is Jesus, my Jesus." To any who may read this who know Him not, I say in the words of the hymn,

"And oh that my Saviour were your Saviour too!"

I read with unspeakable joy and gratitude to God, of the wonderful work He is doing in Chicago through you and my earnest prayers are with you in all the good work yet in store for you. We all send love to the entire "Pilgrim Band." God bless you forever. In Him,"

"MRS. S. A. KELLY."

(Extract from Leaves of Healing, Vol. 3, No. 2, Nov. 6, 1896, page 31.)

"314 EDDY ST., SAN FRANCISCO, CAL., Oct. 28, 1896.

"REV. AND MRS. JOHN ALEX. DOWIE:

"*Dearly Beloved in the Lord:*—Once more has come the anniversary, now the eighth, of that great day when our Lord graciously stayed the hand of death for me, in answer to your pleading, and once more I give testimony that He hath kept that which was committed to Him. . . . My lungs are entirely well, praise the Lord. . . . Receive my everlasting gratitude for all you have been to and done for me. . . . Yours in our Lord, S. A. KELLY."

OBEYING GOD IN BAPTISM.

Three hundred and sixteen believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion during the past three months in Zion Tabernacle.

These were baptized as follows:

Lord's Day, March 14th	140
Monday, March 29th	16
Lord's Day, April 11th	52
Lord's Day, May 9th	61
Monday, May 24th	26
Monday, May 31st	21
Total	316

The following are the names of those who were baptized on May 31st, the names of all the others having been published in former issues of the LEAVES:

Bailey, Mrs. C. H.	2816 Gaubell St , St. Louis, Mo.
Birsch, Mr. William Thomas	Blackstone Va.
Bugbee, Mr. N. A.	Ashtabula, Ohio.
Chamberlin, Miss Myrtle	434 W. Water St., South Bend, Ind.
Daum, Mrs. Emma	Sunset, Ill.
Dike, Miss Minnie E.	Greenwood, Ill.
Drake, Miss Ella N.	124 Warren Ave.. Chicago Ill.
Frank, Mrs. Anna	7516 Ingleside Ave., Chicago, Ill.
Headley, Mrs. Ella	434 W Water St., South Bend, Ind.
Hohanshalt, Mrs. Catherine	Panora, Iowa.
Hohanshalt, Mr. George Washington	Panora, Iowa.
Mason, Mrs. Eliza E	323 Champion St., Toledo, Ohio.
Mason, Mr. William M.	323 Champion St., Toledo, Ohio.
Olschlager, Mr. Frederick	14 E. 16 St., Chicago, Ill.
Osborn, Mr. Morris Porter	Byron, Ill.
Pegg, Mrs. Susie	Port Jefferson, Ohio.
Rindoul, Mrs. Mandeline	1414 Michigan Ave., Chicago, Ill.
Schanz, Mrs. A. W.	790 Lincoln Ave., Chicago, Ill.
Schanz, Mr. L. J.	790 Lincoln Ave., Chicago, Ill.
Spindler, Miss Ida	305 Spicer St., Akron, Ohio.
Spindler, Mrs. Rachel A.	305 Spicer St., Akron, Ohio.

It will be seen from this list and that which we published in our last issue, that of the 47 who were baptised on the last two Monday evenings in May, no less than 37 were outside of Chicago.

From Ohio there were 10; Illinois 8; Iowa 4; Wisconsin 4; Michigan 3; Minnesota 2; Indiana 2; Maine 1; Massachusetts 1; Missouri 1; Virginia 1.

These interim Baptisms have been held to accommodate the friends who have been our guests in Zion Home, who were unable to wait for the regular Baptism on the second Lord's Day of each month.

There are 450 Churches in Chicago, and if each had baptized as many as have been baptized in Zion Tabernacle, 142,200 would have thus obeyed God in the last three months, or at the rate of 568,800 in one year.

At that rate the entire adult population of Chicago would be baptized "disciples" of our Lord in less than three years.

If the same proportions of baptisms to Churches were to be extended to all the Churches of the United States, the entire population of this nation would be converted in less than four years.

The Act of Baptism has become increasingly important as Zion moves onward into her work in this City and Nation.

The Test of Faith, of Hope, and of Love which it gives is of the utmost value, especially as so many are converted who have been Roman Catholics, Lutherans, etc.

Their Baptism requires a degree and quality of Faith which involves many sacrifices, and which always tests the reality of their professions of "repentance toward God and Faith in our Lord Jesus Christ."

The Blessing which follows Baptism has been very great, not only to those who have "obeyed," but to those who have witnessed or known of it.

"We are His witnesses of these things, and so is also the Holy Ghost, whom God hath given to them that obey Him."

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ZION'S ONWARD MOVEMENT.

A CALL TO BATTLE AGAINST THE POWERS OF DARKNESS.

Meetings in Zion Tabernacle, 1621-1633 Michigan Av.. Lord's Day, May 23, 1897.

THE ENTIRE DAY DEVOTED TO SPECIAL SERVICES EXPOSING SECRET SOCIETIES.

The Morning Service Mainly Occupied by the Testimony of Edmond Ronayne Ex-Worshipful Master of Keystone Lodge No. 639, F. A. M., Chicago.

Scripture Lesson:-- CONFESSION.

A 95 Degree Mason Present, Admits the Masonic Right of Inflicting the Death Penalty, which Infernal Right is Denied Amid Applause.

REPORTED BY A. D. JR. AND S. & E. W

MORNING SERVICE.



The meeting was opened by Dr. Dowie, who, as soon as he came upon the platform, said:

Beloved friends, I wish you all a very bright and happy day. God has given us good weather, and I expect that we shall have much blessing, but the whole day's services are on a line so different to anything we have undertaken, that, while we feel we are guided by God in this matter, I have to ask you to pray I shall be specially and wisely directed to-day. When we have taken a new step in Zion's Onward Movement, I have always sung that song with you that we love so much. "We're Marching to Zion."

After singing this hymn, Dr. Dowie continued:

SCRIPTURE LESSON.

First of all I wish to read to you this morning certain passages in the Word of God that will bear especially upon these matters before us to-day.

First a passage concerning the breaking of bad oaths: In the 5th chapter of the book of Leviticus at the 4th verse:

"Or if a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him—"

That is, if when he swears he makes a blunder, a mistake, does not know what he has committed himself to, then

"When he knoweth of it, then he shall be guilty in one of these.

"And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing:

"And he shall bring his trespass offering unto Jehovah for his sin which he hath sinned."

These words make it very plain that under the ancient dispensation when any of God's children had been led by the Evil One, to making a bad oath, even if it was concerning a good thing, when it was revealed to them that the thing was wrong, they were not only to confess it, but they were to confess their sin openly, and bring a trespass offering unto the Lord. And to-day, members of this Church especially, are going to make their confession, and their renunciation of these secret things, and an exposure of these bad vows.

The Word of God is abundantly clear in the Ancient Dispensation. This was not only permitted, but it was commanded.

I read to you now in the book of the prophet Isaiah in the 28th chapter, beginning at the 5th verse:

"In that day shall Jehovah 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 the battle to the gate."

Dr. Dowie then referred to the toast of Rev. F. H. Cummings, of Rochester, N. Y., at the banquet, just preceding the Masonic murder of Morgan. Mention was also made of this in the preceding number of LEAVES OF HEALING, page 491. He continued:

"But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way 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."

What a sin this is in the 7th and 8th verses:

"Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.

You must always keep at it teaching men. The only way to teach men is to keep at it.

"For precept must be upon precept, precept must be upon precept; line upon line, line upon line; here a little, and there a little.

That is what we try to do in Zion.

"For with stammering lips and another tongue will He speak to this people.

"To whom He said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing; yet they would not hear.

"But the word of Jehovah was unto them precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might 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" Chicago.

It might very well be applied to those who are in Chicago.

"Wherefore hear the word of Jehovah, ye scornful men, that rule this people which is in Jerusalem.

"Because ye have said—"

Now, I want to call your attention to this; for one of the most important things in the disclosures of to-day will be the disclosures connected with these death penalties. I know not how many of the Secret Societies have them, but I know of five. I know that the Masons have the death penalty; I know that the Orangemen have the death penalty; I know that the Clan-na-gael have the death penalty; that the Mafia, and the Chinese Highbinders have the death penalty.

Now they are, and especially the Masons, the foundation of the whole thing, and this morning we are going to read this word, and apply it not to Jerusalem, but to Chicago. (Amen.)

There is not any use fighting over these old battles in old Jerusalem; we have got to fight them in Chicago. (Amen.) Ministers preach eloquent sermons about Paul fighting with beasts at Ephesus. I wish they would fight with beasts at Chicago. (Amen.)

Lots of beasts here to fight. There is the Roman beast and the Secret Society beast; there is the tobacco beast and whiskey beast; there are all kinds of dirty beasts roundabout Chicago—not to speak of the pig. (Laughter.)

Zion is out for this fight against beasts, you know that.

"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."

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Now, I am going to make a charge to-day; it will be made too by those who are still better able to make it than I am. I will make it to-day, and I know it to be true, as well as they, that the Secret Orders, and especially the Freemasons, whom we will deal first with, are accustomed to this; they make these covenants with death and hell, and then when they are challenged with the facts, they make lies their refuge, and under falsehood they hide themselves.

"Therefore thus saith Jehovah God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste."

Now, no man can say I have been in too great a hurry to hold this meeting; for it is the very first meeting of the kind I ever gave a Sabbath day up to in all my life; the first all day. I have never devoted even one sermon entirely to the matter of Secret Societies. I have been waiting and watching, and acquiring information, and getting my own convictions divinely established. I have not been in a hurry. I do not think we need to make haste.

"Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the water shall overflow the hiding place."

Sometimes the Masons try to take this passage and use it, but they misapply. They do not quote this next verse.

"And your covenant with death shall be disannulled, and your agreement with hell [with Sheol, with the grave] shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

"From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night: and it shall be a vexation only to understand the report."

Now a few words from the greatest of all teachers, our Lord Jesus Christ Himself.

In the Gospel according to St. Luke, in the 12th chapter:

"Are not five sparrows sold for two farthings, and not one of them is forgotten before God?

"But even the very hairs of your head are all numbered. Fear not therefore: ye are of more value than many sparrows.

"Also I say unto you, Whosoever shall confess Me before men, him shall the Son of Man also confess before the angels of God:

"But he that denieth Me before men shall be denied before the angels of God."

May God grant to-day that we shall be among the great company of those who confess God before men (Amen), and shall not be denied before the angels of God. Now, let us go to prayer.

Usually I bring into this Tabernacle a very large number of requests for prayers, but I committed them all to God in the silence of my own study this morning, desirous to economize time in the public services of this day, knowing that the time that is before us is all too short for what we want to do and say in it; therefore, I asked God to hear my cry alone in my room to-day for these hundreds of sick ones whose petitions are coming, thousands every week, from all parts of the world, not only sick in body, but sick in heart, seeking counsel and seeking health.

Now, this morning I want true prayer, for God's blessing. I know that the Spirit of God and Peace is going to rest upon this congregation. I know that the hush of the Sabbath calm will come into our hearts, and I want that every word that shall be spoken shall be spoken wisely.

I believe with all my heart that the most merciful thing to humanity in dealing with iniquity is to kill the snake, if you can, at one blow. I do not believe that it is a good thing to prolong agony, even when you are killing some of the devil's own manufacture. I think the thing is just to give it such hard blows that it shall be a dead thing forever. Do not imagine that we can do the whole business to-day, and that we are going to kill, through the whole of the United States, Secretism in one day. But, friends, it was only an old cow that kicked over a lamp, and the fire spread, and Chicago was burned up, and the whole beautiful city north of this point was entirely destroyed. Truth spreads like fire.

If a little fire could destroy a great city, I want to know what our God when He lights a fire to destroy iniquity—I want to know, if we are faithful, whether He is not able to destroy Secretism in a very short time. I believe He is. I believe just as nations are going to be born into the kingdom of God in one day, so is evil going to be destroyed in a day. I believe this is a very important day.

Now, we are going to pray, and we are going to ask for the Spirit of Wisdom. There must be no exaggeration in what we say. It must be truthful. There must be no malice in what we say. We must speak truth in love. There must be nothing in what we say that shall not stand in the great day of judgment as true before God. Even in contending for the principle of mastery with Satan, Michael the Archangel does not bring a railing accusation against him, but said:

"The Lord rebuke thee."

Now, what we want to-day is that God will rebuke this evil system, and we are not going to bring railing accusations. We are going to bring true accusations against it, accusations that shall be testified to by men who take their lives in their hands, and are counting not their lives dear unto them, to expose that which they know to be destructive to the cause of God, to the purity and strength of the Home, to the safety of the State, and to the extension of the Kingdom and the Church of God.

We know, and since these things are so, we have a right to say them.

Now, I am going to ask for prayer, and I am going to ask my good wife who has been my colleague, and who has been with me in many a hard fought battle, that at the beginning of this day she shall ask God for His grace.

"Come, let us worship and bow down; let us kneel before Jehovah our Maker."

After prayer by Mrs. Dowie, the Announcements were made and the Offering was received.

TESTIMONIES AGAINST SECRET SOCIETIES.

INVOCATION.

Let the words of our mouths, and the meditations of our hearts be acceptable in Thy sight, oh Lord, our strength, and our Redeemer.

I want the brethren who are around me to-day,—some sixty or seventy,—so far as time will permit, to tell the story of why they came out; but we think it well to place in the fore front of the battle to-day an old veteran whose name is known in connection with this matter throughout the United States of America and the world.

I nearly every week speak at some length, concerning something that is given up [holding up a Masonic "lambskin,"] for instance, when an apron like this is given up—brother Ronayne knows it. I say, when week by week these badges and aprons and things are given up to me by my people, accompanied by letters, renouncing the various Orders with which they have been connected, we usually speak about them. It is a part of the work of Zion; it is a part of the work of the Church to destroy the works of the devil, and as we put our trophies on the walls of what God has done in healing people, we also put these trophies on the walls. [Pointing to the rear wall, covered with "trophies."] Yon five-pointed star is entirely composed of Masonic and other emblems that have been given up, and diplomas of all kinds. [Pointing to the rear of the platform.] We have got a whole table-full here on this platform. [Pointing to it.]

I was speaking thus the other day and announcing this meeting when a 32d degree Mason who was sitting by a friend of mine said, "Dr. Dowie promises that Masons will go and reveal the secrets of the order, but," he said, "he is mistaken. They won't do it. There was one man that did it in this city," he said, "and he wrote some books on the subject, but I tell you the Masons took good care of him, and nobody else knows where to find him." He mentioned the name of that man. Was it Edmund Ronayne?

Mr. Dresser:—"It was Edmund Ronayne."

Dr. Dowie:—And he was a 32d degree Mason that told you he had disappeared?

Mr. Dresser:—"Yes, sir. He said he couldn't be found."

Dr. Dowie:—Couldn't be found. [Turning to his right

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where Edmund Ronayne was seated.] Well Edmund Ronayne, let us see you. (Applause and laughter.)

Now, I will tell you, we will all be found too after we have made the exposure. Our brother, Ronayne, has got the floor for half an hour, and, perhaps, a minute or two more, but not much. (Laughter.)

I do not know what he is going to say, because I never was a Freemason. He will be entirely and personally reponsible for his own assertions as to facts, his own reasonings thereon, and his own deductions therefrom; and we will publish what he says with that distinct understanding.

The Lord bless him.

EXPOSE OF FREE MASONRY BY AN EX-WORSHIPFUL MASTER OF A CHICAGO LODGE.

Mr. Ronayne said,

"Dear friends: Christian friends, and those in this audience this morning who are Masons or Odd Fellows: I am very glad of this opportunity once more to give my testimony against Freemasonry. I would not for a moment stand upon this platform to say one reproachful word against my former brother Masons. I have no quarrel whatever with them. They do not deserve it from me, and hence I have always taken care, from the very beginning, in 1875, never to say one word of disrespect against those who were associated with me in the Masonic Fraternity.

"Now, I make a distinction right here connected with another system. Masonry could not keep me, any more than Popery was able to keep me. (Amen. Praise the Lord.) I want to make a distinction between my opposition to Popery, and the opposition that I manifest towards Masonry.

"I have no faith whatever in individual Roman Catholics; I have in individual Masons. Individual Roman Catholics, led by a foreign potentate and prince, ought to have no share in the government of this country. (Amen.) That is my firm conviction. I left the Church of Rome on Easter Sunday Morning, in the year 1850, in the south of Ireland, where there was not a Protestant, where it was almost death for me to leave it, and the warfare that was then commenced against me has continued up to the present time, and was only recently manifested in the presence of some friends sitting here this morning.

"Now having said so much,—and by the way I hope Dr. Dowie will not count that in as one of the minutes, because it is preliminary,—(Laughter.) I want to say now, that there was a time, when there was no such thing as Masonry as at present constituted. It did not exist in the United States as now. There was a time when it did not exist in England, in France, or in any other city or country in Europe.

WHEN DID FREEMASONRY COME INTO EXISTENCE AS WE HAVE IT TO-DAY?

"In the year 1517 Martin Luther, in Germany, posted his ninety-five theses against the church door of Wittenberg. Printing presses were not common then. The Reformation began, and 200 years after that, Masonry was instituted for the purpose of counteracting the influences of the Reformation. (Hear! Hear!)

"Popery is a counterfeit of the Church of God.

"Freemasonry is a counterfeit of Protestantism. (Hear! Hear!)

"I was made a Mason in the City of Quebec, in the year 1860, 37 years ago last winter; and when I went into Masonry I thought it was a dead secret. I thought the thing was never revealed. I never had any idea I could read Masonry from a book, any more than I have now that I can fly from this building. From the time I was a boy I used to hear the old folks talk about Masonry; what a wonderful secret it was; what a mysterious thing it was; and possibly there are men to-day in this audience who hold to the same delusion. I have met lots of them who thought it was a secret. Well, I went there, and you know they tell us in the lodge room that Solomon, Hiram King of Tyre, and Hiram the brass finisher, up there in the neighborhood of Tyre, were the three principal founders of Masonry. Is that not so, brother Masons?

Voices:—"Yes."

"King Solomon, you know, and Hiram of Tyre, and Hiram Abiff, that poor fellow in the third degree—oh! you ought to see the third degree, and to see Hiram murdered, and to see Hiram raised by the strong grip of a Master Mason; and the Master Mason's grand omnific word, *Mah-hah-bone* whispered in his ear. Do not forget that word, *Mah-hah-bone*. Masons can swear by the name of God; by the name of Jesus Christ; by heaven; by everything sacred in heaven and in earth, but they never dare to say, *Mah-hah-bone*. (Laughter.) Oh, what a wonderful word that is." (Laughter and applause.)

Dr. Dowie:—All the ex-Masons say, *Mah-hah-bone*. [All the ex-Masons present repeat the word "*Mah-hah-bone*."]

Mr. Ronayne:—"If you want to try a man to see whether he is a Mason you do not need to be offensive at all in your language towards him, but say: "George, Henry, can you say, *Mah-hah-bone?*" (Laughter.)

"Certainly I can."

"Well, now let me hear you say it."

"Marrow-in-the bone."

They will pronounce it that way, you know. He is not saying *Mah-hah-bone*. That is the idea.

"Well, they will tell you that Solomon was a Mason.

"Now, I am going to quote from an address delivered by one of the leading Masons of the United States, no less a man than T. S. Parvin, Past Grand Master and the Grand Secretary of the Grand Lodge of Iowa. He made these remarks at a Masonic reception given in Keokuk, Iowa in the year 1876. I will not quote the whole of this. I will just give you that which alludes to the Solomonic part in connection with Freemasonry:

"'Tis true, 'tis pity,
And pity 'tis, 'tis true,'

"that even Solomon was no Mason. With all his wisdom, great as it was, he knew no more of the mysteries of Freemasonry than did the beautiful Queen of Sheba who came from afar to adore his wisdom and the temple he built, if not to love his person. Nor is there any evidence, however faint, to prove that either the SS. John the austeri and the lovely followers of all that is good in heaven, or on earth were Masons beyond the wish that it were so by the Christian portion of the universal brotherhood here.'

"Dr. Dalcho, one of the leading Masons of the Southern states, and compiler of the Masonic Constitution of South Carolina, uses this language:

"'Neither Adam nor Noah, nor Nimrod, nor Moses, nor Joshua, nor David, nor Solomon, nor John the Baptist, nor John the Evangelist, belonged to the Masonic order however cardinal their principles may have been.'

"Now, it seems to me, if I were a Mason sitting here, that these two quotations alone, even in the absence of anything else, would settle the question for me, as to whether Solomon was a Mason. Now, I do not intend this morning to enter into the antiquity of Masonry. I do not intend to say to you how old it is. I intend to show you pretty soon from whence it came; but let me say this much, my brethren: I will give you all the rope you want. I will give you all the length of the cable-tow you choose to accept from me.

"Go back as far as you can in the history of Masonry, and make it coeval with the history of man, and what do I find? I find a man made in the image and likeness of God. I find him upright. I find him innocent. I find him crowned with a halo and beauty, and I find the tempter going to him, and after the tempter was there a while I find him behind the trees of the garden shivering with fear, a Freemason, wearing an apron. (Applause.)

"Go back as far as you please. Go back to the beginning of the history of the human race and you will find Adam wearing a fig-leaf apron; the first man who ever wore an apron in the history of humanity, and it was the devil who brought about the necessity which made him wear it. (Loud applause. Laughter.)

"My dear friends, believe me this morning when I tell you that when a man goes into a Masonic lodge and becomes initiated in the various Masonic degrees, and has taken upon

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himself these abominable oaths and binds himself under these sanguinary penalties of death, it is the devil that inspires him to do it. (Amen.)

"Now there is one question in Masonry:

"'Where were you first prepared to be a Mason?'

"'In my heart.'

"Come with me now a moment. In the Epistle of Paul to the Ephesians he says:

"'And you hath he quickened, who were dead in trespasses and sins;

"'Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience or unbelief.'

"There is where the Masons get their inspiration from. There is the real inspiration of the Masonic lodge.

"Now, let me ask you, fellow citizens of the United States politically, and fellow citizens of the kingdom of God spiritually, let me ask you:

WHAT, IN YOUR OPINION, IS THE REASON THAT A MAN BECOMES A MASON?

"Why, the answer is simple: Because of the benefit he expects to derive from it. Is that not it? There is no doubt about it."

Voices:—"Yes, sir."

"When a man sends his name into a Masonic lodge to be made a Mason, he is balloted for and duly elected.

"He then comes up for initiation.

"The Worshipful Master says:

"'Brother Senior Deacon, yon will retire and ascertain what work there is in waiting.'

"Now, friends, I know what I am talking about.

"'Why?' Because I was doing that myself. I was in the business of making Masons. I was a *hierophant*, a priest. I was a Masonic priest. I was a Worshipful Master. (Laughter.)

"'Where? Away out in India? Away out in Quebec? Away off in Ireland?' No, sir; over here in 52–54 North Clark street in this city.

"Some of the best friends I have got to-day in the City of Chicago are members of my old lodge. They meet every Wednesday night. I used to be over there every Sunday morning teaching these boys to go through the degree on the following Wednesday night.

"'Brother Senior Deacon, you will retire and ascertain what work there is in waiting.'

"He finds the Rev. John Smith in waiting, a preacher, minister of the Gospel. Or it may be a Judge on the bench, a Justice of the Peace, a lawyer, a politician of high standing, finds him waiting there.

"Well, the Senior Deacon comes in. He finds the Rev. John Smith in waiting, and of course John Smith, the Rev. John Smith need not pay any fee. His fee is remitted, because he is a minister, and ministers are initiated for nothing in order to get their influence. Oh, they are smart. Jesus said:

"'The children of this world are in their generation wiser than the children of light.'

"He goes in and makes his report:

"'Worshipful Master, I find in waiting, the Rev. John Smith, to receive the first degree in Masonry.'

"'Brother Junior Deacon, you will take with you the Stewards, retire, prepare and present the Rev. John Smith for the first degree in Masonry. Brother Senior Deacon, you will cross the hall, take charge of the door and attend to all alarms.'

"Now, we have got the Rev. John Smith out in the anteroom, and these three go out to prepare him.

"'Where were you first prepared to be made a Mason?'

"'In my heart.'

"Now, who prepared him to be a Mason in his heart?

"I believe it was the devil!

"'Where next?'

"'In a room adjacent to a regularly constituted Lodge of Masons.'

"'How were you prepared?' &c.

"These questions you must learn, if you are to be a Mason in order to pass through the first to the second degree.

"The Junior Deacon goes out.

"He says: 'Will you please take off your coat?'

"He takes off his coat.

"'Now, Mr. Smith, Rev. John Smith, will you please take off your shoes and stockings?'

"Off come his shoes and stockings.

"'Now, Mr. Smith, will you please take off your vest and necktie? By the way, put them on the table here.'

"He takes off his vest and necktie and collar.

"'By the way, please take off your pantaloons.' (Laughter. Applause.)

"Oh, men of America. You are ruled by Masonry. Oh, for a prophet to rise up to-day. Thank God, Dr. Dowie is the man who has got the courage to do it. (Loud applause.) Away back in the days of Jeremiah God made use of these wonderful words:

"'A wonderful and horrible thing is committed in the land;

"'The prophets prophesy falsely, and the priests bear rule by their means; and My people love to have it so: and what will ye do in the end thereof?' Jer. 5:30.

"Is it not true of the United States to-day as true as it was in the days of Jeremiah?

"They take off his clothes. There he stands out there in the ante-room, the Rev. John Smith. (Laughter.) Now mark.

"His wife is at home. His mother is at home. The poor old woman that nursed him on her knees, and encircled him at her bosom; the mother that loves him, and the wife that adores him; there is John Smith up in the cock-loft in the highest story of the building with his clothes off, standing there before the infidels of Masonry, and you tell me the church is asleep. You tell me that spirituality has left the church of the Lord Jesus Christ. Is it any wonder?"

Voices:—"No."

"The wonder to me is that it is not worse, and only but for the mercy of God alone it would be worse and swamped by this thing called Freemasonry.

"Well they bring on an old pair of drawers. They say to him, 'Mr. Smith, put on these drawers.'

"Men, do I look like a man who would stand on a platform in my own city, having lived here for thirty-two years, and misrepresent anything connected with Masonry? I would not do it if I could. I could not if I would. I would not do it. You men who are Masons, if you are here this morning, you in your heart know down deep in your very souls that you would be very glad to let go that miserable Masonic snake, if you could, but you are like the Irishman who got hold of the tail of a snake, and he said he did not know how to let go. (Laughter.) (Applause.)

"Well, he puts on the drawers, which are tied around him with a long string. There must be no iron buttons on the drawers. They bring out a hoodwink and fasten it over his eyes. They get a rope called a cable-tow and put it once around his neck; they put a slipper on his right foot with the heel slipshod; they roll the left leg of the drawers up above his knee; roll the left sleeve of his shirt up above the elbow. If his shirt is closed in front like mine, or opens, it is taken off, and then the left breast of the inside shirt is turned back to expose the left breast.

"Look at John Smith! (Laughter.) The Reverend John Smith! Look at him! *Look at him*, and then mark what is said concerning him.

"'There he stands without our portals on the threshold of his new Masonic life, in darkness, helplessness and ignorance. Having been wandering amid the errors and covered over with the pollutions of the outward and profane world, he comes enquiringly to our doors seeking the new birth, and asking a withdrawal of the vail which conceals Divine Truth from his uninitiated sight.'—Manual of the Lodge by Mackay, p. 20.

"Now that is what Masonry says concerning that man as he stands outside that door.

"'There he stands in darkness, helplessness and ignorance, having been wandering amid the errors,' &c.

"Now John, what errors have you been wandering in?

"Are you not a minister? Are you not a Methodist; a Baptist; a Presbyterian? Why, where are your errors John?

"I have not got any."

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"Why, these infidels say you have been wandering amid the errors and covered over with the pollutions of the outer and profane world, and that you are now coming inquiringly to the doors of Masonry *seeking the New Birth.*

THE NEW BIRTH.

"Brothers, you remember what is said in the third of John.

"Nicodemus a ruler of the Jews came at night, and spoke to the Lord Jesus. The Lord Jesus replied:

"'Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.'

"The devil knows it, and, friends, you may be members of the church; you may have your name on the church roll, but I tell you here this morning that if you are not born again, you might as well be in a Masonic Lodge so far as your Salvation is concerned, because you must be born again. (Amen.)

"Now, the devil knows that, and he says: 'I am going to establish a system of religion that will cause men to be born again.' (Laughter.)

"'We have got to have the "born again" business in it too;' so he starts up Freemasonry.

"The old pair of drawers are put on him, the hoodwink fastened over his eyes, cable-tow around his neck, left leg of drawers rolled up, leg and knee bare, left sleeve of shirt rolled up, left arm bare, and he is prepared for the "New birth." (Applause and laughter.)

"Is he actually prepared for anything? No. He is not prepared for anything. He is not prepared to tell the truth.

"Tell me, you men in this audience, you who are Masons, would you go home and tell your wife that you were in a Masonic Lodge in the condition I have described? Tell me. You know you would not.

"If she asks you if the exposure that Ronayne gave over there in Farwell Hall twenty years ago is true, you would say, 'No.'

"'Did you have a hoodwink over your eyes and a cable-tow around your neck?'

"'No.'

"'Did you have an old pair of drawers on

"'No.'

"'Did you have your clothes off?'

"'No.'

"My brother Masons, what is every No?

"Every No is a lie, and you know it? (Applause.)

"Now, then, remember the proposition, it is inspired by Satan. Now, who is the devil? What is one of his characteristics? He is the 'Father of lies.'

NO MAN CAN BE AN HONEST MASON AND TELL THE TRUTH.

"'Well, he goes into the Masonic Lodge, stands in the door-way; goes first to the door, raps.

"'Who comes here?'

"The Junior Deacon answers:

"'The Rev. John Smith, (laughter) who has long been in darkness and now seeks the to be brought to the light—'

"I tell you, friends, this is a serious matter. I tell you what I think you Christian people ought to do. You ought to go home with bowed heads, and bowed hearts, and downcast eyes. You ought to go on your knees and pray,

"'Oh Father, blessed God and Father, we come to Thee this evening in the name of the Lord Jesus Christ to ask Thee in thine infinite mercy to open the eyes of these deluded men that they may see the truth. (Amen.) That the Holy Spirit's power may carry the truth to their heart, and that instead of seeing Hiram murdered they may see the Lord Jesus Christ lifted up.' (Amen.)

"Well, now, who comes here?

"'The Rev. John Smith, who has long been in darkness and who now seeks to be brought to light, and to receive a part in the rights and benefits of this Worshipful Lodge, erected to God and dedicated to the Saints John, as all brothers and fellows have done before.'

"'Mr. Smith, is this of your own free will and accord?'

"'It is.'

"'Brother Junior Deacon, is the candidate worthy and well qualified?'

"'He is.'

"'Is he duly and truly prepared?'

"'He is.'

"'By what further rights and benefits does he expect to gain admission?'

"'By that of being a man, freeborn.'

"*Freeborn!* FREEBORN! Friends and brethren. I am really ashamed that colored men who were in slavery in the South would show themselves in the streets of our cities connected with the slavery system of Freemasonry. I have had no respect for colored Masons, because these men I pitied when they were slaves.

"I was in Ireland at the time. In my boyhood days I was an abolitionist, and when I came to this country I saw them coming out of physical slavery, and entering into spiritual slavery; almost as bad if not worse. I have no respect for colored Masons.

"Well, he comes in. He is led along.

"'Senior Deacon here is the Rev. John Smith. (Applause.)

"'Mr. Smith, as no man should ever enter upon any great or important undertaking, without first imploring the blessings of Deity, you will therefore kneel where you now stand, and attend to prayer.'

"The candidate kneels in the lodge room.

"I will never forget the first night I went into a Masonic lodge. Billy Sweetman was the Master of the lodge, a little bit of a tailor, and a little bit of a drunken tailor at that. (Laughter.) Well, he took off his hat. The brethren rise to their feet.

"This is the prayer:

"'Vouchsafe Thine aid, Almighty Father of the Universe, to this, our present Convention, and grant that this candidate for masonry may so dedicate and devote his life to Thy service that he may become a true and faithful brother among us. Endue him with the competency of Thy Divine Wisdom, that by the aid of the pure principles of our order he may be better enabled to display the beauties of holiness, to the honor of Thy Holy Name. Amen.' Brethren respond, 'So mote it be.'

"Here is the preacher; there is the infidel over there praying for him in the secret lodge. [Think of it, an infidel praying to God for a Christian minister that he may have the New Birth!—ED. L. OF H.]

"Men of Chicago, answer me. You mothers in Israel answer me. What influence can that minister have in that Masonic Lodge?"

Voices:—"None."

"None whatever. His influence is gone; religion, Christianity, as it is represented by him becomes a farce. Masonry is encouraged and goes on its way rejoicing, and hence Masonry has increased,—I was going to say a hundredfold since I left it in 1875. The preachers of to-day are increasing the influence of Masonry.

"'Mr. Smith, in all cases of danger and difficulty, in whom do you put your trust?'

"'In God.'

"In what God?

Dr. Dowie:—*Mah-Hah-Bone.* (Laughter.)

Mr. Ronayne:—"Mah-Hah-Bone; that is right. That is the god. What is the god of Masonry? Is it the God of the manger? Is it the God of Bethany? Is it the God of Gethsemane? Is it the God ot Calvary? Is it the God and Father of our Lord Jesus Christ? No. It is the god of Brahminism. It is the god of Confucianism. It is the god of the Indian. It is the god of nature. It is the sun god. It is the devil. That is just exactly what the god of Masonry is.

"Now, you notice that the candidate is blindfolded; you notice that there is a rope around his neck. Now, we have him in the Lodge room. He comes in by the northwest corner of the Lodge. Now he walks; and he is made to walk with the course of the sun.

"There are in Masonry two kinds of mysteries. The greater mystery and the lesser mystery. There were two kinds of mysteries in paganism. Masonry is simply the pagan mysteries revived, It is paganism pure and simple, revived in 1717. You know the mysteries were a worship of the sun god, the secret worship of Osiris, Baal, or Tammuz, and all these other names that were used in various pagan nations to signify the sun god, or the fecundating and fertilizing power of the sun. The action of the heat of the sun upon the earth caused the earth to bring forth, as it were, so Horus was produced, the god of time as we have it in Masonry, only under another name.

"Now, he walks with the sun. He comes in from the

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north-west corner and beginning at the east, he goes to the south and then to the west.

"Why is the Worshipful Master in the east and the Senior Warden in the West?

"'As the sun rises in the east to open and govern the day, so rises in the east the Worshipful Master to open and govern his Lodge.'

"Oh, Billy Sweetman, there he was a rising sun, and a glorious son he was. (Laughter.)

"'As the sun in the south at meridian height is the beauty and glory of the day, so stands the Junior Warden. As the sun is in the west at the close of day, so is the Senior Warden in the west.'

"So it is always the sun: You walk with the sun. The Master represents the sun in the east; the Junior Warden represents the sun in the south, and the Senior Warden represents the sun in the west; it is the sun all through. The old sun worship of paganism or Baal. The Baal worship of the Old Testament Scripture; that which brought divine wrath upon God's own chosen people, and caused them to be carried captive into Babylon for seventy years, and that is precisely the very same thing that is leading this country to-day into spiritual and political captivity.

WHAT IS THE REASON THAT YOUR BANK DEFAULTERS AND YOUR CRIMINALS IN HIGH PLACES ARE NOT PUNISHED?

"What is the reason that if one of these men are sent to the penitentiary, he only spends a few months there at most, when he is liberated by a Masonic Governor?

"Down here in our own city there was a man, imprisoned for boodleism in the County Jail, McGarigle, that keeps a saloon down here on Clark street. At the time Canute Matson was sheriff. Canute Matson goes in, and because he, McGarigle, was his friend and brother Mason, brings him out.

"'Brother McGarigle, you would like to have clean clothes would you not?'

"'Why, yes, certainly.'

"Matson hires a cab, and they drive off to Lake View to McGarigle's home, and there is a bath-room. McGarigle is going to change his clothes, and put on clean underwear, and he goes out through the bath-room window, and down towards Lake Michigan, where there is a boat waiting that conveys him to Canada.

"Oh friends, how stupid we are. Let me show you something going on in the courts. Just notice in our court rooms. I said that Masonry is ruining this country. Here is a prisoner. He is before a court; he is a criminal; he has committed larceny, or he has committed some other crime; here is the judge, and here is the jury, and here are the lawyers. There is one Mason in that jury. That is all they need. This prisoner rises to his feet. He pretends he is fatigued from sitting so long. Tell me, when you are sitting for any length of time what is the first thing you do upon rising? Let me show you. [Gives the Masonic sign of distress.] Is that not what you do? You know that is the sign

SIGN OF DISTRESS.



FIRST POSITION.



SECOND POSITION.



THIRD POSITION.

of distress; you know it. You never saw a woman after sitting down rise up with her arms extending in that way; but a man invariably does it. There is a Mason on the jury. So this man rises up, and he raises his hands, lets them fall, as I have shown you; this Mason sees it, and how does he stand with regard to that Masonic sign?

"'Should I see the sign given, or hear the words accompanying it, I will immediately repair to the relief of the person so giving it, should there be a greater probability of saving his life than of losing my own.'

He goes in with eleven brother jurors into that jury-room, and he will hang the eleven before he will hang his brother Mason. So the courts of law have become a farce through the influence of the Masonic grip and the grand hailing sign of distress

THE MASONIC OBLIGATION.

"Now, we have a candidate, the Rev. John Smith. He comes in, having been led around according to the course of the sun. The Worshipful Master says to him:

"'You will advance to the altar. Kneel upon your naked left knee, your right forming a square, your left hand supporting the Holy Bible, square and compass, and your right resting thereon.'

"He is blindfolded, cable-tow around his neck, and in that manner he takes the oath that makes him a Mason.

"Now, with regard to that oath I want to say this much: I agree entirely with the application that the Doctor made of the Scripture he read from the 5th chapter of Leviticus.

"'If a soul swear, pronouncing with his lips to do evil, or to do good, whatsoever it be that a man shall pronounce with an oath, and it be hid from him; when he knoweth of it, then he shall be guilty in one of these.'

"I am speaking this morning as before God; He knows the thoughts of my heart; He knows my intent, and my purpose, and I here and now declare that I never in all my life violated the Masonic obligation. *Never!* NEVER!

"I will show you, before I close, that I was entrapped into saying that I would not reveal "secrets" which had no existence: for they had long before been printed and published to all the world.

"He takes an obligation. This is the obligation that makes a man a Mason. All the subsequent obligations are covenants between one Mason and the craft at large; they are personal covenants, but this a *bona fide de facto* with Masonry itself.

"Now, what is the oath?

"'I, John Smith, of my own free will and accord, in the presence of Almighty God, and this worshipful Lodge, erected to the holy Saints John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal and never reveal any of the secret arts, parts or points of the hidden mysteries of ancient Freemasonry, which have been heretofore, may at this time, or shall at any future period, be communicated to me as such, to any person or persons whomsoever, except it be a true and lawful brother Mason, or within a regularly constituted Lodge of Masons, and neither unto him nor them, until by strict trial, due examination, or legal information, I shall have found him or them as lawfully entitled to the same as I am myself.

'I furthermore solemnly promise and swear that I will not write, print, paint, stamp, stain, cut, carve, mark or engrave them, or cause the same to be done upon anything moveable or immoveable, capable of receiving the least impression of a word, syllable, letter or character, whereby the same may become legible or intelligible to myself or to any person under the whole canopy of heaven, and the secrets of Freemasonry be thereby unlawfully obtained through my unworthiness, binding myself under no less a penalty than that of having my throat cut across, my tongue torn out by its roots, and buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in every twenty-four hours, should I ever knowingly or willingly violate this my solemn oath, or obligation as an entered apprentice Mason. So help me God, and keep me steadfast in the due performance of the same.'*

"What do you think of it?

"Here are the men that are ruling the country; here are the men that strut in our streets, laying corner stones of our public buildings; here are the men that occupy our streets in processions with their gewgaws and little bits of white aprons.

"Just look at these bibs. [Taking up a Masonic apron.] The lodge made me a present of one of these things and a collar when I was a Mason. [Putting it around him.] Oh, my! John Smith looks beautiful with his little bib on, don't he? (Laughter.)

"And they say they are not ashamed of it."

Mr. Malcolm McNeil:—"Yes, but he is innocent.

Mr. Ronayne:—"Yes, so was Adam."

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* Mr. Ronayne while repeating this obligation, held in his hand a book, published by the Masonic fraternity itself, containing the so-called Masonic secrets. Similar books by other publishers are numerous. He said:

"The last night I was in Keystone Lodge I gave my first lecture on Masonry in the Lodge room. I did not go behind their backs against Masonry. I never did. I never shall. I went into the Lodge room and delivered my first lecture, and I told Joseph H. Dixon—poor Jo is dead, and I would never say anything wrong of him, and I never did—I said, "Worshipful Master, if you and I got what we deserve, we would have been in the penitentiary long ago for obtaining money under false pretenses in this Lodge room. We charge $65 for what can be obtained elsewhere for 75 cents."

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Dr. Dowie:—It was an apron to cover his nakedness

"Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame."

Poor John Smith, the Devils have stripped you and mock you with this apron to cover your nakedness in the lodge where they stripped you and blindfolded you! It is an apron to cover your shame, but it only reveals it.

Mr. Ronayne:—"It is an apron to cover his rascality. (Applause.)

"Now, there is nothing in Masonry but what is evil.

Dr. Dowie:—I will ask the Masons now present to stand up, and say whether the obligation which Mr. Ronayne has uttered is the oath and the obligation which they took as Masons.

Voices:—"It is."

Mr. David Cowan:—"I will say to the congregation I was taught that, and what Mr. Ronayne has repeated here is word for word, and letter for letter as I remember it." [Several Masons acknowledge, when individually questioned by Dr. Dowie, that Mr. Ronayne's remarks were all true.]

Mr. Ronayne:—"Now, I want you to take this home with you. Before Christianity dawned upon the world there was the secret religion of paganism, a religion practiced in fallen Judæa, in idolatrous Judæa and Israel, the religion practiced by these priests of Baal that Elijah slew; the religion practiced by Jezebel and Ahab and by Israelitish kings and in pagan nations—the worship of Baal, the religion of the sun. I tell you that is Masonry.

BAAL WORSHIP IS WHAT WAS REVIVED IN 1717.

"It lay dormant, you know, from the time of Constantine when he became a nominal Christian until February 1717. You have often heard of the apostate Julian—well Julian was sent from Rome to be educated; he was initiated into the Eleusinian Mysteries, otherwise Freemasonry, and he became on that account so great an apostate from Christianity that his name has come down to posterity as Julian the apostate; and it was Masonry in its pagan form that made him that apostate, and it was no more pagan then than it is now.

Now, let me read to you. I am quoting now from the traditions of Freemasonry by A. T. C. Pierson. [Page 13.]

"'The order known as Freemasonry appears to have been instituted as a vehicle to preserve and transmit an account of the miraculous dealings of the Most High with this people in the infancy of the world.

"'The identity of the Masonic institution with the Ancient Mysteries (Pagan Worship) is obvious from the striking coincidence found to exist between them!'

"Now, go to the 1st of Romans:

"'Because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish hearts were darkened.

"'Professing themselves to be wise they became fools.

"'Who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is blessed forever.'

"That is Masonry.

"Remembor, further, that the name of the Lord Jesus Christ can on no account whatever be mentioned in a Masonic Lodge in connection with any ceremony, in any prayer, or in any of the initiatory degrees of Masonry. None whatever."

Dr. Dowie:—In McCoy's book which we have here, in every passage quoted from the New Testament where the Lord Jesus Christ's name appears, it is omitted in reading in the lodge when conferring degrees.

A QUESTION FROM A MASON.

A brother (from the audience):—"Brother Dowie, I am a Mason. If it is allowable, I would like to ask [Mr. Ronayne] whether he knows in all the history of Masonry whether there is any oath or obligation requiring any Mason at any time to inflict violence or injury upon any person whatever?"

Mr. Ronayne:—Why, yes, sir.

The brother:—"Understand my question, please."

Mr. Ronayne:—"I understand you. Now, I want to answer the gentleman quietly, and of course I take a minute or two to answer. There are three modes of punishment known to Masonry, beside the penalty.

"Now, mark, I am not going to ask the gentleman this question which I ought to ask him. Did you bind yourself under that death penalty? I am not going to ask him that, because I do not want to put him in a wrong position. He would have to answer Yes or No. If he answered No, he would lie to me; if he answered Yes, he would lie to Masonry: therefore I do not want to place him in that position. See the point? (Applause.)

"Now, I was going to say, there are three modes of punishment known to Masonry beside the death penalty: Suspension indefinite; suspension definite, and expulsion.

A voice:—"Ignoring."

Mr. Ronayne:—"Yes. I might add that the Master of the lodge reprimands. I have seen brethren reprimanded.

"Now, notice, please.

"There are three different modes of punishment: Definite suspension, indefinite suspension, expulsion; but mark you, these modes of punishment are only attached to all the degrees above the first, as, for example, in the Master Mason's Lodge I am kneeling on both my naked knees, both hands laid upon the Holy Bible, square and compass, suppose that this square and compass were not on the Bible, where would the Masonic oath be? Then there would be no Masonic oath. A Masonic oath taken upon the Bible is not worth anything. The square and compass must be on top of the Bible to give the oath validity.

"Take that home. Now, do not forget it.

"Now, then, the question the brother asks is where in the obligation, really does a Mason swear to take human life?

The Brother:—"That is not my question. My question is simply this: Is there anything in Masonry anywhere requiring any member at any time to do violence or injury to any other person any where at any time?"

Mr. Ronayne:—"There is, sir."

The brother:—"I would like to know what it is."

Mr. Ronayne:—I will tell you. In the Master Mason's degree. I did not think I would bring in that; I was putting that off.

"The candidate is kneeling on both his naked knees, and he swears among other things:

"'Furthermore, that I will keep the secrets of a brother Master Mason as inviolable as my own when communicated to and received by me as such, murder and treason excepted, and then only at my own option,'

"Masons are sworn, the preacher is sworn, the bishop is sworn, the judge is sworn to do wrong. To do wrong!"

The brother:—"That is not answering my question. Allow me once more to repeat my question: Does Masonry require any member to do violence or personal injury to any person whatever? Does Masonry require me to swear to do personal injury to anyone?

Mr. Ronayne:—"Now, then, let us look at the obligation. Let us look at the death penalty. Here are all these men before me, we will suppose Masons. Now, we are all in the lodge room together. Suppose now I am Master of the Lodge, as I used to be in 1873-4-5, away back in those years member of the Grand Lodge of Illinois, and I came out and violated my obligation by revealing the secrets. Revealing no secrets, because there are no secrets. It is a miserable humbug. Supposing that here in the lodge each man was sworn, my brother among the rest,

"'Binding myself under no less a penalty than that of having my body severed in twain.'

"Dr. Dowie, if I cut a man's body in two is that not doing him an injury?" (Applause.)

Dr. Dowie:—Since Mr. Ronayne has appealed to me, I think what Mr. Ronayne wants to lay before that brother in answer to his question is this. Inasmuch as the oath and obligation which this Mason takes, binds him under no less a penalty than that of his throat being cut, tongue torn out of his mouth, and so on,—inasmuch as he has taken that oath, —Mr. Ronayne contends that *the Order which compels a man to take such an obligation, of necessity, by a very clear and very logical inference, must arrogate to itself the power and right and duty to execute these penalties.*

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The Brother:—"Granting it gives the lodge that right, still my question stands, is the lodge required to do it? There is no obligation, no oath, nothing requiring any Mason to do violence or injury?"

Dr. Dowie:—I should say that so far as Mr. Ronayne has yet shown, it is very probable that our brother is correct to this extent—that there is no absolute covenant entered into by a Mason to murder a fellow Mason, to do violence to that fellow Mason. But have we not a little bit of common sense left? Can we not really see that, if a Lodge has the power to require a man to make an oath and to enter into an obligation that he shall suffer the death penalty for the violation of that, it has also the power, in some of its degrees, to appoint officers to execute that penalty?* (Applause.)

Mr. Ronayne:—"That is right."

Dr. Dowie:—But one moment. I want to be very fair with the brother, and I thank him for the courteous way in which he put the question.

The Brother:—"I thank you all for receiving my question so kindly."

Dr. Dowie:—We would not be Christians if we did anything else.

The Brother:—"Now, allow me to say that so far as I have been in Masonry, although I admit there is enough there in that oath that has been given to us to show us a heathenish pagan idea—all that I am willing to admit—but I still insist that so far as I have ever been in Masonry—I have taken ninety-five degrees in Egyptian rites—I have not found one word, one obligation, one oath, or anything requiring any member of Masonry to inflict violence or personal injury upon any person whatsoever."

Dr. Dowie:—Yet, although that is doubtless the case, our friend will not challenge my definition of the position. It is not often we find a gentlemen who has taken ninety-five degrees.

What we are after is the truth.

What we are after in this matter is the extension of the Kingdom of God.

I can say truly that I have no other object in this exposure to-day than this: for I pray every day, Oh God, my heavenly Father, take from the onward progress of Thy kingdom every hindrance; if I hinder, take me out of the way. (Amen.) No matter what the hindrance is, Father, take it out of the way by Thy Spirit's power, for Jesus' sake.

I pray every day, "Thy kingdom come," and I believe that God's kingdom is dearer to me than life.

I think from the words of my friend he is a professing Christian.

I can only say that my knowledge of this mattter is only gained from an immense library of exposure, and also from the death-bed confessions of Freemasons and others.

I call my friend's attention to this, and he must admit the legal force of it, that if a society—call it a Masonic, call it a Clan-Na-Gael, call it a Mafia, call it the Highbinders, call it the Loyal Orangemen, call it any name that you please—if that organization imposes an oath, an obligation upon a man that he has to submit to his tongue being torn out of his mouth, to his throat being cut and the horrible consequences afterwards which will not very much matter to the poor wretch that is killed; but if he has power to enter into an obligation to submit to such penalties by some organization, then is it not a fair inference that

THE ORGANIZATION WHICH IMPOSES THE PENALTY, ALSO IMPOSES UPON ITSELF THE RESPONSIBILITY OF EXECUTING THAT PENALTY? (APPLAUSE.)

Mr. Ronayne:—"Certainly."

The Brother:—"I accept the statement as you made it; that it does give them the right to do it, if they feel inclined to, but it does not require them to do it."

Dr. Dowie:—I am glad you make the admission. *Well, we deny the right of the organization to inflict it.* (Amen and Great Applause) which lasted for some time, the audience being keenly interested in Dr. —— and his questioning of Mr. Ronayne, which had led to this point.

MASONIC JUSTICE.

Dr. Ronayne:—"There now lies in the jail in the City of Hartford, Conn., a doctor named Griswold. Dr. Jackson of that town, a Mason, set fire to a building and committed arson. He communicated to his brother Mason the fact that he burned the building. Jackson was brought to account for his crime and was tried before a criminal court. He belonged to Lodge No. 88, in the City of Hartford, and Griswold was a witness against him. He went on the stand and swore to what Dr. Jackson had told him. Jackson lies in jail because of Griswold's testimony.

"Lodge No. 88, in the City of Hartford, turned around and preferred charges against Dr. Griswold for violating his obligation as a Master Mason, because he had sworn to keep the secrets of a Master Mason as inviolable as his own. The man that committed the crime is a good Mason to-day. Poor Griswold that was an honest man, and an honest American citizen and told the truth is ostracised by the Masonic Fraternity, cast out of their company, and cast out of Masonry.

"I thank you this morning very much for your attention, and I want to ask you, to make an excuse for any imperfection you might have seen in the manner of the delivery. The only object we have, as far as I am concerned, and as far as Dr. Dowie is concerned, and those sitting here on the platform, is the advancement of the Kingdom of God, of the Lord Jesus Christ. (Applause and Amen.)

Dr. Dowie:—Now, my good friends, I promised you at the beginning of this meeting I would show you the initiatory matters in connection with what is known as the "Day Mare of the Desert," but as that would take about a half an hour, perhaps you will allow me to beg off, won't you?

Audience:—"Yes."

Dr. Dowie:—Now, then, I have it all here, and the animal has been secured after a very considerable hunt in Ohio for her, (laughter) and she has arrived in town, and I have got her here, and we will show her this afternoon.

We have got the secret work in connection with it, and I want to show you just what Mr. Ronayne has shown, the spectacle of a Minister of the Gospel, a presiding Elder, a Bishop, or a member of the Church of Christ riding this animal.

But there are certain other death penalties connected with other orders that I want to get out this afternoon.

IT IS THIS COVENANT WITH DEATH AND HELL THAT TROUBLES ME;

that, my brother, is the thing that troubles me; it is "the covenant with Death and Hell." It is that which must be disannulled.

I know there are many excellent men who are connected with Freemasonry here. I have had some of them in my Home as guests; but Freemasonry and Secretism has always interfered with their spiritual life, and has prevented their healing through faith in Jesus.

Why, these brethren who are renouncing it to-day have been, and are members of my church; who have been brought to the renunciation of it through my teaching from the Word of God. I believe the result of this exposure, if it is gone about in the right manner, will be to show that this covenant with death and hell must be disannulled, (Amen) and that the time has come when our Christian citizenship demands the entire abolition of Secret Society oaths for the reason that they imperil the safety of the State and the administration of Justice. (Applause.)

*In the "degree known among Masons as the Thrice Illustrious Order of the Cross," a portion of the first obligation is as follows:

"You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and MOST CONDIGN PUNISHMENT agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life." *Page 190, Light on Masonry, by Elder David Bernard, recipient of 15 degrees of Masonry, and Intimate Secretary of the Lodge of Perfection.*

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ANOTHER EXAMPLE OF MASONIC JUSTICE.

I do not hesitate to say that Mr. Ronayne is perfectly right. I passed through a hundred trials before courts, and the persecution against me began in a Lodge of Freemasons in Woodlawn, and many a time did I see Mr. —— and other Freemasons there when the jury was impannelled slowly rise from there seats, put up their arms, bring them down, hold them for a very few moments there, drop them by their sides—the Masonic sign of distress—and whenever that was done, and there was a Mason on the jury, we never got a verdict. I saw that Masonic sign of distress given in the Superior Courts of Cook County.

I saw the Judge upon the bench turn pale when he saw the Masonic sign of distress given by a man named —— of the New York Life Insurance Company, who held up his hands so [indicating the manner in which the Masonic sign of distress is given] brought them so, dropped them by his side. I can tell you many things about what has been done by judges who have been put under pressure by their obligations as Freemasons. I know what I am speaking about, that justice is fallen and slain in the courts of justice; that necessary laws are denied enactment in the courts or legislature, not on the ground of the right or wrong of the matter, but because the Freemasons or some one else is interested in the settlement of it in such a way as will extend their interest. That is a grave charge.

Now, friends, you know I never close a service here without making an appeal.

POPERY AND MASONRY OUR ALLIED FOES.

I was glad that brother Ronayne kept steadily before you this through all his address, that Popery on, the one side, was a false representation of the Church, and Masonry on the other side was the false representation of Protestantism. We have to deal with a set of circumstances which give us 8,000,000 of Roman Catholics, it is alleged, who are bound together by a decree of infallibility that was issued by the Vatican Council under the absolute control of the Pope of Rome, as the infallible guide, not only in matters which pertain to faith and morals but pertaining to all matters which concern the government and welfare of that apostate Church throughout the world.

I say that every one of the 8,000,000 of Roman Catholics in the United States is the absolute subject of a foreign prince whose throne is in Rome.

I say at the same time we have got 6,000,000 of men who are absolutely under the control of Secret Lodges.

With these 14,000,000 massed under absolute, open, and secret rulers who are not recognized by the Constitution of the United States, and who acknowledge the superior claims of other Constitutions, it is about time for the other 61,000,000 to rise up and say, "In the name of God, we shall walk in the light as God is in the light." (Amen and applause.)

CALL.

Now, every man and woman here that wants to walk in the Light of God, and to do that which is right in God's sight, stand to their feet. [The entire audience, with a few exceptions, rose to their feet.]

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, help me to walk in the Light for Jesus' sake, and to abstain from all intercourse with the unfruitful works of darkness and follow in the footsteps of Him who said: "In secret have I said nothing."

Help us, our Father, to follow Thy Son by Thy Spirit. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Now Father, hear us that this prayer may be answered for Jesus' sake. Amen.

The Doxology being sung, the services were closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ, faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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.

KJENDER DE GUDS HELBREDELSES-MAADE?

Lad det antages at de følgende Ord ere en Samtale imellem Læseren [A] og Forfatteren [B.]

A. Hvad betyder dette Spørgsmaal? Antager De virkelig, at Gud i disse Dage har en særegen Maade at helbrede paa; hvilken Folk kunne lære at kjende og at benytte sig af?

B. Dette er netop min Mening, og det er mit inderlige Ønske, at De skulde kjende Guds Maade at helbrede paa, som jeg har kjendt den i mange Aar.

A. Hvad er Maaden ifølge Deres Mening?

B. De skulde hellere spørge HVEM er Guds Maade? thi Maaden er en Person, ikke en Ting. Jeg vil besvare Deres Spørgsmaal med Hans egne Ord, "Jeg er Vejen og Sandheden og Livet; der kommer Ingen til Faderen, uden ved mig." Disse Ord vare udtalte af vor Herre Jesus Christus, den evige Guds Søn, som er tillige vor Frelser og vor Helbreder. (Joh. 14:6.)

A. Men jeg har altid antaget, at disse Ord kun hentydede til Ham som Vejen til Frelse. Hvorledes kan De vide, at de ogsaa hentyde til Ham som Vejen til Helbredelse?

B. Fordi Han forandres ikke. "I Gaar, og i Dag den samme, ja til evig Tid." (Hebræerb. 13:18.) Han sagde, at Han kom til denne Jord, ikke alene for at frelse os, men ogsaa for at helbrede os, (Lukas 4:18,) og Han gjorde dette, da Han var her paa Jorden i Kjødet. Som uforandret, maa Han være i stand, og villig og ønskende nu til at helbrede.

A. Men er der ikke denne Forskjel, nemlig at Han er ikke hos os nu?

B. Nej, thi Han sagde, "Se, jeg er med Eder alle Dage indtil Verdens Ende." Saa Han er derfor nu hos os i Aand, lige saameget som da Han var her i Kjødet.

A. Men udførte Han ikke disse Mirakler af Helbredelse da Han var her paa Jorden simpelthen for at bevise, at Han var Guds Søn?

B. Nej, der var én endnu større Hensigt end denne. Han helbredede de syge som stolede paa Ham for dermed at vise, at Han kom for at dø, ikke alene for vore Synder, men ogsaa for vore Sygdomme, og at befri os fra begge.

A. Da dersom dette er saaledes, Forløsningen som Han udførte paa Korset maa have været for vore Sygdomme saavel som for vore Synder. Kan De fra Skrifterne bevise, at dette er Tilfældet?

B. Ja, jeg kan, og Stederne ere meget talrige. Jeg behøver kun at nævne to. Hos Propheten Esaias, 53:4-5, er der skrevet om Ham, "Visseligen Han har taget vore Sygdomme paa sig, og baaret vore Smerter, og vi have faaet Lægedom ved Hans Saar." Dernæst i Mathæus Evangelium dette Sted er nævnt og henvendt direkte til Arbejdet af legemlig Helbredelse i 8 Cap. 17 Vers, "At det skulde fuldkommes, som er talet ved Propheten Esaias, som siger, Han tog vore Skrøbeligheder og bar vore Sygdomme."

A. Men troer De ikke, at Sygdom ofte er Guds Villie og sendt til vort Gode, og at Gud derfor ikke ønsker, at vi skulde blive helbredede?

B. Nej, det kan ikke være muligt; thi Sygdom af enhver Slags ere Djævelens Arbejde, og hans Værk kan aldrig være Guds Villie saasom Christus kom netop med den Hensigt at "ødelægge Djævelens Værk." (I. Joh. 3:8.)

A. Mener De, at al Sygdom er Satans Værk?

B. Ja, thi hvis der ingen Synd havde været;—hvilket kom ved Satan—, der vilde aldrig bave været nogen Sygdom, og Jesus sagde aldrig i et eneste Tilfælde til nogen Person, at Sygdom var Guds Værk og Villie, men netop det modsatte.

A. Kan De bevise fra Skrifterne, at alle Slags Sygdomme og Svageligheder ere Djævelens Værk?

B. □Ja, det kan meget let gjøres. De vil se i Mathæus 4:23 og 9:35, at da Jesus var her i Kjødet, "Han gik omkring, og helbredede al Sygdom og al Skrøbelighed iblandt Folket." Dernæst De vil se i Apostl. Gjern. 10:38, at Apostelen Peder erklærer, at Han—Jesus—"drog omkring og

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gjorde vel, og helbredede Alle, som vare overvældede af Djævelen." Mærk at Alle hvem, Han helbredede, ikke Nogle, vare lidende of Satans onde Magt.

A. Men kommer Sygdom aldrig fra Gud?

B. Nej, den kan ikke stamme fra Gud; thi Han er ren, og Sygdom er uren; og den kan ikke komme ud fra Himlen, for der er ingen Sygdom der.

A. Dette er meget forskjelligt fra alle de Lærdomme, jeg har modtaget hele mit Liv fra Præsterne. Troer De virkelig, De har Ret, og at de Alle have Uret i denne Sag?

B. Spørgsmaalet er ikke som mellem dem og mig. Det eneste Spørgsmaal er, Hvad siger Guds Ord? Gud har sagt til sin Kirke i alle Tidsaldre, "Jeg er Herrren, som læger dig." 2 Moseb. 15:26.

Og det er derfor syndigt at sige, at Han er Besmitternen af sit Folk. Alle sande Kristne maa tro Bibelen, og det er umuligt at tro, at godt og ondt, Sygdom og Helbred, Synd og Helligdom kunde have en almindelig Oprindelse fra Gud. Hvis Bibelen virkelig underviste dette, det vilde være umuligt at tro vor Herre Jesus Christus, naar Han siger, "Et godt Træ kan ikke bære onde Frugter, og et raadent Træ kan ikke bære gode Frugter." Mathæus 7:18.

Men selv om jeg indrømer alt, hvad De siger, er det ikke sandt, at Naadegaverne til at helbrede ere borttagne fra Kirken, og ere ikke i den nu?

B. Nej, "Helbredelses Naadegaverne" vare aldrig borttagne, og kunne aldrig borttages fra den sande Guds Kirke; thi det er skrevet, "Thi Naadegaverne og sit Kald fortryder Gud ikke"—Romerb. 11:29 Der er ni Gaver fra Gud til Kirken, —opregnede i 1. Corinth. 12:8-11,—og disse ere alle i den Hellig Aand.

Saalænge den Hellig Aand derfor er i Kirken, disse Gaver maa ligeledes være der. Omstændigheden, at de ikke ere udøvede, beviser ikke at de ikke ere tilstede, men at Troen til at udøve dem fattes hos Guds Tjenere. Gaverne ere alle fuldstændigt bevarede; thi den Hellige Aand, ikke Kirken, bevarer dem.

A. Hvad skulde en Kristen saa gjøre, naar angreben af Sygdom?

B. En Kristen skulde adlyde Guds Befaling, og strax vende sig til Ham for Tilgivelse for Synden, som muligvis maa have bevirket Sygdommen, og for øjeblikkelig, Helbredelse. Helbredelse opnaaes fra Gud paa en af fire Maader, nemlig: første, ved den direkte Troesbøn, uden nogen Hjælp fra de Overordnede i Kirken, bedende som Høvedsmanden gjorde i Mathæus 8:5-12; andet, ved at to trofaste Disciple beder i fuldstændig Overenskomst, i Overensstemmelse med Herrens Løfte i Math. 18:19; tredie, ved Salving med Olie af de Ældste og Troens Bøn overensstemmende med Befalingen i St. Jakobs alm. Brev 5:14-15; og for det fjerde, ved Haandspaalæggelse af dem som tro, og hvem Gud kalder til denne Gjerning, som Herren befaler i St. Marci. Ev. 16:18 og andre Steder.

A. Men ere Folk helbredede paa denne Maade i disse Dage?

B. Ja, i Tusindvis. Jeg har i de sidste tyve Aar lagt Hænder paa Folk i Hundrede Tusindvis, og jeg har set Herrens Kraft aabenbaret ved Helbredelsen af store Mængder, af hvem mange ere levende Vidner i dette Land, som aabenlyst have vidnet til Tusinder, og some ere beredte til at vidne til enhver Tid. Denne Gjerning bliver udøvet af opofrende Kristne i mange Dele af Amerika, Evropa, Australien og andre Steder.

A. Er det ikke det samme som Kristelig Videnskab, Sindshelbredelse, o. l.

B. Nej, Gudelig Helbredelse er det stik Modsatte af disse djævelske Forfalskniger, hvilke ere fuldstændig antichristelige. Disse Bedragerier ere kun forførende Former af Spiritualisme. En anden Form af dette Bedrag, som vildleder mange, er en tilsyneladende Henrykkelse eller Forflytning af Aanden og kaldes Trance Evadgelisme.

A. Men hvorledes skal jeg opnaa den nødvendige Tro til at modtage Helbredelse, hvilken Tro jeg er fuldstændig overbevist om at, jeg ikke besidder.

B. Det er skrevet, "Troen kommer derved, at man hører, men at man hører sker ved Guds Ord"—Romerb. 10:17—Vore Missioner—ere holdte netop med den Hensigt, at undervise fyldigt i Guds Ord angaaende denne Sag, og jeg indbyder Dem meget hjærteligt til at besøge Møderne, som ere bekjendtgjorte paa Side Ni i denne Bog. Alle ere velkomne, og der forlanges ingen Betaling; thi alle Guds Gaver ere frie Gaver. Frelse er den første af disse, uden hvilken De kan ikke blive helbredet gjennem Tro paa Jesus. Alle Omkostninger ved dette Foretagende ere udredte ved frivillige Tilskud af Folk, som besøge disse Møder, og af andre hvem Gud leder til at hjælpe, men den fattigste, som intet har at give, er lige saa hjærteligt velkommen som den rigeste.

A. Modtager De de Syge og lægger Hænder paa dem i denne Mission?

B. Ja, efter at vi ere overbeviste om at de fuldstændig stole paa Gud for Helbredelse; vi modtage privat de som komme, saavidt Tiden tillader, men under ingen Omstændighed gjøre vi Fordring paa Kraften til at helbrede Nogen; thi "Kraften tilhører Gud."

A. Har De Skrifter eller Blade angaaende som kunne kjøbes?

B. Ja, disse kunne erholdes i Zion Publishing House, Michigan Ave. and Twelfth St., eller i Zion Tabernacle 1621-1633 Michigan Ave., Chicago, men den bedste Bog om gudelig Helbredelse er selve Bibelen, studeret alvorligt og bønnefuldt. Vi ofrer Dem en hjærtelig Indbydelse til at overvære Møderne, hvilke ere fri for Alle. Det er vor Bøn, at De maa blive ledet til i Jesus Christus vor Herre og Gud, at finde Deres nærværende Frelser fra Synd, Deres Helbreder fra Sygdom, Deres Befrier fra al ondt, Deres Beskytter paa Vejen til Himlen, Deres Ven og Deres Alt i Tid og Evighed. Vi bede, at disse Ord maa hjælpe Mange, som læse dem, og at vor lille Samtale maa bære Frugt, ved at lede Mange til kun at se hen til Jesus.

"Christi Klædebaands Lægedom,
Er ved hvert Sygeleje, kom
Rører Ham i Livets Trængsel,
Og straks *vi ere lægte, fri fra Sygdoms Fængsel.*"

Et Bevis som vi have for at Christus ikke nu er den regjerende Magt i Verden, er tydeliggjort ved Forfølgelsen af Hans mest trofaste Følgere I den egennyttige Strid imellem Arbejde og Kapital er frembragt den uhyre Egenkjærlighed, raadende i Folks Hjærter. Det er aldeles umuligt for den ene, at bestaa uden den anden. Hvis der ingen Arbejdere vare Kapital vilde være lige saa unyttig som Guld er hvor der ingen Brød er og hvis der ingen Arbejdsgiver var Muskel og Kyndighed vilde nytte saa lidet som Barbareri Hvorfor skulde da disse Magter være opsatte imod hinanden? Naar den kristne Regel, "Bevis imod Andre, some Du ønsker dem at bevise imod Dig," faaer Overhaand kunne vi vente det højeste Gode fra Mennesket men ikke før. Det er unyttigt at se hen til Kultur Opdragelse eller nogen somhelst Lærdom udenfor Forpligtelse til absolut guddommelig Lov, som et Middel imod Kappestriden imellem Arbejde og Kapital. Ulykken ligger for dybt til at kunne naaes med noget andet Vaaben end Aandens Sværd. Naar Mennesket lærer at arbejde med den Hensigt at være trofast imod Gud, og naar det vil stadig fremsætte Spørgsmaalet, "Er dette Herrens Villie," da vil den største Del af Stridighederne som opkomme være lette at sætte til Rette. Det er mærkværdigt at iagttage hvor lidet Folk ville gjøre for at faa Guds Bifald, naar man betragter hvormeget de samme Personer ville gjøre for at faa deres Medmenneskers Roes. Der er saaledes kun faa Mænd, some ikke vilde give Afkald paa de sandselige Nydelser de kunne opnaa ved Brugen af bedøvende Midler, naar de derved kunne beholde gode Beskjæftigelser hos Forretningsmænd, men for Manddoms eller Renheds Skyld for at være ubesmittede i Guds Øjne eller for at fremstille deres Legemer, "Den Hellig Aands Tempel, et levende Takoffer, hellig, og modtagelig for Gud," de samme Mænd ville Intet gjøre. H.

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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.

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CHICAGO, ILLINOIS, JUNE 5, 1897.

EDITORIAL NOTES.

ZION, THY GOD REIGNETH."

ZION'S Onward Movement is an ever increasing Power to the uttermost ends of the earth.

MAY the blow which we strike to-day for God and for Home, for Church and for State, be blessed by Zion's King to Zion's children in all the lands.

WE have no apologies to offer to anyone for telling the truth.

IT was more than time that it should be told, not in whispers, but louder than thunder, and that the stroke of Divine Vengeance should fall upon these Secret Refuges of Lies and Murderous Passions, where the children of God are brought into alliance with, and into subjection to, Secret Rulers who deny the Supreme Authority of God's Word, and the Kingship of Christ as Lord of All.

WE are only able to give the morning report of the eventful 23rd of May.

THE afternoon and evening will take the whole of our next issue, and we shall give our readers pictures of the Day Mare of the Desert and of a Lodge Room when the fools who use that wretched creature are performing their follies in the semi-darkness of the dimly-light Lodge Room.

THE Testimonies of the Witnesses throughout the day were most thrilling and convincing.

WE are receiving every day the most touching letters of thanks for the stand which we have taken, and could we publish all the letters which the widows of Freemasons have written, it would be a thrilling book.

BUT we could only expose them to the malice of their Masonic deceivers and cruel oppressors.

IN our next issue we shall give the full particulars of the Knights of Kadosh oaths and obligations, the "Ne Plus Ultra," the final degree of Masonry.

IT will form a part of our lecture, as we promised it should, when we spoke.

IF any professing Christian who reads the facts in this issue continues to have "fellowship with these unfruitful works of darkness," then they are false to their Lord, false to their country, false to their home, and false to the Church which Christ hath purchased with His blood.

THE Praise and Testimony Meetings of last Lord's Day brought thousands of earnest listeners into Zion Tabernacle, and crowds of Witnesses overflowed the Witnesses' Gallery, as it is now called.

THERE were many wonderful and thrilling Testimonies to the Saving and Healing, the Cleansing and Keeping Power of God.

WE shall give as much of these as possible in an early issue.

WE have so often been compelled to reprint the issue of THE LEAVES OF HEALING containing the wonderful testimony of Mrs. S. A. Kelly of San Francisco, which occupies the front page of this issue, that we have reissued it with her later confirmations of the marvellous healing she received.

IT was not only a Restoration, it was a Resurrection.

In our own hearts it abides as one of the most marvellous of God's works in the ministry which He has committed to us in His condescension and love.

THE week-day meetings in Zion Tabernacle are growing in numbers and in blessing.

NEARLY two thousand were present at three p. m. on Tuesday last, and there were many wonderful healings.

WE prayed after the meeting with nearly five hundred separately in the Healing Room, where we gather the sick in seventies at a time.

WE were seven and a half hours constantly at work on that day in the Tabernacle, besides all the other work in Zion.

How wonderful is the sustaining power of God.

ONE of the glorious sights of Zion is that which follows every service, the almost entire assemblage making humble consecration of themselves to God.

ZION Home is being blessed, and one friend said last night as he was leaving, "I have been seven times in Zion within two years, since my healing, and I have never gone away without seeing miracles of healing."

BUT there are some who are utterly unprepared for healing who come and expect immediate and perfect healing from God, whose conditions they fail to fulfil.

THE first thing they discover is their spiritual unfitness to receive the physical blessing.

THEN they set themselves to remove the hindrances and to fulfil the conditions of a true repentance and a sincere faith in God.

WHEREVER this is done they receive blessing according to their faith and works.

IN the Ministry of our Lord when here in the flesh, the Divine Order was, first, Teaching; second, Preaching; third, Healing.

HIS Order of Ministry is just the same to-day.

ZION Home is being graciously used of God in spreading the truth into every part of the land through those who come here from every State in the Union, and from all parts of America.

WE expect to receive many ministers and students this year during their vacation.

ON every side we see the tokens of a Glorious Harvest in Zion during the coming summer and fall.

ZION Home, and Refectory, and Publishing House are all in the most excellent order for work, and the workers are full of faith and hope and love, looking to the Lord of the Harvest alone for blessing.

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SIGNS of returning prosperity are abundant for the commercial interests of the nation, and for the farming interests also.

THERE are none so blind as those who will not see, unless it be those who have allowed the devil to utterly destroy their sight.

THERE is no land beneath the sun where the capitalists of Europe can get a better return for their money than in America, and, so long as Zion's Standard of Gold is maintained, that precious metal will flow into this land.

FACTORIES and mills will arise; railways, canals and roads will be constructed; mines will be developed; and prosperous and increasingly populous cities will provide a rich market for farm and dairy, and garden.

THE accumulations of many generations and centuries in Europe are constantly seeking investment; but there must be no uncertainty about the Standard for the "redemption" of either public or private loans, and that Standard is Gold.

A YOUNG Nation like the United States of America cannot afford to quarrel with all the older Nations of the earth as to whether they will agree to pay Gold for Gold, and to reckon all values on that basis.

PROTECTING her industries against the low prices of the poor of Europe, America must also protect her Good Name, which is "better than riches," against all attempts of anarchists to repudiate national obligations.

POPULATION and Wealth will flow into this great land, if they are assured of work, wages, and safety.

A WISE tariff, and a stable currency will, under the blessing of God, bring these things which are so much to be desired.

IDLENESS is against the Divine Will.
Poverty is against the Divine Will.
Insecurity is against the Divine Will.

WORK, Wages, and Safety, are the Divine Will.

LET all Zion's children pray at this time for the speedy conclusion of the labors of the Congress and the Cabinet at Washington, so that measures to secure those good ends may be speedily made law in such a way that ignorant, cunning and unscrupulous men may not be able to keep alive agitations which are disastrous to all interests.

NEITHER the Congress nor the Administration may be all that you desire; but pray that God will take them as they are and make them what they ought to be, and do not listen to the false witnesses which are rising up continually against every form of government and all principles of authority except their own ignorant opinions, which are not authority.

WE make no apology for these remarks, and, notwithstanding the impudence of half a dozen correspondents last year who said we had no right to say anything about fiscal and financial questions here, we shall do so whenever we think it necessary.

WE have no desire to abridge the liberty of any man to do right; but we will co-operate with every honest citizen to abridge the liberty of men to do wrong.

THOU shalt not steal" is a Commandment of God that we are willing to maintain at all times in these pages.

THE deceivers of the people who teach men that it is right to pay "all public and private debts" in a debased currency are not honest, although they may think themselves so.

REBELS in the United States were perfectly "honest," as they thought, when they conspired to establish a government which would steal away the lives and liberties of every man whom God had endowed with a black skin.

But man-stealing is thieving, no matter who says it is not.

SLAVERY was not "honesty," even although millions of men in arms tried to make it appear so.

IT is true that they were perfectly "sincere;" but they were sincerely wrong.

THERE is no more dangerous man in all the world than the man who is sincerely wrong.

HAD the "rebels" against common honesty of last year been successful, they would have made it impossible for any working man or woman with relatives whom they desired to help in the old lands getting any more than fifty cents for every dollar which they presented at a bank or at the Post Office, seeking for exchange on Europe.

SILVER dollars are only worth fifty cents in Europe, and it is only the Gold Standard which this Nation has established which makes them worth any more here.

SOME persons have ventured to say that because the evil consequences of misgovernment and of political contests are not overcome in a few months, that we were wrong in our advocacy of the Gold Standard last year.

IMPATIENCE and ignorance are responsible for the foolish cries of "failure" which are already raised against the conquerors in the last national campaign.

IT is grossly and cruelly unjust and unpatriotic, and we have no hesitation in saying so, assured that we are right.

"IN patience possess ye your lives" is a far-reaching Divine Message.

We send it to some of our impatient readers who will get very angry as they read these lines, and may, possibly, show how much they love liberty by telling us that we have no right to speak that which we know to be true, because it is not as they think.

HEAR ye once more the Word of the Lord concerning the latter-day blessings which are to come upon the "Zion of the Holy One of Israel," as set forth in the Prophesy given through Isaiah, chapter 60.

THERE the Promise of God (verse 17) is:

"FOR BRASS I WILL BRING GOLD, AND
FOR IRON I WILL BRING SILVER, AND
FOR WOOD BRASS, AND
FOR STONES IRON; AND

ADDED to this is also the Promise of Good and Honest Government, one of the greatest needs of America, and indeed of all the earth:—

"I will also make thy officers Peace, and thine exactors Righteousness."

ZION'S Onward Movement will lead us one day, God helping us, into Co-operation in a City here on earth; but the Standard there will be Gold.

CONCERNING the City of God, whither we are going, it is written:

"And the City was Pure Gold, like unto clear glass,"

and again,

"the street of the City was Pure Gold as it were transparent glass"

LET Zion in all things maintain the highest Standards of spiritual and material things.

WE cannot aim too high.

"BRETHREN, PRAY FOR US."

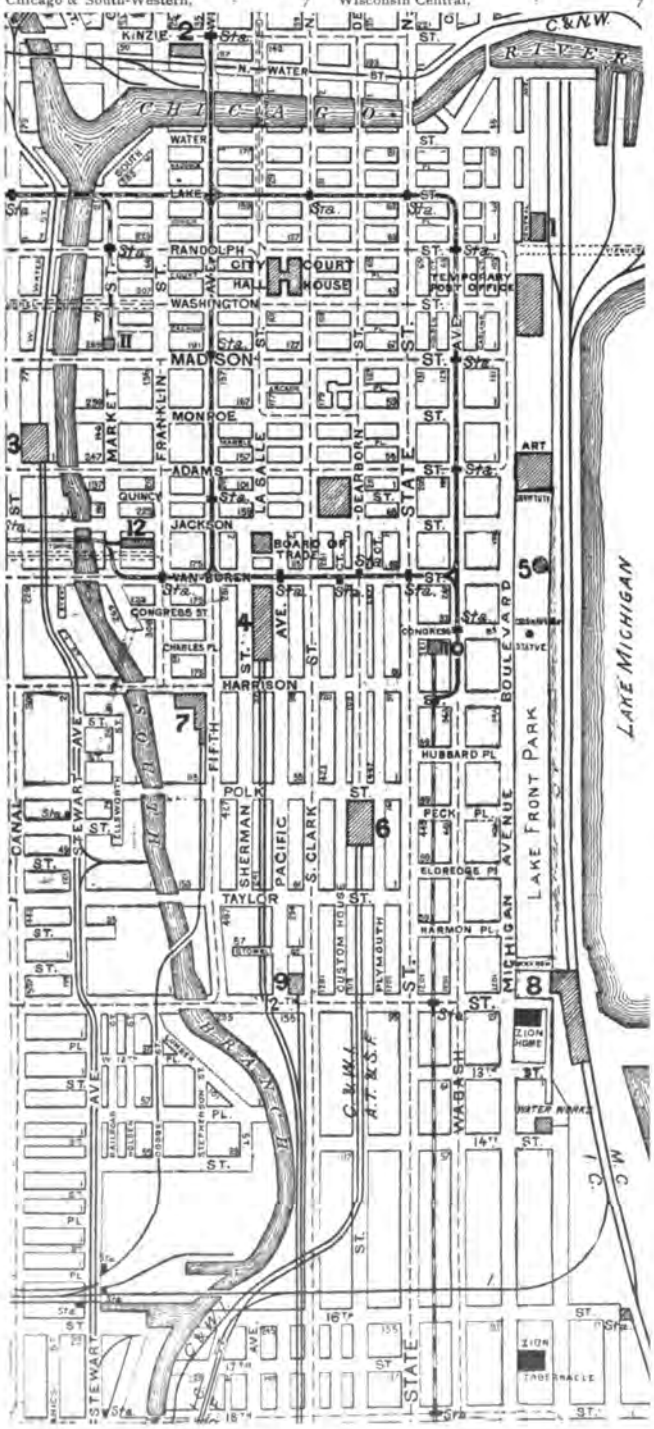
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DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.
Atchison, Topeka & Santa Fe,	6
Baltimore & Ohio,	7
Chicago, Burlington & Quincy,	3
Chicago Central,	7
Chicago Great Western,	7
Chicago, Milwaukee & St. Paul,	3
Chicago, Rock Island & Pacific,	4
Chicago & Alton,	3
Chicago & Eastern Illinois,	6
Chicago & Erie,	6
Chicago & Grand Trunk,	6
Chicago & Northern Pacific,	7
Chicago & North-Western,	2
Chicago & South Side Rapid Transit, (L)	10
Chicago & South-Western,	7

RAILWAYS	DEPOT NO.
Chicago & Western Indiana,	6
Chicago & West Michigan,	8
Cleveland, Columbus, Chicago & St. Louis,	6
Illinois Central, Central Station	8
Illinois Central, Suburban,	1, 5, 11
Kankakee Line, (C. C. C. & St. L.)	8
Lake Shore & Michigan Southern,	4
Lake Street, (Elevated)	11
Louisville, New Albany & Chicago,	6
Metropolitan, (Elevated)	12
Michigan Central,	8
New York, Chicago & St. Louis,	9
Pittsburg, Ft. Wayne & Chicago,	3
Wabash,	6
Wisconsin Central,	7





ZION

CONDUCTED BY THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE IS A

CHRISTIAN, TEMPERANCE & DIVINE HEALING HOME

WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL.
CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.



ZION TABERNACLE. 1621-1633 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a. m. 2:30 & 7:30 p. m. Mondays: 7:30 p. m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p. m. Special Lectures. Thursdays: 2:30 p. m. Children's Meetings. Fridays: 2:30 p. m., and 7:30 p. m. Saturdays: 7:30 p. m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR. DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms*, for Membership, Baptism, or Consecration of Children, must be addressed to the

The Christian Catholic Church
AND Divine Healing Mission.
GENERAL OVERSEER.
THE REV. JOHN ALEX. DOWIE.

Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited*, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

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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.

VOL. 3. NO. 33. CHICAGO, JUNE 12, 1897. PRICE FIVE CENTS.



MICHIGAN AVENUE AND 12th St., CHICAGO.

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ZION'S ONWARD MOVEMENT.

A CALL TO BATTLE AGAINST THE POWERS OF DARKNESS.

Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, May 23, 1897.

THE ENTIRE DAY DEVOTED TO SPECIAL SERVICES EXPOSING SECRET SOCIETIES.

W. S. Harwood, a Friend of Secret Societies, Estimates their Membership at over 6,000,000 and their Annual Cost at over $300,000,000.

Sermon:--SECRET SOCIETIES THE FOES OF GOD, HOME, CHURCH AND STATE.

Testimony of Mrs. Riel, of Preston, Minn., Carried into the Home when Helpless from Chronic Rheumatism, and Wonderfully Healed.

REPORTED BY A. D. JR. AND S. & E. W.

AFTERNOON SERVICE.



The services were opened by singing "Onward, Christian Soldiers."

Dr. Dowie again read from the 28th chapter of Isaiah, repeating the scripture lesson of the morning. Also from the 16th chapter of Matthew, from the 13th to the 19th verses inclusive, and the 22d verse of the 20th chapter of John.

In again presenting the 12th chapter of Luke, which was read in connection with the preparatory service on the afternoon of May 16th, Dr. Dowie made application of the words denouncing hyprocrites, to actors and actresses of to-day, one of whom was recently asked to talk in St. Paul's Universalist Church on Prairie Avenue. He continued:

Now, friends, the word hypocrite here means then a man, or woman, or any person who wears a mask and pretends to be something that they are not. Secret Societies in this country pretend that they are benevolent institutions, and they are not.

May God bless His Word.

THANKSGIVING.

It has always been our custom to thank God before we went to prayer, specially on the afternoon, for His goodness during the week that has passed, and we have much to thank God for. The movement in Zion is always an Onward Movement, not merely in this land, but in a still greater degree perhaps in lands beyond the sea. I am grateful to God for the mercies of this past week, and for the blessings we have already had to-day.

I will not take time this afternoon to tell of specific cases of healing during the week; but I am impressed in my spirit now just to mention one case of wonderful instantaneous healing last year, and that was testified to publicly. The lady has returned to us, and is in the room now. I think I should like to mention her case, and have her say a word or two, as she may not be here next Sabbath Day when we devote the whole day to testimony.

Those who want to know more about the specific cases of healing, can come and camp out with us all next Sabbath Day, and they will see hundreds. Thousands assemble in this place who have been healed, and we have seen nearly a thousand who were ready to testify at one time.

Perhaps there are some that may doubt that statement, because they do not know any better. I will prove it in about a minute. Let every one in this room who has been healed through faith in Jesus Christ stand. [Hundreds rose.]

Now, if you will just remember, this place holds 3,500, you will see that there are now the greater part of a thousand standing.

If it were possible for all of these hundreds to give testimony now, it would be a wonderful story; that is never possible.

But I want to give Mrs. Riel's testimony; therefore I shall state her case, and then ask her to say a few words. Will the lady stand? [Mrs. Riel rose in the gallery.]

TESTIMONY OF MRS. RIEL, OF PRESTON, MINN.

Mrs. Riel, will you please to tell me what time it was last year that you were healed?

Mrs. Riel:—"The 16th of March, a year ago."

Dr. Dowie:—On the 16th day of March, 1896, Mrs. Riel was in Divine Healing Home No. 1. She lives in Preston, Minn. She was accompanied there by her husband, her daughter and her minister. She left behind her a weeping family, her oldest son saying: "Mother, it is murder; you will never live to reach Chicago." "Then," she said, "I will die on the way to Zion, but I do not believe I will die."

When she was carried into our Home, and when I saw her on Saturday, the 14th day of March last year, I may say to you that the appearance of the lady was that of one who might die any moment. She had been ill for a great many years; she had been scalped; she had all kinds of diseases and troubles, and to crown all her miseries, chronic rheumatism had set fast many parts of her body, and yet had not released her from pain; for she was enduring such constant agony that she took very large quantities of morphine. How much?

Mrs. Riel:—"Five tablets in twenty-four hours"

Dr. Dowie:—And the quantity would have killed anybody ordinarily. She came to us a helpless, confirmed invalid. I saw her on the Saturday. Sabbath passed with our many duties in the Tabernacle, and on the Monday morning she was in the room with the guests when I addressed them previous to praying.

As I spoke the Word of God I looked into her face. She happened to be sitting near me, and when I had finished my address I began to pray with the guests, and soon I came to her, for she was quite near. She had not walked a step for—how long?

Mrs. Riel:—"Five and one-half years."

Dr. Dowie:—She was completely stiff, and could not stand, and was in a wheel chair, I think, were you?

Mrs. Riel:—"No; carried in."

Dr. Dowie:—I remember, she was carried in, but she was stiff completely, and reclined upon a chair. When I came to her I prayed and laid hands upon her in the name of Jesus.

Our prayers are never long prayers. I leave that to my critics who make stump speeches which they call prayers. I

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never prayed a long prayer. I do not know how. I think I should insult God by a long prayer. It is the most abominable kind of thing in the world for a man to stand up and give God a great deal of information about the history of this country. He tells Him all about George Washington and Abraham Lincoln. Sometimes the "prayer" is an elegant oration about the hills and rills, and the valleys; or it informs God generally as to social, political, or scientific matters, etc., etc., *ad nauseam.* The only thing that is more abominable is Dr. Hillis' oratorical, paregorical, historical and metaphorical talk. (Laughter.)

But I turned to my sister and said: "Will you do what I tell you?"

Some one here to-day may ask "Why should you say that?"

Because I am God's minister.

Do you know that if I were an officer in the army I should expect my company, my regiment, my brigade, or my army corps, if I were a general or major-general—I should expect every man to obey me. I would get my authority from the Commander-in-Chief, and the men that would not obey me, I would send to the rear quickly under a guard. They would stand a good chance of being shot for mutiny. I would not stand any nonsense. I am an officer in God's army, and I do not propose to stand any nonsense from the devil, and I do not propose to stand any nonsense from you either. (Laughter.) I never do, because you never give me any nonsense. You and I understand each other, and we love each other, and we march like an army, do we not?

Audience:—"Yes."

Dr. Doctor:—Shoulder to shoulder

Audience:—"Yes."

Dr. Dowie:—Heart to heart?

Audience:—"Yes."

Dr. Dowie—"Like a mighty army moves the Church of God." I believe it. But that kind of an army that you have in many churches where every man does as he pleases—it is the Do-as-you-please and Go-as-you like, and the Christian Try-to-do-it-Society—and it is a mighty big muddle.

Now, I said to my sister: "Will you do what I tell you?" and she said: "I will."

Then I laid my hands upon her, and said: "In the Name of the Lord Jesus, rise," and I just gave her a little lift, as Peter did at the Beautiful Gate of the Temple, and put her upon her feet. I said, "Stand up." And in a moment she stood up strongly on her feet, bearing the whole weight of her body.

Is that so?

Mrs. Riel:—"Yes.

Dr. Dowie:—Just as you stand now?

Mrs. Riel:—"Yes, sir."

Dr. Dowie:—And when I said walk, did you walk?

Mrs. Riel:—"Yes, sir."

Dr. Dowie:—Well, just walk down here. (Laughter and applause.) [Mrs. Riel walks from the gallery to the platform.] Well, she walked just as she is walking around here. She did what I told her, and she was very glad to do what I told her, and as she walked, her good husband who was on the other side of the room—you know he just stood, and he was like the Freemasons giving the sign of distress. (Applause and laughter.) Then his arms came gradually down, but they did not fall by his side, but he went for her. (Laughter.) Well, we had better have been absent for the next minute or two. Oh, I do not know; it was nice to see these dear old people rejoice, and she has been walking ever since. Have you?

Mrs. Riel:—"Yes, sir."

Dr. Dowie:—You have. Tell us about it. You can do some talking for yourself at home I know.

Mrs. Riel said, "I thank the Lord that I was brought to Zion. I was carried in a year ago the 16th day of March. A week ago last Friday I was able to come here alone. I thank the Lord for that.

"My husband and my daughter came with me, carried me, when I came before, and staid with me until I went home. But now I came alone, and I thank the Lord that I could.

"I praise the Lord for all He has done for me, and I thank Dr. Dowie and his wife for praying with me. I was very helpless; I could not move my hands. Now, I can fold my hands, and I can raise them up, and I can walk, and I can get up alone, and sit up alone—"

Dr. Dowie:—And you can boss the ranch out there? (Laughter.)

Mrs. Riel:—"Yes, sir; I do sometimes."

Dr. Dowie:—You are attending to all your duties as wife and mother I hear. Have you grown any bigger?

Mrs. Riel:—"Yes, sir; I gained twenty pounds."

Dr. Dowie:—Twenty pounds. That is good.

Mrs. Riel:—"I could not open my mouth any more than just to push my front finger a little bit between my teeth. Now, I can open my mouth so I can eat. When I would go to eat they would have to cut my bread as thin as paper so I could eat, but now I can eat bread just like anybody, and meat, and anything."

Dr. Dowie:—Just tell us what doctors attended you up there so that they will not think you are a myth.

Mrs. Riel:—"Dr. G. A. Love, Preston, Minn.; Dr. Phillips, Preston, Minn.; Dr. Mayo and Stinchfield, Rochester, Minn.; Dr. Wm. Powell, La Crosse; Dr. Graydon, Cincinnati, O.; there were a good many others."

Dr. Dowie:—That will do, and these men all attended you?

Mrs. Riel:—"Yes, sir."

Dr. Dowie:—And they left you helpless?

Mrs. Riel:—"They left me to die. The last thing they gave me was morphine, and I took that for four years. When I came down here I did not get any medicine of the doctor, excepting the morphine. He said I could not live. He had given morphine to ease me. I got that by the hundred tablets, and I would use it just as I thought I needed it."

Dr. Dowie:—Did you not use it on the way to Zion?

Mrs. Riel:—"Yes, sir; I did. I used it on the sleeper for the last time."

Dr. Dowie:—You never used it again?

Mrs. Riel:—"No, sir; I did not bring any with me."

Dr. Dowie:—You would not have got in if you had. (Laughter.) Nobody comes into Zion who brings medicine with them, or, if they do, either the medicine go or they go, and nobody gets into Zion who smells—you know how. (Laughter.)

You stinkpots! You dirty stinkpots! There is one house you can't get into. No beerpot or stinkpot can enter Zion Home anyhow. You have got to go somewhere else.

There was a poor fellow came to Zion Home the other day. It used to be the Imperial Hotel, and he had a young jag on him, and when he came in the first thing he saw was "Zion," and he made a bee-line for the room where he used to get a drink, and the next thing he saw was "Christ is all," and then he thought he had them sure. (Laughter and applause.) He made a bee-line for the door, and rushed off home to the hotel where he was staying, and they went off for a doctor thinking he had the—blues. That is what they told me about it. During the first few months, it was amusing to watch the faces of those who came to Zion thinking it was still a hotel. How amazed they were to hear the songs of Zion where the click of billiard balls was heard night and day.

But now this lady came into Zion having taken this morphine up to the moment of her coming.

Let me ask you another question: From the moment that you came in did you have any desire for that morphine?

Mrs. Riel:—"No, sir; I did not. I have not had any medicine of any kind since."

Dr. Dowie:—And you could not do without it for years?

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Mrs. Riel:—"No, sir."

Dr. Dowie:—And now the Lord has healed you just as you have said?

Mrs. Riel:—"Yes, sir."

Dr. Dowie:—And you are getting stronger all the time?

Mrs. Riel:—"I am getting stronger right along."

Dr. Dowie:—Well, we will fatten you up more this time. Now, I wanted you to see this woman. Some of you will remember that she gave testimony in the Auditorium when I held the meetings there in March of last year. Do you remember it?

Voices (from the audience):—"Yes."

Dr. Dowie:—I see quite a good number of you remember it. Her husband and her daughter were there, and I had her the Sabbath day following her healing stand up in the Auditorium, just as she has stood up here.

But now I am so glad. I thought I would give you that story, because Mrs. Riel may not be with us next Sabbath; and it is important not only to give you the healing of those who have been recently healed, but what is more important still, is to see that these healings stand. That is more important. (Amen.) I am thankful for that. You will find the Report of Mrs. Riel's Testimony in the Chicago Auditorium in LEAVES OF HEALING of April 3rd, Vol. 2, pp. 373-374. She and her husband and daughter all spoke before many thousands there on Lord's Day March 22nd, 1896. It was most touching to hear her daughter say, "Well, I praise the Lord that I do not need to wait on a sick mother, but can enjoy my life, having a well mother to take home, in place of a sick one, or a dead one, as we almost expected to do."

And now here she is, after a year, telling again the story of God's great mercy to her through faith in Jesus.

ABOUT THE MORNING MEETING.

I am going to ask you just now to pray with me, and I am wanting you to pray that the report of the wonderful meeting of this morning which continued until half-past one o'clock, will be used of God throughout the wide world. (Amen.)

The very remarkable address of that ex-Worshipful Master Ronayne, of the Keystone Lodge will remain in my memory, and the discussion which followed when the good friend who had taken ninety-five degrees interpolated his question, brought out a very important point.

I will ask the Rev. William Fenton, of St. Paul, Minn., wherever he is, to stand up. Are you here, Mr. Fenton? [Mr. Fenton rose in the gallery.]

Thank you. The gentleman who questioned Mr. Ronayne on this point, did not dispute Mr. Ronayne's statement, that the oath in the Masonic Lodge was exactly as he stated it; namely, that it carried with it an obligation which the candidate was compelled to make, namely, that he would submit to having his tongue torn out of his mouth, his body cut in two, his heart torn out, and his body thrown into the sea between tides, and so on. There was no dispute as to the covenant with Death and Sheol that was made, but the gentleman who had taken the ninety-five degrees rose and asked this question: "Can you say that any Freemason is under any obligation to carry out that penalty; does he take any oath to do it?"

Mr. Ronayne was compelled to confess that there was no such oath taken; but I ventured to help my brother out by pointing out to the gentleman who asked that, that in the case of the Italian Mafia, the Chinese Highbinders, the Clanna-gael, the Loyal Orangemen, and the Freemasons, all of which five organizations have the death penalty, it follows that if an institution imposes such an obligation it also carries with it the right to execute that penalty.

That was admitted by my friend, and admitted by all, but my friend and brother the Rev. Mr. Fenton, who is an authority upon this matter, after the meeting made a statement to me which I am going to ask him to make publicly, and which he will afterwards give me the book for, namely—that there is a high order in Masonry which is sworn to execute that penalty.

Mr. Fenton said, "In the degree to which you have already referred, the Nobles of the Mystic Shrine, (the secrets of that degree are published by Ezra A. Cook of this city) you will find that they are sworn under penalty of death to execute summary vengance upon desecraters of Masonic principles. And that under penalty of having their eye-balls pierced to the center with a three-bladed instrument, and to walk over the hot sands of the Red Sea under the flaming sun, and struck through with livid flame bowing to Baal the god of the Mohammedan and Moslem, and at the same time saluting the Holy Bible."

Dr. Dowie:—That is clear."

Mr. Fenton:—"But there is another degree also in the Scottish rite Masonry, attested by that convention attended by 8,000 people at Leroy in the State of New York in 1828, two years after the murder of Morgan. They held a convention which they called their 'Declaration of Independence' from the tyranny of Freemasonry,' and the proceedings of that convention with forty-eight degrees of Freemasonry was published by order of that convention, and the publication was entrusted to the Rev. David Bernard, Past Master and assisting Treasurer and Secretary of that convention. The book is called "Light on Freemasonry." They may have been revised since then, but I will give it to you as it stands in that book, legally attested by that convention.

"You further swear, that, should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and MOST CONDIGN PUNISHMENT agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life." *Page 199, Light on Masonry, by Elder David Bernard, recipient of 15 degrees of Masonry, and Intimate Secretary of the Lodge of Perfection.*

"Well, now, condign punishment I take it means the extreme punishment."

Dr. Dowie:—It means the execution of every penalty in the statutes, and that means that it is the extreme penalty; it is death. And the Knight who takes this vow to defame and destroy the "traitor" who reveals the secrets of the Order is himself thus "bound:"

"We then bind you, and by ancient usage you bind yourself, under the no less infamous penalty than dying the death of a traitor, by having a spear, or other sharp instrument, like our divine Master thrust into your left side, bearing testimony, even in death, of the power and justice of the mark of the Holy Cross."

Now, I wanted to bring up that point with the gentleman who challenged this morning; I am sure he did it in good faith.

We believe there are numbers of men among the Freemasons that would be very glad to get out of it, if they could, and they would be very glad if they dared to reveal the secrets and wash their hands of the whole foul thing. We have quoted to-day the passage from God's word which justifies, and even commands, the revelation of the secrets. I may say that those sitting in this gallery upon my right hand are seceders from the various Secret Societies. [This gallery was mostly filled.] I would like all that have come out of Secret Societies now to stand to their feet. [A considerable number rose in other parts of the house.]

Well, now, I see about thirty or forty more who have come out of Secret Societies that are in various parts of this room.

Presently we will sing a hymn, and you can go right up in this gallery and take your place with the witnesses. We will make, on a future occasion, a list of you, and publish you throughout the world as the first seceders that have given testimony in this place. I thank you. [*A large number of both men and women now occupied seats in what is now known in Zion as the Witnesses' Gallery.*]

And now before I go to prayer, let me ask you to pray again that the meeting of this afternoon, and the very ridic-

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ulous kind of exposure I am going to give you before I preach my sermon, shall be used to the glory of God. Yes, so ridiculous that I have hesitated almost about giving it, but I throw the onus of it on the ministers, members of churches-presiding elders and bishops who are familiar with the "Day mare of the desert" which I shall introduce to you. We captured her down in Ohio after a good deal of trouble, and we have got her here, and we want to show you something; but before we do, I want to ask you that even that ridiculous thing shall be used to the glory of God. (Amen.) All I want in all these exposures is that God shall be glorified, and my fellow men benefited.

If it cannot be used to His glory I do not care to show it, but I want to show you not only the dangerous but the ridiculous side to this accursed secretism that is undermining the Church, the State and the Home.

Now let us pray.

AN EXHIBITION OF THE DAY MARE, OR WILD ASS OF THE DESERT.

[After prayer by Dr. Dowie, the "Day Mare of the Desert" and the manner of conducting the initiatory services were shown to the audience, causing much laughter.]



THE DAY MARE, OR WILD ASS OF THE DESERT.

Owing to the pressure upon our space we omit the details of this most absurd scene. But we give two cuts furnished by the maker of this monstrosity, Mr. J. P. Van Nest of Wooster, Ohio, which he describes in a circular as follows:—

"The body of the "Day Mare" is constructed of wood, strongly braced, and with steering apparatus adjustable. The covering is fur of good quality, and so arranged as to make a very grotesque appearance.

"The wheels are made of steel, and provided with soft rubber tire. They are eccentrically journalled upon the axle, and are opposite each other, giving the rider an undulatory and laterally swaying motion at every turn of the room.

"The eyes are of glass and with open jaws provided with teeth, presents a most angry and ferocious aspect. The bridle and saddle are made of russet leather, and the finish is first-class throughout.

"The rider presents an ungainly and awkward appearance, experiencing great difficulty in retaining his seat, and may be suddenly and gracefully dismounted either forward or backward without fear of injury by the simple turn of the wrist of the operator.

"This wonderful machine has created the greatest enthusiasm wherever used, and must be seen in full operation to be thoroughly appreciated."

Now, my good friends I simply felt that it was a right thing that I should show you the kind of animal that members of the church who profess faith in Jesus Christ, that ministers, that presiding elders and bishops with their eyes blindfolded in Secret Lodges mount and ride. This is only just



INITIATION SCENE.

a faint idea of the ridiculous ceremonies that they go on with.

I ask you, before your God to-day, is it not shameful to think that professing Christian men and ministers take part in such idiotic ceremonies?

Audience:—"Yes."

Dr. Dowie:—Silly children—

A voice:—"They are not Christian men.

Dr. Dowie:—Well, they say that they are in thousands, in tens of thousands. I do not want to de-Christianize them. I could not do it if I would, but I tell you this, that I brought that thing on to this platform to-day because I knew no other way of showing you the intense ridiculousness of these initiatory ceremonies, and when I show you, as I shall presently, that there are more than six millions of [6,000,000] members of Secret Societies, you will see that this is a very widespread thing; but I had that done to-day that I might just show you what is being used in at least six hundred lodges. These include the A. F. and A. M. (Masons); A. O. F. of A.; A. O. U. W.; B. of L. F.; B. of R. R. T.; I. O. H.; I. O. M. A.; I. O. O. F.; K. of C.; K. of H.; K. of P.; K. O. T. M.; M. W. of A.; M. S.; N. U.; S. of I.; U. C. T.; etc.

Now, if I have erred in this, I erred with a good intention. I do not think I have erred. I think that I have shown you an object lesson that you will never forget as long as you live, and I am sure that none of us could help laughing. But though we sometimes laugh at the vagaries of the drunken man, yet when we have a moment for reflection, we may well weep over the exhibition of a drunken sot. I am sure that those who engage in such ceremonies as these are spiritually drunk, or they would never give themselves up to it.

AN EXPOSURE OF FORESTRY IN COSTUME.

Mr. Smale, where are you? [Mr. Smale rises.] You will please to go down and appear as a Forester. I am going to show you another of the absurd secret rites whilst I am at it. (Laughter.)

Now, I do not know what Mr. Smale is going to do, because I do not know much about it, but he will appear in the garb that is used in the initiation of candidates, and it is another side to the thing, and it is not this time an idiotic hobby-horse like that, but this time it is a living man who appears in this idiotic costume to initiate a candidate. You must remember that he will appear in only one of many such dresses used in the lodge on such occasions with the lights turned down, and the skull and cross-bone, and all kinds of ghostly objects are around. We cannot show you these things; we do not want to show them, but we just give you a little insight into them. Now, let Mr. Smale appear and tell us how the Foresters carry out their programme. Later we shall have vive voce testimony about these things.

[Mr. Smale at this point comes upon the platorm, attired in a loose, flowing robe, and with a grotesque mask, and wig with long white hair.]

Well, who are you, sir?

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Mr. Smale:—"I represent the Chief Granger of the Foresters."

Dr. Dowie:—Well what would you do as Chief Granger if you were in the Lodge at this time?

Mr. Smale:—"Well the Chief Granger wears this outfit when he is initiating a new candidate."

Dr. Dowie:—In what order?

Mr. Smale:—"In the Independent Order of Foresters."

Dr. Dowie:—How do you know that?

Mr. Smale:—"Why, I was a member of the order."

Dr. Dowie:—Was this garb that you now wear actually used?

Mr. Smale:—"Yes, sir; this same garment was used in one of the degrees in Chicago here."

Dr. Dowie:—What is the nature of the initiation ceremony?

Mr. Smale:—"The candidate is brought in, and brought up to the front; the Chief Granger wears this; the lights are all low; there are generally five or six more gathered around with suits something similar to this. Then the candidate is brought in after being harnessed up."

Dr. Dowie:—What do you mean by being harnessed up?

Mr. Smale:—"Why there is a harness made, costs about five or six dollars, that they put on them with some little straps up so they can get hold of them and shake them up. Then there is a coffin in front where they are brought in, and they take certain oaths. The candidate is then taken out and brought in, and is given the other oath, and he joins the order then."

Dr. Dowie:—What is that oath?

Mr. Smale:—"Well, I could not give that now. I have got it in book form."

Dr. Dowie:—There are no death penalties in the Foresters?"

Mr. Smale:—"Not that I know of."

Dr. Dowie:—In any of the degrees with which you are acquainted?

Mr. Smale:—"No."

Dr. Dowie:—There were other degrees in it, but you personally do not know?

Mr. Smale:—"No, not just now."

Dr. Dowie:—Now, I want to ask you, standing here in this ridiculous costume, what was the effect of your Association with Forestry, and these other things, upon you as a man, as a father, and in regard to your Christianity?

Mr. Smale here took the mask from his face, and addressing the audience replied:

Mr. Smale:—"When I joined the Independent Order of Foresters, they did not tell me what expenses I was going to have; they did not tell me what oath I was to take, or anything. They simply said, 'Come in, this is a good thing.' I went in there and got acquainted with a good many people, and it did not take me long to get what they call the 'swellhead.' They give you an office, and make you think you are everybody; get you a badge for bringing in members, and I finally forgot all about family. It was nothing but Foresters, Foresters and other lodges, and I am ex-member of five different lodges."

Dr. Dowie:—Name them.

Mr. Smale:—"The first one I joined was the Chosen Friends."

Dr. Dowie:—Of the devil? (Laughter.)

RESULT OF LODGE MEMBERSHIP UPON ONE'S SELF.

Mr. Smale:—"That is what they were. The next one was the Independent Order of Foresters; the next one was the Ancient Order of Foresters of America; the next one was the National Union, and the last one was the United Order of Foresters; so I was very much Forester: and through getting on committees, etc., and trying to attend to my duties in these societies, and attending to the so-called 'Blow outs,' when they have a keg of beer on one end of the counter and a good, big, salty ham on the other, so you can get good and dry, to drink lots of beer, I found myself in the hospital, given up by the doctors and dying with tuberculosis of the stomach. Now, that is what I got through lodges; but I prayed to my God, and He delivered me out of that, and through the teaching of Dr. Dowie, and my dear and great friend Jesus Christ, I have been made a new man. (Amen.)

"Let me tell you, friends, that these organizations to-day are the ruination of every one that joins them. I go as far as to say that when you join a society, you are simply taking the first step to self-destruction. I know what I am talking about, being an ex-member of five of them."

RESULT OF LODGE MEMBERSHIP UPON ONE'S HOME.

Dr. Dowie:—Now the effect upon your home—what was it?

Mr. Smale:—"Well, it is hard to say; I went right down to the devil. I was a drinking man, and I found myself without work, or without anything else, and as I said before, I was dying at the hospital. I forgot about my family, forgot about wife and everything else."

Dr Dowie:—Now, just in plain language, we may as well have it: did these not lead you into the saloon?

Mr. Smale:—"Why, certainly."

Dr. Dowie:—Did it not lead you into places of sin?

Mr. Smale:—"Yes, sir."

Dr. Dowie:—Did it not lead you to disease?

Mr. Smale:—"Yes, sir."

Dr. Dowie:—And did it not lead you to death and to hell?

Mr. Smale:—"Yes, sir."

Dr. Dowie:—And has the Lord saved you?

Mr. Smale:—"Yes, sir."

Dr. Dowie:—And He has healed you?

Mr. Smale:—"Yes, sir."

Dr. Dowie:—And blessed your family?

Mr. Smale:—"Yes, sir."

RESULT OF FULL SALVATION.

Dr. Dowie:—And could you remain in these things after you got Salvation?

Mr. Smale:—"No, I could not."

Dr. Dowie:—I ask you, friends, can any man remain in these things after he gets Salvation?

Thousands of Voices:—"No."

Dr. Dowie:—Thank you very much; thank you.

A Voice:—"Is that the Catholic Order of Foresters?

Mr. Smale:—"No, sir; Independent Order of Foresters."

Dr. Dowie:—I want now to get to my sermon, and I want to deliver that discourse in such a way that it will be helpful, not merely to you, but I am thankful that we are able to have this fully reported by our own reporters, and to have this given to the wide world.

The only reporter who came here from outside to report, you will notice is already gone. He represents the *Chronicle*. I only want to call your attention to the fact that whatever he may say regarding this meeting after this point—unless he comes back to his chair and reports this discourse—that he does not know anything at all about it.

But I have no expectation that there is one single paper in this city that will report these meetings to-day, because every one of them are under the thumb of the Freemasons, or the Priests. They are either controlled by Rome, which is the biggest Secret Society of all, and the most dangerous of all, or by the Secret Societies that pretend to be Protestant. The newspapers are not going to tell the truth concerning this meeting to-day. Probably they will be silent.

[*With the single exception of the Chicago Chronicle, which only gave a few paragraphs of a report containing many errors and positive mis-statements, the entire newspaper press of Chicago was completely silent; and yet fully six thousand persons were present at the meetings in Zion Tabernacle, and all the papers knew of the intended Exposures of Secretism.*]

The announcements were then made and the offerings taken, after which Dr. Dowie delivered the afternoon address on

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SECRET SOCIETIES: THE FOES OF GOD, HOME, CHURCH, AND STATE.

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 other lands, in this and all the coming time, for the sake of Jesus, my Lord, my Strength and my Redeemer.

TEXT.

"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, . . .

"Your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it." Isaiah xxviii, 15 and 18.

Jesus said,

"In secret have I said nothing." John xviii, 20.

Jesus Christ is my Lord, and my God, and my Saviour, and my Healer, and my Cleanser, and my Keeper, and my Intercessor, and my King, my all.

"Whom have I in heaven but Thee? There is none upon earth I desire besides Thee."

I stand to-day simply as one redeemed by His blood, emancipated, and disenthralled from the power of sin, and disease, and death, and hell, by the power of the Holy Ghost.

His minister, vowed to His work, I stand to-day in this city, I stand in this land, I stand here, as a Voice in Zion, which, I pray God, may reach the uttermost ends of the earth, a voice crying in the wilderness against the crookedness of humanity; and, like the voice of old, saying,

"Make straight the way of the Lord." (Amen.)

I stand here to-day to plead for that Kingdom which is Righteousness, Peace and Joy, in the Holy Ghost.

I stand here to plead for that religion which emancipates humanity; for the Gospel which came to set men free, and to lead them to walk in the light, *in the light*, IN THE LIGHT! (Amen.) And I feel to-day that I never stood to plead in a holier cause. I ever pray

"Wherever wrong shall right deny,
Or suffering spirits urge their plea,
Make me a voice to smite that lie,
A hand to set the captives free."

And I plead to-day not merely for the 6,000,000 slaves to Secret Societies, who are held by covenants of death and agreements with hell, but I plead for their wives, for their children, for the desolated Church of God, for the defiled State, and for the destroyed Homes of millions, not only in America, but throughout the wide, wide world.

THE SITUATION 1900 YEARS AGO.

When Christ came to this earth, He found that His own people, living in His own possessions, to whom He came, would not receive Him. He found the wide world beyond them lying in the powers of death and hell. Heathenism was triumphant everywhere. Thirty thousand gods were being worshiped in the Roman Empire; there was no room for them all in the Pantheon; they were too numerous. Hundreds of thousands of priests and temples, and above all Secret Societies were attached to the worship of these false gods.

That which He had to confront, and which His Apostles had to confront, as they went forth from Palestine to preach the Gospel to every creature, was a heathenism which was entrenched everywhere in the mystic rites of Secretism;

AND THE BATTLE THAT CHRISTIANITY HAD TO FIGHT IN ITS INCEPTION, IT HAS TO FIGHT AGAIN TO-DAY,

when the last great battle is about to be fought upon this God's earth.

I see that history repeats itself, and I see that the good and the evil repeat themselves, and that we are fast approaching the time when the

"Restitution of all things, which God has promised by the mouth of all His holy prophets since the world began"

imposes upon us the obligation to raise our voice and cry in Christ's Name to perishing and deluded millions—Beware! Flee from the wrath to come! Let others speak as they are taught by God. I speak for myself to-day, and I say this, that as the Overseer of this Christian Catholic Church which has its representatives in all parts of this world, I raise my voice to-day, first to the people whom God has committed to my care, and then to God's church everywhere, when I say in trumpet tones:

"BEWARE!"

"Beware ye of the leaven of the Pharisees, which is hypocrisy.

"For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

"Therefore, whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets shall be proclaimed upon the housetops."

To-day in the United States of America we are confronted not with a theory, but with a condition which is something awful to contemplate.

Satan has never massed the battalions of hell with more skill than he masses them to-day. Satan has never hoodwinked, has never blinded the eyes of professing Christians more in any age than he has to-day.

Satan has never succeeded in diverting the attention of thousands, hundreds of thousands, and millions of earnest men and women into paths of folly, and sin and shame, more than he has to-day.

I marvel at it, and I admire the skill with which Satan has entered into and possessed the minds, and massed the forces, not only of the evil, but of the comparatively good upon the side of evil.

To give you an idea to-day first of all as to the extent of secretism,* so that before I make my four points, namely:

*The following table accompanies the article referred to, and is found on page 620 in the *North American Review* for May, 1897.

NAME OF ORDER.	MEMBERSHIP.
Masonic	750,000
Odd Fellows	810,000
Knights of Pythias	475,000
Ancient Order United Workmen	361,301
Royal Arcanum	189,161
Modern Woodmen of America	204,332
Knights and Ladies of Honor	85,000
United American Mechanics	56,000
Catholic Knights of America	26,000
Order United Friends	15,000
Benevolent Protective Order Elks	32,500
Equitable Aid Union	16,610
United Order Pilgrim Fathers	22,000
National Provident Union	6,300
Improved Order Red Men	165,000
Ancient Order Foresters	36,825
Royal Templars	16,800
Tribe of Ben Hur	11,294
Catholic Benevolent Union	45,250
Knights of the Maccabees	244,704
American Legion of Honor	52,100
Order Scottish Clans	4,000
National Union	47,791
Knights of the Golden Eagle	60,000
Ancient Order of Hibernians	98,000
Order B'rith Abraham	11,785
Improved Order Heptasophs	31,118
B'nai B'rith, Improved	2,700
B'nai B'rith, Independent	34,925
Catholic Mutual Benefit Association	41,800
Order Chosen Friends	29,413
Ancient Order Druids	16,500
Foresters of America	140,575
Independent Order Foresters	110,000
Order Golden Chain	11,550
Royal Society Good Fellows	13,164
Home Circle	8,140
Independent Order Free Sons Israel	14,300
Irish Catholic Benevolent Union	16,500
Knights of Honor	118,287
Knights of Malta	17,600
Fraternal Mystic Circle	11,423
Knights of St. John and Malta	5,350
New England Order Protection	23,186
Independent Order Rechabites	3,520
Woodmen of the World	76,902
United Order of Odd Fellows (colored)	130,350
United American Mechanics, Junior Order	187,000
Order Sons of St. George	34,108
Masonic (colored)	224,000
Sons of Temperance	25,474
Independent Order Good Templars	281,600
	5,452,298

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that Secret Societies are here and everywhere now, and in all time, have been, and shall be foes of God, of Home, of Church, of State, it becomes me to put before you something of

THE EXTENT OF SECRET SOCIETIES IN THE UNITED STATES OF AMERICA.

I have often noticed when I have been engaged in any particular conflict, that the devil has furnished me, all unwittingly, with my arguments. I am profoundly convinced that the devil is the supreme fool of the Universe; there is no wisdom in him, but his folly is accompanied with malice, and skill, and power that is very great. There are large numbers of men on this earth who have got plenty of knowledge of a secular kind, and as regards God, they are fools. How often we see that.

Now, the devil has provided us with reliable statistics, that so far as I know have never been published before, concerning the extent of Secret Societies in the United States of America. That is furnished in an article in the *North American Review* for this very month of May, written by Mr. W. S. Harwood, in which he states that the facts and figures which he presents in this article, and upon which he dilates, have been received from the highest officials of the Secret Societies of the United States of America.

Mr. Harwood states that the membership of the Secret Fraternal Orders of the United States in the month of December, 1896, was in round numbers 5,400,000. Further on in this article, he states that the additions to the Secret Societies are at the rate of 250,000 a year. If you add that to the 5,400,000. it means 5,650,000; but he says:

"Taking the adult male population of the nation at the present time to be nineteen millions, and allowing that some men belong to more than one order, it will be seen that, broadly speaking, every fifth, or possibly every eighth, man you meet is identified with some fraternal organization, for the preservation of whose secrets he has given a solemn oath, a pledge more binding in its nature than perhaps any other known among men. In this vast number have not been included the many thousands who are members of the various labor organizations, though they, to a greater or lesser extent, are knit together by secret threads; nor about 500,000 members of the secret military orders, as the G. A. R.; nor has any account been taken of the many thousands who are identified with the fraternities of the colleges."

I would ask you to notice, therefore, if we take 500,000 who are connected with secret military orders, we have a round six millions, without taking into account the members of the college fraternities and the labor organizations which have "secret threads."

Probably we might add two millions more from these, making eight millions; but we are quite safe in putting the number at 6,000,000.

The secret fraternities of the colleges are the nasty,

DIRTY, LITTLE GREEK LETTER THINGS

which prepare the way for Masonry, Pythianism, Oddfellowship and Maccabeeism, and so on. If there are any of you who have sons and daughters in any college, where these Greek Letter fraternities have any power, you must either make it imperative upon your son or daughter not to belong to them, or expect to see that son or daughter make shipwreck of faith, and of good conscience, and go to the devil in nine cases out of ten.

It is a well known fact that these Greek Letter fraternities of the Universities of this country, to which the sons and daughters of Christian men are going, for the most part are ungodly and anti-Christian. It is a terrible fact that the great mass of the intellectual power of the United States of America is not being marshalled for God.

I do not mind fighting that assertion out with Dr. Harper any day.

I make the declaration also, that the loose way in which professors are talking in the colleges and Universities of the divinity of Christ, and the inspiration and infallibility of the Bible, is making infidels of our sons and daughters in these colleges, and it is high time that these great men connected with institutes of that kind, should be told the truth from some platform.

Charity covers a multitude of sins,—and so does Standard Oil. (Applause.)

But from this platform of Zion, Standard Oil will cover no sin, whatever it may do in Chicago University. (Amen.) Political power will cover no sin. Monetary power will cover no sin.

There is at least one place in Chicago where there is a man, who, by the grace of God, can say with his great progenitor, John Knox, in the city where he was born,

"I am in the place where I am demanded of conscience, and of God to speak the truth, and speak it I will, impugn it who so lists." (Amen.)

Mr. Harwood continues:

"Perhaps even more significant than the fact that there are so many millions of oath-bound men in the United States is the further fact that auxiliary to and a part of these orders are military branches."

NOW, YOU WILL MARK THAT WORD "MILITARY BRANCHES," these branches where the members are trained in sword and gun exercises as soldiers,

"having at the present time about two hundred and fifty thousand members in the prime of life, who are trained in military tactics and who know the sword and musket manual as well as does the cleverest 'regular,' many of them thoroughly informed as to the history, present needs, and the possibilities of military life."

So that there is an Army connected with the Secret Societies of a quarter of a million of men who have come under oaths to each other, oaths that are not recognised by the constitution of this country, and oaths which do not place them under the military command of the Commander-in-Chief of this nation. This army of no less than a quarter of a million men are bound by oaths to obey Secret Leaders who are unknown to them, but who are well known to the Devil their master.

"Some of these organizations are of quite recent date. Indeed, since the closing of the War of the Rebellion there has been a remarkable increase in their number in this country. And in the last two decades, especially, there has been a strong growth."

He goes on then to speak concerning the nature of these organizations:

"It is far beyond reasonable computation to attempt to indicate the amount of money given, by these fraternal orders, in a single year, in aid of their members."

I differ with him. It is very easily computed, and these secretaries could have given this information, but I will tell you the reason they did not give it, because it is such a beggarly thing that it would not stand examination.

He states,

"The enormous total of $475,000,000 has been given by these organizations in beneficences."

FRIENDS, WHAT IS A BENEFICENCE?

If I take the meaning of the two Latin words from which it is formed, I suppose I shall be correct in saying that benefit is a good deed, or a good gift. I want to know where the gift comes in, when these organizations are simply paying out a small fraction of the money which the members have already paid into it. It is not a beneficence; it is only a return of a part of what they have already paid.

A Bank which repays its depositors is not doing an act of benificence.

It is a simple act of common business honesty, and so are the alleged "beneficences" of secret societies.

At the very best they are a poor, expensive, miserable, unsatisfactory, and often times wholly useless kind of Insurance Society; but beneficence, there is none—or such a fractional thing it is not worth counting. The giving back to its members of the money which they have subscribed is not a beneficence. Again I say, it is simply an act of common honesty.

I deny the $475,000,000 of beneficences, and say that they are simply the restoration of payments made into these societies.

Mr. Harwood continued in this article to give us information connected with

THE COST OF SECRET SOCIETIES.

"There are about 70,000 Lodges in the United States, and allowing them an average of fifty dollars per month for lodge-room rent—a low estimate, as many of the orders have expensive suites of rooms in great city buildings costing

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thousands of dollars in rental per annum—allowing but fifty dollars per month as the average throughout the towns and cities of the country, it will be seen that there is spent annually the sum of forty-two millions of dollars for the bare rental of lodge rooms. The furnishings and decorations of some of the lodges are rare and costly. Many splendid buildings have been erected for lodge uses primarily, and much money is invested by orders in property of various kinds."

And then he says—for he is writing favorably of these orders:

"But while these secret orders are a vast power for good in giving comfort to the members, in caring for the sick and ministering to the distressed mind, body, and estate; [I deny it] while they have given vast sums in beneficence and afford wide opportunity for developing the social side of their members, yet they are not an unmixed blessing to the race. The newspaper paragraphers have a sound basis in fact for their threadbare joke about the man who cannot find his latch-key hole when he reaches home after the lodge banquet.

"This is not the place to discuss the temperance question or to dwell upon the evils of inebriety, but one should note in consideration of the vast influence of these fraternal organizations, the inimical [that is, the dangerous and hurtful] possibilities of conviviality.

"Yet another danger must be considered in estimating the influence of secret societies. One does not trifle with truth in saying that no human guage can measure the sorrow that comes to some families through the too close attention of husband and father to the lodge-room. There is a strange and powerful attraction for some men in the mysticism of the ritual. There is a peculiar fascination in the unreality if the initiation, an allurement about fine 'team' work, a charm of deep potency in the unrestricted, out-of-the-world atmosphere which surrounds the scenes where men are knit together by the closest ties, bound by the most solemn obligations to maintain secrecy as to the events which transpire within their walls.

"In the business life of the land, instances are not wanting, where men have become so infatuated with their secret society work, that they have sacrificed position and even financial standing, that they might satisfy their craving for greater knowledge of the secret workings of many of the leading organizations.

"I think it will not be denied by any fair-minded and conservative member of these organizations, that a very large number throughout the United States, suffer in pocket, and not infrequently in business position, in gratifying their desire to belong to, and take all the degrees in all the secret societies that appeal to their love for novelty and mystery.

"But the broad, rich acres of man's selfishness are nowhere more carefully fertilized, tended, tilled, and reaped than in the lodge-room. It would all but revolutionize a large section of American Society, if the wives and grown-up daughters of the households of the men who belong to these organizations, should insist on their right to spend for their own adornment, or their own personal pleasure, dollar for dollar spent by husband or brother for dues and initiations, for regalia and uniforms and swords, for plumes and banners and banquets. In the great majority of cases the amount of money paid out for the actual expenses of the lodge, as the dues of the order, is not great; it is in the field of personal gratification that the vast unaccounted-for sum is expended. It is probable," he says.

Now, listen! This is a statement of a friend of Secret Societies.

"It is probable that for mere personal gratification, aside from the real or imaginary benefits, the members of the various secret organizations in the United States spend annually in banquets, railroad and traveling expenses, costly gifts to retiring officers, testimonials, elaborate uniforms, and rare swords, not less than two hundred and fifty millions of dollars, and this is allowing but fifty dollars a year as an average for the delightful, but probably wholly unnecessary, expenses connected with the fraternities. It is quite likely that the sum is considerably more than this."

Now, you will please to look at it. $42,000,000 for the mere rent of rooms, and at least $250,000,000 more for the wholly unneccessary things in connection with personal gratification, amounting, therefore, leaving out of calculation the vast sums paid as dues and for insurance purposes, to

MORE THAN $300,000,000 PER ANNUM.

Friends, I ask the business man; I ask every man that can calculate what money means in service of humanity, and of God, to think what $300,000,000 every year means.

The entire gold reserve of the United States of America, which is held to protect the currency, is only $100,000,000. Three times the entire gold reserve of this country is every year being expended in junketings and in lodge room rents.

I ask you to think what that means.

President Cleveland was compelled to appeal to the people for a loan of $100,000,000 to protect the credit of this country. He got it. But Mr. Cleveland could have got three times the sum from the mere junketing expenses of the secret fraternities of the United States.

I ask you to think, you business men. I am not talking for a moment anything else but just sound business. I ask you to think what this means—$300,000,000 per annum.

WHAT DOES IT MEAN?

I was a business man, whom God took and put into the ministry. I am a business man still. I am God's business man, and I will tell you what it means. I will ask my brother Marsh, who is an expert arithmetician in the service of the United States Government, and in the customs department, I will ask him to follow me in my statement. If I take five per cent as the interest at which I shall capitalize the annual expenditure, am I not correct, my brother Marsh, in saying the amount represented in capital by this vast expenditure is $6,000,000,000 of dollars?

Mr. Marsh:—"That is true, Doctor."

Dr. Dowie:—I call your attention then to this fact, apart from religion, apart from morality, apart from anything else, I ask, can this country stand the drain? Can the Homes, can the Churches, can the State stand the drain of a capitalization of $6,000,000,000 being spent annually on these accursed junketings?

I will ask this audience—I will ask of America, if I can reach it by my voice to-day, is that expenditure, in the sight of God, or man, a wise expenditure of the interest upon $6,000,000,000? Say Yes or No.

Audience:—"No."

Dr. Dowie: Is there any man who will say, Yes? [No one replies.] There is not one man, I care not if he is a Freemason or anything else, that will dispute the proposition that I am bringing you face to face with a tremendous financial question, and does any one suppose for a moment that $6,000,000,000 is the end of the matter? Not at all. That is simply the money that is spent in junketings. It is simply the money that is spent in lodge-room rent.

But, friends, who shall estimate that which Mr. Harwood simply hints at which I will refer to later?

WHO SHALL ESTIMATE THE MERE VALUE IN MONEY OF THE LIVES OF MEN WHICH ARE LOST IN CONNECTION WITH SECRET SOCIETIES?

Oh, you say, men's lives are not lost.

I will tell you this, that there is nothing that destroys life quicker than late hours, bad associations, gluttonous banquets, and feastings, and any man who works his way up to the thirty-third degree of Masonry has got to work his way through a sea of gluttony and wine. You know that. If you do not know it you know nothing about it.

Alcohol, Tobacco, and Gluttony destroy more than 100,000 [one hundred thousand] lives every year in the United States, and tens of thousands of these are members of Secret Societies. The average value to the Nation of 100,000 lives prematurely destroyed is at least $5,000 each, and that makes the total loss annually $500,000,000, or at 5 per cent a capital of $10,000,000,000. Suppose one-half of this loss to be fairly debited to Secret Society drinking, smoking and gluttonizing, that is $5,000,000,000. Add that to be the $6,000,000,000 of capital already misapplied by them, and the enormous capital of eleven thousand millions of dollars ($11,000,000,000) has gone into the voracious jaws of the Secret Moloch of the United States of America.

Long before a man has reached the 33d degree, or the Knights of Kadosh, he has succumbed to the influences, as did large numbers of the business men of this city who died in 1891 and 1892 from the plague of La Grippe. I saw them myself as I came in from Evanston in the train to my office in the Pullman Building. During that panic, great, strong men like some of those who built the Masonic Temple, were left by banquetings and winings and dinings without strength, and when the prevailing scourge of that plague, called La Grippe, came to this city, these men went down like rows of ninepins. They lay down sick, and they died in scores, in hundreds, and in thousands; for there was no vitality left with which to meet plagues like these.

LET ME TELL YOU THAT MEN DIE IN THE LODGE ROOMS.

I will read you a letter.

Messrs. Mystic Shriners—I will not give you to-day the name, because this is given to me in much confidence, and it would injure at present the writer. It is written to me from this city. It is dated the 17th, and you can see the five-pointed star that accompanies it. But this brother is in pos-

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session of information of a very striking character which he communicates to me thus:

"MY DEAR DR. DOWIE:

"I understand you are to have an anti-Secret Society meeting next Sunday, I would like to call your attention to an incident that happened last December in Minneapolis."

Now, I never read of this incident, and my observation of these things is very acute, but I think my brother Fenton comes from that neighborhood, and perhaps he has some information upon the subject. I will give it as it is here, and then I will ask him if he knows anything about it.

"A man died while being initiated into the Mystic Shrine. One who was present told me that the man was blindfolded, and they put a big pair of duck pants on him. To this there was attached a rope from a pulley overhead. He was then pulled up to the rafters, about twenty-five feet, when the trigger was let go, and the man dropped into a blanket held by several. When he dropped he was dead."

Now here is the point:

"The coroner and several doctors"——

You will notice the doctors are very largely, almost altogether, members of Secret Societies, and I will give you some facts about them before I am through.

"The coroner and several doctors being present, went to work and held a post-mortem examination and decided that the man died from heart failure."

Why, everybody dies from heart failure, (laughter) if you come to that.

They decided that the man died from heart failure!

"They then had a jury impaneled right there."

See? Right there in that very spot where the man died.

"The coroner was one of the men who assisted in his murder. The doctors had assisted in his murder, and right there in the place where the man died they held an inquest, and they got a jury to agree upon that verdict: that the man had died of heart failure. They took the man's body home by a special train. They buried him with honors, and they got the poor miserable widow of the man to sign a letter of thanks to them for murdering her husband. (Laughter.)

Do you know about that Mr. Fenton?

Mr. Fenton:—"I was there at the time in Minneapolis, and it came out in the daily papers, and they very nicely smoothed it over."

Dr. Dowie:—Now, what were the facts as you knew them?

Mr. Fenton:—"That he died of heart failure, as you say, and they at once took up a collection in the lodge for his widow of $1,200, and it came out in the daily papers there in Minneapolis, and there was an alarming feature in that to my mind, that the widow stated, or was made to state in that letter, that her husband had expressed his desire to die under just such circumstances as that, in the lodge, surrounded by his Masonic brethren, and she was grateful to think that he had obtained his desire."

Dr. Dowie:—I mention that to show the dreadful, disheartening, cold, damning power of these lodges over men who go there and swear away their lives.

Then, Brother Fenton, do you imagine she ever drew up that letter?

Mr. Fenton:—"I understand it was written for her by a lawyer."

Dr. Dowie:—Yes, I understand too without seeing it. (Laughter.) No woman ever drew up that letter, but when a woman is confronted with the poverty that so often follows the death of a husband who has worked his way up to a Mystic Shriner, and when she is met with men who know that if she was to press for a proper examination that some of them might find their abode with the editor of the *Chicago Dispatch* in the penitentiary,—I say when she is given $1,200, and is presented with the letter to sign, and the money is going to be paid if the letter is signed,—then I say the infernal scoundrels who get a woman to write and put her name to such words as these only add to their iniquity, the further iniquity of getting the widow and the fatherless to bless them for the murder of their husband and their father.

I tell you friends, this can be repeated a hundred times, and when you ask, what is the value of that life, even calculated at the value which any insurance society would allow; which any jury would give if one of the cars of the Chicago Street Railway ran him over, it would probably not be less than $50,000. I ask you, would you be content if you were on a jury to give a verdict of $1,200 against the Railway Company for destroying the life of that man by neglect? You know you would not. You know, if that woman were to plead for $50,000, you would say, Let her have it. But these fellows who drew the man up twenty-five feet and dropped him to his death before the diabolical Mystic Shrine brought the paltry sum of $1,200 to the broken-hearted widow, and the fatherless children, and got their letter of thanks! Shame on them! It was hush money, to keep them from telling the truth, and I brand the Mystic Shriners who did it as having made a covenant with death and hell.

Friends, I will not go into further details, but there is not a week passes in this country where you do not find deaths like this.

A man in Iowa the other day seated upon a hot chair until his flesh was burned, had blood poisoning and died.

Another, in a lodge near this city, who was the chaplain in some part of these idiotic performances, suddenly fell down dead.

I have lists of scores and scores of these things every year, and they are only a few, because I believe that just as in this case where the coroner and the doctors, and the jury were all selected from the scoundrels who were connected with the death of this man, so it is often, that these deaths are covered.

The diminution of life consequent upon the wining and the dining, I venture to say is not less—I am speaking now from an insurance point of view—on the average than from eight to ten years of every man's life who is in these organizations.

THE RELIGION OF THE LODGE.

Mr. Harwood is summarizing the facts—and I am taking it from his words—better take it from him than myself.

"Nor should it be lost sight of that there is a demand upon these millions of oath-bound men in our land, whom we meet in every turn in the street, who touch elbows with us in business and in society, many of whom are leaders in the laity life of the church, and who are increasingly numerous in the ministerial ranks of the churches, it should not be forgotten that there is a most imperative demand upon the consciences of these men—the acknowledgement of a Supreme Being as ruler over all."

What? Is that Christianity?

A man who does not recognize a Supreme Being as ruler over all is lower in intelligence than the Red Indian: for when white men came to this country they found him worshiping a Great Manitou, the Great Spirit. He is lower in intelligence than the heathen who does not acknowledge a supreme God; lower in intelligence than the most degraded heathen in the time of Christ.

"THE ACKNOWLEDGMENT OF A SUPREME BEING AS A RULER OVER ALL."

Do you know what the Scripture says? James in his epistle says:

"Thou believest that there is one God; thou doest well: the devils also believe and tremble."

Does that save them? I want to know in this Christian land, does Mr. Harwood seriously present that as a thing to commend to a minister, or a member of the Church or the members of secret orders, that they acknowlede a Supreme Being as a ruler over all? Why, the Mohammedans do that. The Jews do that. The Chinese do that. The heathen do that. That is consistent with heathenism; but what is the essence of Christianity?

You know it. Jesus Christ said,

"I am the Way, the Truth and the Life; no man cometh unto the Father but by Me."

Is that true?

Voices:—"Yes."

Then, is there any other way to the Father?

Voices:—"No."

Now, let me tell you, I hold in my hand the facts, in the accepted text-book of the Freemasons themselves. I have examined it carefully, and one of the gravest charges I have against the whole Masonic fraternity, is that

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THEY REJECT THE LORD JESUS CHRIST.

And it is the Masons who are at the bottom of the whole business. The others—well, the others they are the Day Mare of the Desert idiots, and you wretched teetotalers who have got Knights Templars, Rechabites and other watery imitations of Freemasonry and you miserable Foresters, and I. O. O. F., which I am told means 100 fools. (Laughter.) I say, you various orders of that kind are the spawn of the Freemasons, and I take it that, therefore, Freemasonry is the principal ground of attack.

I have it here in the Royal Arch ceremonies the quotation from second Thessalonians, third chapter 6th and 10th verses, which is used as the form to be employed in connection with the initiation of members into that degree.*

"Now we command you brethren, that ye withdraw yourselves from every brother that walketh disorderly."

Now that sounds all right, does it not, but it is all wrong, because they have omitted the words that are in the Scripture.

"Now we commend you brethren, *in the name of our Lord Jesus Christ*, that ye withdraw yourselves from every brother that walketh disorderly."

What did they omit?

The words: "In the Name of the Lord Jesus Christ."

The Masons cannot deny the fact that in the solemn initiations, in their higher degrees especially, when they pretend to quote from the Bible, the name of the Lord Jesus Christ is cut out.

Listen!

Again further on in the same:

"Now them that are such we command and exhort,—that they with quietness they work and eat their own bread."

That sounds all right, does it not? Listen!

"Now them that are such we commend and exhort *by our Lord Jesus Christ*."

They have omitted that, and in the closing words of that they have omitted these words:

"*The grace of our Lord Jesus be with you all.*"

and throughout the whole of these ceremonies, especially in the higher degrees, they deliberately cut out every reference to the name of our Lord Jesus Christ. They even begin in the Degree of Mark Master by emitting, in the Opening Charge, the words in 1 Peter, 2-5:

"Our Lord Jesus Christ."

Is that the kind of a thing for a Christian minister, a presiding elder, a bishop of the church of the Lord Jesus Christ to enter into? Tell me!

Audience:—"No."

Then, with whom has he entered into fellowship, when he becomes a member of a brotherhood which cuts the name of our Lord Jesus Christ out of their ritual, and out of the Bible which they deliberately mutilate?

Audience:—"The devil."

A PERSONAL APPLICATION.

Dr. Dowie:—He has entered into fellowship with the devil, because he has entered into fellowship with those who deny our Lord Jesus Christ. That is where Dr. Frank Bristol is; that is where every official member of the First Methodist Church, Evanston is; that is where Presiding Elder Traveller is; that is where Bishop Mallelieu is; that is where Dr. Hoist of the Centennial M.E. Church is; that is where Dr. Traveller the Presiding Elder of the Chicago District of the M. E. Church is; that is where Bishop Cheney and Bishop Fallows of this city are; that is where Mr. Jenkin Lloyd Jones the Unitarian is; that is where Dr. Lorimer of Immanuel Baptist Church, now of Tremont Temple, Boston, is; that is where men are who are in organizations that cut out the name of our Lord Jesus Christ. They are in connection with organizations that are anti-Christian, in fellowship with Jews, Infidels and Unitarians. Are these men really our brothers in the Lord Jesus Christ. What are they? Are they ministers of Christ?

Audience:—"No."

Dr. Dowie:—Who are they ministers of?

Audience:—"The devil."

Dr. Dowie:—Let them hear that from Zion.

A voice:—"What about Martin?"

Dr. Dowie:—Martin of the Western Avenue M. E. Church who went to the devil the other day, and was expelled from his church? Poor Brother Martin; I do not wonder that he went to the devil. It is easy to do it from a Masonic Lodge.

Another voice:—"And Rev. Drew?"

Another voice:—"Dr. Bolton."

Dr. Dowie:—Poor man, gone demented and done wrong. He apparently is another. But their name is Legion. Do I want to add more?

Audience:—"No."

Dr. Dowie:—Do you remember of that M. E. minister the other day, chaplain of the Illinois Grand Lodge, who was found in the streets of Decatur with a bullet through his brain. They tried to make it murder, but they had to make it suicide. I tell you when a man has gone through these lodges and got into their accursed secrets, he loses all hold of God and goes swiftly to the devil.

In the closing part of this article we have a very serious condition confronting us.

"It is perhaps quite within bounds to say that these orders are increasing in membership in the United States at the rate of between two hundred and fifty and three hundred thousand members annually."

Friends, where are these two hundred and fifty and three hundred thousand to come from!

FROM WHENCE COME 300,000 RECRUITS ANNUALLY?

I venture to say, that in proportion to their numbers, the great majority are coming from the children of professing Christians.

Now, the mere enumeration of these facts presents to you not a set of theories, but a tremendous set of national, ecclesiastical and domestic conditions which are opposed to the welfare of the people.

Let me briefly review them.

How are these facts when you bring them to bear, first of all, upon the Church of God.

We see to-day that the minister who is a member of a Secret Society, let alone a member of a dozen, is unfitted for his work as a leader of the Children of the Light: for he is a lover of darkness.

It is impossible for him to reprove the sinner for drinking when he is the member of a lodge that is continuously drinking champagne at night, and finding real pain in the morning.

It is impossible for him to consistently rebuke men for spending their money in tobacco when he sits down with them to their smokes.

It is impossible for him to rebuke them for their infidelity when he calls them brothers and joins hand with them, and hails them as being acceptable to the Supreme Architect of the universe.

It is impossible for him to command them to repent when the god of the Freemasons is not the God and Father of our Lord Jesus Christ; when the god of the Freemasons is not to be found in Jesus Christ the Son of God, or in the Holy Ghost, who is never mentioned, but when the god of the Freemasons is to be found in the scripture name of god which is whispered but never written, and which we heard to-day is whispered into the ear of the Mason in the Blue Lodge, *Mah-hah-bone.*

WHO IS MAH-HAH-BONE?

See that emblem? [Holding up a Masonic apron, and pointing to one of its emblems.] That is the emblem of the sun god. In the east is the Worshipful Master. In the

* "These facts as to Masonry are taken from 'The Masonic Ritual, a Pocket Companion for the Initiated:' Containing the Rituals of Freemasonry, embraced in the Degrees of the Lodge, Chapter and Encampment. Compiled and Arranged by Robert Macoy, Past Master, Past Grand Secretary, Past Grand Commander, Grand Recorder, etc. New York: Clark & Maynard, 5 Barclay Street. 1867."

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west is the Senior Warden. In the south is the Junior Warden; representing the sun which rises in the east passing around to the west. That is the statement in the lodge. The statement in the lodge is that they are bowing before the sun, *Mah-hah-bone.*

There is nothing to distinguish this from the old sun worship. Nothing at all. I venture to say this, that there is no minister, whether he is Dr. Bristol, or Dr. Lawrence, who is a defender of Masonry, Dr. Lorimer or Dr. Bolton, or any other who will dare to stand up and tell you that the god of the Freemasons is the God and Father of our Lord Jesus Christ.

If he does he lies, and he knows he lies; for the name of God is not *Mah-hah-bone.*

How then can that man when the Knights Templars march into his church and draw their swords, and with the rattle and clatter of their sabres take possession of the Church of God, how can that man who sits a trembling coward in the pulpit, rebuke them for their sins, when he is a partaker in their sins?

But the facts as to

THE REAL NATURE OF FREEMASONRY ARE EVEN WORSE

than I have yet spoken.

It is not until we get the real facts as to the Highest Degrees of Masonry that see its diabolical character fully displayed. In the Order called the Knights Adepts of the Eagle or Sun, we have a poisoned spear thrust into the very heart of Christianity.

In this Order the Knights "are *bound to cause the death* of those who divulge their obligations and *take vengeance* on the treason *by the destruction of the traitor.*"

Now the preceeding degree of the Thrice Illustrious Order of the Cross makes the "Mark" of the Beast clearly on every Knight—the Mark of Baal.

Here are the words which prove how the Masons have turned the sign I. H. S., "*Jesus Hominum Salvator,*" (Jesus, Savior of Mankind) into "Baal, Sha-Lisha," Lord of the Three—the Sign of the Devil.

FREEMASONRY ESTABLISHES THE WORSHIP OF BAAL.

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 fore finger 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?"

Kuight:—"I am a Christian."

Most Worthy Provost:—"No more."

Alas! alas! and so the Knight says "*I am a Christian no more.*"

The Cross is now the emblem of Baal—the Sun God—and the Knight of the Cross is now ready to be made a Knight of the Sun.

In that Order he

REJECTS ALL RELIGION

in the following words:

"Behold, my dear brotner, 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!"

Here then is

MASONRY UNVEILED AS THE FOE OF ALL RELIGION.

This leads to the Degree of the Knights of Kadosh or the White and Black Eagle—which is the "*Last Degree of Masonry*"—the "Obligation," of which is given by the Devils already in it, "in order to link you to us forever."

So far as can be ascertained, the first Chief of this Order was Frederick the Great of Prussia, who was its so-called Thrice Illustrious Knight Grand Commander.

It is the most terrible of all the Degrees in its avowed principles of hatred and murder, and in it all are dressed in black, with white gloves, with a broad black ribbon, worn from the left shoulder to the right hip, to which hang the attribute of the Order, a Red St. Andrew's Cross in the middle of two swords. No aprons are worn and there are no decorations, nor any emblem, as the curtain is entirely drawn. The only exception is a Mysterious Ladder, which is covered until the candidate has taken his obligation.

When the candidate has mounted the seven steps of this Mysterious Ladder, it is lowered, and he passes over it, and reads the words at the bottom of the Ladder.

"NE PLUS ULTRA." (NOTHING MORE BEYOND.)

The various Obligations of this Order compel the Knight to swear (1) to "revenge the death of our ancestor;" (2) to "suffer death and have his body buried under the throne;" (3) to "take revenge on the traitors of Masonry;" (4) to "pay due *obedience at all times* to the Princes of the Royal Secret;" (5) to "live and to die in his religion" (Baal-worship as we have seen); (6) to "follow at all times, and in all points, every matter that you are ordered and prescribed, by the Illustrious Knights and Grand Commander, *to whose orders you swear submission and obedience on all occasions without any restrictions;*" (7) to "sacrifice the traitors of Masonry;" (8) to "implacable hatred to the Knights of Malta;" (9) to "secrete from the vulgar your estate and what you are."

I appeal to all honest-minded men everywhere to say whether these nine obligations and vows as these are not wholly inconsistent with loyalty to any authority in Church and State; and as to whether they do not absolutely compel the person making them to be the abject slave of his fellow Knights and their Grand Commander to the entire exclusion of his duty to his home, his Country, and his God.

It is a farce to say that Freemasonry is opposed to Roman Catholicism.

It is exactly similar to it in fundamental principle.

It establishes the infallibility and supremacy of a person, or persons, whom its wretched members know nothing about; and, in that respect, is worse than Rome which establishes the infallibility and supremacy of a monk on the Papal Throne who is known to all.

Who is the Grand Commander to-day of the Knights of Kadosh?

Can any person answer?

It may be the present Emperor of Germany, or it may be the Prince of Wales, or it might even be the Pope of Rome himself: for the Jesuits are equal to attaining that dignity for him, even while they are pretending hostility to Freemasonry.

Dare any Christian man place himself in the position of being associated with these Baal-worshippers, who have made a Covenant with Death and an Agreement with Hell?

Can there be any wonder that Christianity to-day is not a power compared to what it ought to be, when it has been so largely swallowed up by Freemasonry, at the bottom of which is the devil, in the shape either of a king or a pope?

The denominations have long been lukewarm. The Laodicean condition of the Episcopalian, the Presbyterian, the Baptist, the Methodist Episcopal, the Congregationalist and other churches is well described in the letter to the Laodicean Church.

"So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth."

To-day the vast mass of the churches of the United States of America are a dirty, ecclesiastical spew that God has turned out of His mouth. (Amen.)

Am I bearing false witness against my neighbor. Do not statistics recently published show that there were 3,000

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churches east of the Allegheny Mountains last year that did not have one single addition to their membership by conversion?

That is a statistical factthat Dwight L. Moody is responsible for. I ask you to think what that means; that 3,000 pastors labored and preached fifty-two Sundays in the year, and, perhaps, at least one day in the week; that superintendents of Sunday Schools and Sunday School teachers held class meetings, and that the whole aggregate working force of the church did not win one single addition to its membership by conversion. It it is worse than the old Latin proverb which tells us that the mountain labored and brought forth a ridiculous mouse. Why, three thousand of these mountains all labored, and they have not even brought forth a mouse, did not bring forth one single member.

A FEW FACTS REGARDING THE CHRISTIAN CATHOLIC CHURCH.

I do not boast about *Zion*. I think we have done less than we ought to have done, but when I tell you this, that in one year more than 80,000 lips have confessed Christ in our meetings, we have reason to thank our God. (Amen.) We have baptized nearly 300 pers ons since we opened this Tabernacle. I baptized 140 in one day, and I venture to say this, that there is not a church in Chicago, and perhaps in the United States, that has won as many from sin and shame and Secret Societies and rum and Rome and tobacco and filthy immorality than has the Church of God in *Zion*, and we praise Him for it to-day. (Amen. Applause.)

If every one of the 450 Churches in Chicago had baptized as many, and were to continue doing so, the entire adult population of Chicago would be Baptized Believers in less than three years.

There has not been a week in the last three years when less than 3,000 persons have stood up and confessed Christ. Is that not true?

Audience:—"Yes."

Three thousand persons a week for the last three years is 468,000 persons, and I believe I shall be right in putting it at a round half million in the three years, besides the effect of the LEAVES OF HEALING in all parts of the United States and in every part of the world.

I venture to say this with all humility, to my brethren in the ministry throughout the whole United States of America, that these are facts, and this congregation endorses that statement, do you not?

Audience:—"Yes."

Then you have been with me, and I want to say this: supposing that of these 500,000 only one-tenth were blessed. That would be 50,000. Take it down still further and say that only one-tenth of that number were blessed, that would be 5,000, and I venture to say there is no person who has been associated with this work and knows it that would put the number to have been saved in three years at less than 25,000 persons. I venture to say this that I have a right to fling these facts in the faces of the secret society—rum and tobacco-cursed churches, and these ministers, and say, Look at this and that! 3,000 churches that do not add a member, and one church that in three years can at least send forth a statement of 25,000 who have been won to God!

We have been maintaining our protest against Secret Societies all the way through, have we not?

Audience:—"Yes."

Dr. Dowie:—We have been maintaining our protest all the way through against rum, have we not?

Audience:—"Yes."

Dr. Dowie:—We have maintained our protest all the way through against Rome, have we not?

Audience:—"Yes."

Dr. Dowie:—We have maintained our protest all the way through against tobacco, have we not?

Audience:—"Yes."

Dr. Dowie—Against swine's flesh, have we not?

Audience:—"Yes."

Dr. Dowie:—Against doctors, drugs and devils, have we not?

Audience:—"Yes."

Dr. Dowie:—Has not God honored us?

Audience:—"Yes."

"Them that honor Me I will honor."

I venture to say, if every evangelical minister of the United States had had 25,000 persons blessed through his ministry in the last three years, that there would not be an infidel in the United States of America. (Applause.) That is a statistical fact. Work it out.

Now, friends, these are facts, and I venture to say I have a right to tell them, but God forbid that I should glory, save in the cross of Christ my Lord. God forbid that I should take one atom of that glory to myself. I never have. God helping me I never will.

Every crown has been laid at Jesus' feet.

Now, having dealt with Secret Societies as the Foes of God and His Church, let me, in the brief time at my disposal, show you

SECRET SOCIETIES AS THE FOES OF THE HOME.

Friends, I will tell you where I got my first inspiration against Secret Societies.

A REMINISCENCE.

It was in the very same month of the very same year that the Lord showed me that Jesus Christ had ordained me to the ministry of healing; that the Holy Ghost had come upon me, so that I could lay my hands upon the dying, and when they had faith in Jesus Christ, they should live. It was in the year 1876.

I have never told this story before in public.

I have asked God to-day that He would help me to tell it without breaking down.

Friends, I do a good deal of weeping. I try to do it alone with God. If I spoke from this platform as I felt, I could not speak at all. I do not dare to trust myself, but in the silence of my room and when no eye but God's can see, my heart breaks over these things.

I had gone to the home of the dying, and I had prayed with them and God had healed them. You will find that story in my tract, "He is Just the Same To-day." But this story has never been written.

One of these homes that I went to was the home of a broken-hearted woman. The children were dying in the plague, and I laid my hands upon them. They were healed. It was the midnight hour that I prayed for them.

The broken-hearted mother had come to my home in Newtown, Sydney, Australia, and I thought she was a widow, for she always wore deep mourning as she sat in the church, and her face was so sad, and no husband ever sat by her side, and no loving father had his arms around the little ones. As I talked from the pulpit I could see no father. I saw little children cleanly kept, and apparently a widow, and when I was sent for to see these children, I thought I was going to the home of a widow. As I prayed and laid hands upon them, I prayed God, the God of the fatherless, the husband of the widow, in His holy habitation to hear my cry, and I heard bitter sobbing by my side, as the woman knelt there, as I thought, a widow.

The prayer had not left my lips more than a few minutes, and the tears of joy had been dried, for the little ones were healed, when we heard a loud knocking on the door, long past the midnight hour, and the oaths and curses that rang in the silent night made me think that some terrible marauder, murderous with foul desire, was attacking the house of the widow, and I prepared to defend with my life the widow and the fatherless, and I said: "Stay still. I will defend you against that monster whoever he is."

Blows were rained upon the door, and curses such as I dare not repeat, and then the statement was made that I was there for an impure purpose. God forgave him for it: for he afterward repented. In my heart every woman under my

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ministry, in all places and at all times, has been sacred to me as my mother or my daughter; but I heard my own name linked with a word of shame that made me tingle with indignation.

Oh, my God, how I felt it, and I wondered who the ruffian might be. I said, "Do you know who that monster is?" to the weeping mother, and she said, "Oh, Doctor, he is my husband."

"Your husband? I thought you were a widow. Where has he come from?"

"He has come from the Masonic Lodge. This is the way he comes many nights, and he has heard from some one that you have come to pray with the dying children."

Well, friends, I am not a very strong man. I have never struck a man in my life a blow that I can remember. I have never carried a weapon like this. [Holds up a couple of revolvers which were laid upon the table.] There are two of these which were surrendered to me last week; one by a lady who was a member of the Eastern Star, and the other a Secret Society man. They laid them here after my speaking, "Do not take a deadly weapon to protect your life. Be willing to be killed rather than to kill anybody." They will be hung with other revolvers on the Walls of Zion as trophies captured from the enemy. I never carried a murderous weapon, but I went to that door, and I opened it, and I confronted that villain, and I confronted the devil that was in him, and I said, "How dare you link my name with the devil you have been serving in that Lodge to-night? How dare you pour upon your wife that word of shame," and I grasped him by the collar, and I dragged him in and threw him down upon the bed, and I said, "Stir if you dare," and quick as thought he put his hand upon his weapon, and as quick as thought I had a rope around him. It was tighter than the tow-line he had been tied with when he was initiated in the Lodge. I let him lie there, and he looked at me, and presently there dawned something upon the poor wretch's mind.

"My God!" he said. "My God!" And in a moment the prayer we had offered was answered. The devil had gone out of him and he looked about him. "My God," he said, "where am I? Where have I been? What have I done in my drunken fury? Have I at last murdered some one that I am tied like this?"

He often feared that he would commit murder.

I spoke to that man, and, although he wept, I can not tell you that we won him to Christ that night. No, no, I would be glad to tell you that. But in the end Christ was conqueror.

For a few weeks he was sober, and on one of these days he came to my house, and before I could prevent him he had got down on his knees, and said, "Oh Pastor, (they usually called me pastor) forgive me. God used your hands in the healing of my children, and I insulted you. They told me what I said about you."

I tried to get him to his feet, but he not only knelt but he grovelled, and he said, "I will not rise until you forgive me."

"Then," said I, "you are forgiven, and stand on your feet and vow that you will surrender yourself wholly to your God."

For a time he was sober, as long as he kept away from the Lodge.

But he was a high degree Mason, and one night they demanded the account of some stewardship of his and he went to give it, for he was an honest man in heart. He went to give it, and I know not how, but they got him to drink a glass of wine, and he says that they drugged it, and I think it is likely, but at any rate he never came home that night, nor did he come home the next day, nor for the whole week, and they did not know where to find him. They found him at last in a low den of the city of Sydney, robbed of everything; all his Masonic jewels gone; all his money gone; all his health gone; all his happiness gone; all his hopes for heaven gone, hopes he had cherished in the years before when he was a Sunday School superintendent, when his wife married him, a kind, good, loving, sweet-faced man. It was the lodge, the *lodge*, the LODGE alone that had carried him on, until he forsook church, home, duty, business, everything for the lodge, the *lodge*. Then the drunkard's hell lay before him; and he was brought home to die, *to die*, TO DIE.

Friends, I was brought once more to him, and he looked at me as he lay upon his bed, his loving wife attending him, his hands white and pale as the sheet upon which he lay.

He said, "Pastor, the devil has gone out, but God has not come in yet. God has not come in. *God has not come in.*"

He said, "The lodge devil has gone out. The drunken devil has gone out. The tobacco devil has gone out. Yes, they are all gone out, but I am about to go out too—*into the darkness! I have no light!*"

He said, "Pastor, do not tell me God will have mercy upon me. He can not. *He can not.* He is letting me live to tell you what the secrets of the Freemasons' Order are. He is letting me live to tell you what a Freemason wants to tell you, that you may know what a hell it is," and there and then he told me not only what I have heard to-day, but other things I have not read in any of the Masonic or Anti-Masonic writings.

MASONIC AVENGER OF BLOOD.

I did not think it best to say of my own knowledge this morning what God has enabled me to show you to-day is upon record in print, but I knew it: that just as the Danites among the Mormons were the avengers of blood, so there was an order, a secret degree among the Freemasons the members of which vow *that they will be avengers of blood.* I knew it from his lips. I knew it from what he told me. I know it now, and I will tell you more.

LOYAL ORANGE LEAGUE WITH DEATH AND HELL.

The Highbinders of China, the Mafia of Italy, the Clan-na-gael of Chicago that murdered Cronin, the Freemasons of America who murdered Morgan are no more murderers than the Loyal Orange Men who have an oath and a penalty which disgraces Protestantism and affirms what, perhaps, Brother Ronayne did not know, the very same oath that is in Freemasonry, the very same penalty, only aggravated, is in the fifth degree of the society that is said to be defending Protestantism, and I will prove it.

William Taylor will be here to-night and he will tell you where he took that obligation, not across the sea, not in Canada, but in Bay Mills, Michigan, when a sword was held to his throat and another to his heart, and another to his bowels he took the obligation that he would submit to having his tongue torn out, his heart cut out, his body cut in twain and disemboweled, etc. I tell you that the so-called Protestant organization that is formed for the purpose of defending us against Rome is a covenant with death and hell.

THERE ARE FIVE ORGANIZATIONS THAT HAVE THE DEATH PENALTY.

The Freemasons, the Orangemen, the Italian Mafia, the Chinese Highbinders, and the Clan-na-gael, and they are all largely represented in Chicago.

Now let me say a word more.

I left that home where my poor, wrecked, Masonically-deceived and destroyed brother made his terrible confession; but I did not leave until he was fully restored to God and reconciled to his wife and children.

That day my brother found an infinitely merciful God.

He lived for weeks. He lived for months, and at last he faded out, but oh, what a delightful ending.

Friends, his bloated and blotched face came back to an expression and appearance of purity. His heart, through the atoning blood of Jesus Christ, was as white and innocent as a child's.

It seemed to me sometimes as if he must have dreamt his Masonic life; his drunken life; his dissipated life.

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One day when I was sent for suddenly, his wife said, "It's too late, pastor, he has gone away before you could come."

"Where?" I said.

"To heaven," she said. "Look on his face," and she led me with a smile into the room, and I looked upon his face, and it was as the face of a sweet youth. Every line of sin, and shame, and sorrow seemed by the Divine Hand to have been completely obliterated, and with the smile on the departed body of the departed spirit, I saw the first Freemason that confided to me its dark secrets, peacefully laid away to rest.

Friends, I have hated, and I have fought every form of secretism from that day to this, and now God helping me Zion Tabernacle and the Christian Catholic Church stands against Secretism in every form forever. (Amen.)

Friends, I shall have to take another opportunity of telling you the effect of Masonic and Secret Societies upon the state, but let me tell you this.

THE WORDS I HAVE READ FROM THE 28TH CHAPTER OF ISAIAH ARE APPLICABLE TO-DAY TO CHICAGO,

and when I say this I know that I imperil Zion, so far as man can imperil it.

SECRET SOCIETIES ARE THE FOES OF THE STATE.

I say that I have to deal with a mayor who has been educated in St. Ignatius by the Jesuits, and yet has been initiated, as I am informed, into the secrets of the Masonic order. There is a gentleman who was here last Sunday, who said that Carter Harrison, Sr., was led from degree to degree by him, and that he was sure that the Junior was the same as his father.

I know this, that there is scarce a judge upon the bench, and an official of any position in the city, who is not either connected with Rome or with Secret Societies, or with both, for let me tell you, I have here to-day the crucifix and the Secret Society badge that came, both of them, from the same man, which indicates what I want to tell you, that Roman Catholics have received from their priests, from their bishops, dispensations to join your lodges, you Orange fools; to join your lodges, you Masonic fools. They have received dispensations to join your lodges, and they are in high positions, and at the same time they are wearing underneath their white shirt a scapular and a crucifix. Do you see it?

A voice:—"Yes."

You think that your Secret Societies are fighting Rome. *Rome has annexed your Secret Societies, and both Rome and you belong to the devil.* [*Sensation and Amens.*]

CALL.

I ask you this question: Every man and every woman here, who by the grace of God is determined to protest against every work of darkness, and to come out and keep out of all Secret Societies, stand to your feet. [Nearly all rise to their feet.]

Now, wait. I want to see who is standing. [So far as could be seen, only six refused to stand.]

Those who sit still are not prepared to stand with God. If you do not stand with God now, I do not believe you will stand with God at any time, unless another opportunity of repentance is given to you.

May God even now bless the very few now present who will not stand up for their Lord and Master against His secrets foes.

Pray with me my 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, in body. Give me power to do right. If I have wronged any, to confess my wrong, to restore, to do right to all men in Thy sight. Forgive me for the sake of Jesus, the Lamb of God who taketh away the sin of the world. Give me Thy Holy Spirit. Help me to walk in the light, and not in darkness, and if I have walked in darkness, and if I have whispered in darkness; if I have lied in the dark; if I have taken evil oaths in the dark, help me to repent and confess, and give me power to do right, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

My brothers and sisters, did you mean that? Can you say, By the grace of God I did?

All repeat:—"By the grace of God I did."

Dr. Dowie:—Are you willing to follow Christ then fully? Can you say, I am?

All answer:—"I am."

Dr. Dowie:—Then it is my duty to say as God's minister, that the words He gave to His apostles are true:

"Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain they are retained; whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven."

As Christ's minister it is my duty to say that God for Christ's sake has remitted your sins and loosed your bonds.

"Sin no more, lest a worse thing come unto thee."

CLOSING.

The service which had been continuous for nearly four hours was closed by singing the Hymn "Sin no more!" and the Doxology.

As the vast, and profoundly thrilled, audience sang the chorus

"Sin no more, thy soul is free,
Christ has died to ransom thee;
Sing the message o'er and o'er,
Christ forgives thee, sin no more,"

over and over again, tears flowed down many cheeks, and it was evident that God the Holy Spirit was moving on every heart.

The meetings had now covered eight hours, with an interval for refreshment, but there was yet another meeting, to be held on this wonderful day of battle against the Powers of Darkness.

The Benediction closed the service.



ZION TABERNACLE. 1621-1633 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a.m. 2:30 & 7:30 p.m. Mondays: 7:30 p. m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays 7:30 p.m. Special Lectures. Thursdays: 2:30 p. m. Children's Meetings. Fridays: 2:30 p. m., and 7:30 p.m. Saturdays: 7:30 p.m. Choir Practice.

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THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

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THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest

DISTRICT MEETINGS

CHICAGO, 514 W. 18th St., 7:45 Thursday evenings. Conducted in the Bohemian language. Leader, John H. Schultz.

HAMMOND, Indiana, 7:30 Thursday evenings, at the residence of Mr. A. A. Walker, 350 State St. Leader, Amos Dresser, Jr.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited*, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

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A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the REV. JOHN ALEX. DOWIE to an attack by Rev. Dr. Chapman and the Oakland Pastor's Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. 1, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes etc, and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it,

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan. 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks With Ministers. 12pp. Five cents per copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17, 1888.

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

"Er iſt noch Heute Derſelbe."

16 Seiten, mit Portrait des Autors. Preis 2 Cents, 15 für 25 Cts., 50 für 75 Cts., 100 für $1.25, 1000 für $10.

Dieſes Büchlein enthält die Geſchichte von dem Anfange Dr. Dowie's in dem Amte der Göttlichen Heilung, im Jahre 1876. Es giebt eine volle Beſchreibung des erſten Falles wo Gott ihn in der Ausübung der Gaben der Heilung gebrauchte.

Es iſt von Gott Vielen zum Segen benützt worden, und viele hundert tauſende von Exemplaren ſind gedruckt worden. Möge es auch in dieſer neuen Form Vielen zum Segen gereichen.

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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.

VOL. 3. NO. 34. CHICAGO, JUNE 19, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MR. ANDREW W. ROPP AND FAMILY, Pekin, Ill.

THIS HAPPY FAMILY are excellent Witnesses to God's power and willingness to hear and answer the prayer of faith,

They are descended from a long line of godly parentage, God's order of nobility.

Simple and true in their piety, they are fine specimens of the Amish Mennonite Community, with which they are still connected, although their relations to Zion are very close.

The Testimony of Mr. Ropp is herewith appended and speaks for itself.

His healing is more wonderful than can be easily expressed in words, and it has been perfect and permanent.

With his good wife and daughter, he has helped Zion in various ways, and the fine "dress" of German type possessed by Zion Publishing House was his generous gift.

He has interested many of his old friends and fellow Mennonites in Zion and our work generally, and as a result many have been helped.

Amongst these is his brother, Elder Peter W. Ropp, a minister of power amongst the Mennonites in and around Pekin.

Others have come to Zion, and we have held most interesting meetings and a Conference with the Mennonites in central Illinois.



MR. ANDREW W. ROPP AND FAMILY, Pekin, Ill.

We feel that it is only right to state that our brother cannot express himself in English with the eloquence and force which is his in the German language, which is almost entirely spoken and written in the community to which he belongs.

He is a progressive man, his wife is a true help-meet, and his family are leading, with others, into a grand forward movement amongst the Mennonites, leaving behind things of little moment, and earnestly seeking for a freer, deeper and more thorough Christian life and experience.

There are many difficulties to be overcome; but it is beyond all question clear that the time is at hand for great changes in the Mennonite modes of carrying forward God's work.

We hope to present our readers ere long both in English and German, with a report of our Conference at the Railway Schoolhouse, near Pekin. It will be seen from the discussions there that there is a desire to fully follow God, even although some of the customs of the fathers in dress and in Church government have to be given up.

Wise and good men are co-operating with our friend to this end, and God has raised up this godly family to be among the pioneers of the New Movement.

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(Extract from a Report of an All-Day Praise and Testimony Meeting, held in Zion Tabernacle, 1621-1633 Michigan Ave., Chicago, May 30, 1897.

TESTIMONY OF MR. ANDREW W. ROPP, PEKIN, ILL. HEALED OF A PECULIAR DISEASE.

Mr. Andrew W. Ropp, of Pekin, Illinois, said, "First of all, I thank the Lord for the great blessing that I received, and the great blessing that I have in being in this Tabernacle to-day to testify; and, if it were only paid for—"

Dr. Dowie:—That is all right; you are the man to do it. (Laughter.)

Mr. Ropp:—"I came to Home No. 3 two years ago in September 28 with my brother. I was not able to come alone. My wife would have liked to come with me, (she is still bigger than I am) (Laughter) but I thought she could not carry the satchels, and it would worry me to carry them, and to find the place, so I brought my brother Peter along.

"I was here, I think, a little over a week. I had a peculiar disease. I would never tell anybody; I would not even tell my wife for over a month, but she got to find it out anyhow. It was a kind of jerking spell I had when I would be standing, and I would get to jumping around. If I had my hands locked, they would fly apart, and jerk all over, but I would never do it before a stranger or in bed.

"I do not know why it was I did not want people to find it out. If I would go in our town, I would be jerking all the way in, and I was never a day without it for eight months; and, if I would drive the team, I could not control my voice. I would say whoa! whoa! whoa! (laughter) and if I would happen to be walking behind the horses in the stable, I would hollo whoa! whoa! whoa! (laughter) until they would jump around in the stall; but if a stranger would be around, I would be still if I was not in the worst state.

"At last it got so I could not keep it secret any longer. I am entirely healed now. I got healed in less than three days.

"I used to have a peculiar feeling every morning five minutes after I got awake, and I would not have hardly a natural feeling all day. I would have warm spells, and the sweat would just roll off from me; then I would get a chill, and I got healed of that.

"I praise the Lord for what He has done for me, and thank Dr. Dowie for bringing me to this city through the LEAVES OF HEALING."

TESTIMONY REGARDING PETER W. ROPP, PEKIN, ILL. HEALED OF NERVOUS TROUBLE.

Dr. Dowie:—Subsequently his brother who brought him was wonderfully healed, and he is a little bigger than this brother. I think you might like to testify as to your brother's Mr. Peter Ropp's healing as he is not here. He visited us recently for a week, and seemed in perfect health.

Mr. Ropp:—"Well, after I was healed, we had considerable trouble in our church on account of creeds. We believe in Christ's creeds. We believe that many creeds come from men; and the church got hold of us, and when I came home the next Sunday they had me before the church.

"My brother a year later got a nervous trouble. He wanted to go to Chicago and see Dr. Dowie, and wanted me to go along with him. I did not like to go along, because we were building an addition to the house at that time, and harvest was coming on. But it finally became necessary for me to go with him; so I went. We were about two weeks here.

"He is a Mennonite minister, and when he had been here about two weeks, he was healed. But I noticed he was not quite healed in his flesh; he was weak.

"When he got home the following Sunday, he preached, and preached that everything comes from the heart, and is what a person makes out of it. The ministers testified that they had known long ago that everything comes from the heart, and will show in outward manifestations. He was troubled about that occasion, and could not sleep for four or five nights. Then he wanted to come up to Chicago again. He came up here again alone. He kept that up, I think about four or five times, and every time he would come home they would put him to preaching, and every time he preached he preached more on a divine order than he did before coming to Chicago, and they could not stand that. Their talking against him troubled him so he could not sleep for four or five nights again. Then he had again to come to Chicago to get rest. I told him he had better stay away from the church until he was entirely well, and he did so. Now, he is entirely well, and preaches for us at the Railroad School house. We still belong to the order of Mennonites, only to a class who are more liberal, who will let anybody in heaven whom Christ will let in, it matters not how they dress, wear their beards, hats or bonnets.

RESULT OF THESE TESTIMONIES.

"It has caused a split in the church. They have suspended us from fellowship on account of creeds and upholding Dr. Dowie; but we would not do without that belief that God uses Dr. Dowie in the teaching of Divine Healing; that he is one of God's agents. They want us to say we uphold the Mennonites more than Dr. Dowie, but we uphold Dr. Dowie because God upholds him.

"We claim that Dr. Dowie gets his power from God, and that is the reason for the way he places the Word of God. If our Mennonite Ministers could place it as he does they would have the same power of God, and we hope that the time will come that God will use them the same as He uses Dr. Dowie. We pray for the old brethren; they mean it all right, but they have suspended us from fellowship through ignorance, and ignorance crucified Christ. May God bless them, and show them His way in all things.

"At the same time the Mennonites have some very good plans in their church—a good deal the same as Dr. Dowie, only not so much Divine Healing, but it is starting.

"The Mennonites hold that it is wrong to take an oath, and are not allowed, under any circumstances, to get a divorce.

"I wish to say that I enjoy coming to Zion more and more every time I come; for I get great blessing from God.

"I would earnestly wish that all who read my testimony, especially amongst my Mennonite brethren, would come to Zion, and see and hear for themselves, and I believe that they would be healed.

"My prayer to God is that He will uphold this work, and grant it increased prosperity. I rejoice that God has given us this beautiful building, where so many thousands assemble to hear the Word of God, and the testimonies to His wonderful work among His people. I think it is a finer building, for the purposes of God's work, than even the great Chicago Auditorium where I so often heard Dr. Dowie preach. I believe God will use this new Tabernacle of Zion to His glory; for it is built for that alone. May God bless Dr. Dowie and his family and all his helpers."

OBEYING GOD IN BAPTISM.

Three hundred and seventy-four believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion since the opening of the present Zion Tabernacle.

These were baptized as follows:

Lord's Day, March 14th	140
Monday, March 29th	16
Lord's Day April 11th	52
Lord's Day, May 9th	61
Monday, May 24th	26
Monday, May 31st	21
Lord's Day, June 13th	58
Total	374

The following are the names of the fifty-eight who were aptized on June 13th, the names of all the others having been published in former issues of the LEAVES OF HEALING:

Anderson, Mrs T. J.	4754 Armour Ave., Chicago.
Andrews, Mrs. Mary	3033 Dearborn St., Chicago.
Armstrong, Mrs. Frances R	51 University Place, Chicago.
Bixler, Miss Aggie	1401 70th Court, Chicago.
Bixler, Mrs. D. F.	1401 70th Court, Chicago.
Bolle, Miss Mary Elizabeth	20 26th St., Chicago.
Burroughs, Mr. Arthur T.	Washington, D. C.
Crawford, Miss Emma	305 S. Race St., Urbana, Ill.
Dayme, Mrs. Ambrose	Chicago.
De Hart, Mrs. Rachel R.	4146 Atlantic St., Chicago.
Dresser, Miss Marguerite F.	6108 Stony Island Ave., Chicago.
Dymond, Mrs. Laura S.	Libertyville, Ill.
Fossberg, Mrs. Annie	8933 Buffalo Ave., S. Chicago
Gray, Mr. Charles	Streator, Ill.
Griffiths, Mrs. Charles L	913 Fulton St., Chicago.
Hargrave, Mrs. J.	527 Flournoy St., Chicago.
Harvey, Mrs. J. W.	Attica, Ind.
Hollett, Mrs. Retta	Three Oaks, Michigan.
Holse, Mrs. Alice E.	Odell, Ill.
Irving, Miss Jennie	Manitowaning, Ont. Can.
Johannessen, Mr. B.	5842 S. Carpenter St., Chicago.
Johnson, Mr. August	1201 Michigan Ave., Chicago.
Johnson, Miss Belle	Harvey, Ill.
Johnson, Miss Emma L.	6022 Michigan Ave., Chicago.
Kempton, Mr. W. I.	Radersberg, Montana.
Kepler, Mr. Solomon	Webster City, Iowa.
Landphere, Mr. Perry F.	Mazon, Ill.
Lebo, Mrs. J. B.	Attica, Ind.
Margerum, Mrs. Mary	91 Best Ave., Chicago.
Marshall, Mr. James	2816 Cottage Grove Ave., Chicago.
Mason, Mrs. Ada M.	Genesee, Wis.
Mason, Miss Lettitia	Genesee, Wis.
Matson, Mrs. E. N. J.	2822 Vernon Ave., Chicago.
Matthews, Mr. F. E.	Greenville, Texas.
McGillivray, Mr. Archie	Dalrymple, Ont. Can.
Meisenbach Mrs, F.	Mendota, Ill.
Migbell, Mrs. Jennie	1235 Michigan Ave., Chicago.
Moody, Mrs. Maude L.	Newtonville, Iowa.
Peirce, Miss Eleanor M.	6100 Stony Island Ave., Chicago
Peterson, Mrs. Louisa	7254 Jackson Ave., Chicago.
Pfuetcner, Mrs. Huldah	44 Brigham St., Chicago.
Porter, Mr. Alfred	Richland, Kas.
Reynolds, Mrs. Adeline DeWa	Arcadia, Neb.
Ribout, Miss Rose	821 W. 21st St., Chicago.
Riehl, Mrs. John	Preston, Minn.
Roberts, Mr. William	Union Grove, Wis.
Robertson, Mrs. Chloe A.	1342 41st Ave., Chicago.
Smith, Mrs. Jesse B.	Wawaka, Ind.
Smith, Mr. William	2231 Indiana Ave., Chicago.
Smith Mrs. William	2231 Indiana Ave., Chicago.
Stacey, Mrs. D. E.	Williamsburg, Pa.
Starrett, Miss Laura E.	6837 S. Green St., Chicago
Starrett, Mrs. Mattie J.	6837 S. Green St., Chicago
Tooke, Miss Ethel	1439 Harvard St., Chicago.
White Mrs. A. J.	2275 Van Buren St., Chicago
Whiteford, Mrs. Janet	1171 W. 12th St., Chicago
Wilcox, Mrs. W. J.	Burlington, Michigan
Zealand, Miss Ellen May	643 Mill St., Akron, Ohio.

Although a larger proportionate number of those baptized on June 13th, were from Chicago, than has previously been the case, yet the twenty-eight from without the city limits represented a largely extended territory, reaching from the British Possessions on the north, to Texas on the south, and from Pennsylvania on the east to Montana on the west.

The youngest was not yet nine years old, while the oldest was seventy-two.

Ten are members of the Christian Catholic Church. Seventeen have never united with any denomination, and the remainder have been scattered among almost all the varied denominations that are known.

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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, June 6, 1897.

LYNCH LAW DENOUNCED AND THE CITIZENS OF URBANA, O., CALLED TO REPENT.

The 10th Chapter of the Acts of the Apostles Expounded and its Truthfulness Proved by Living Witnesses.

Sermon:--PUT UP THY SWORD!

Nearly 1,000 sat at the Lord's Table and at the Close Remained to take Doctor and Mrs. Dowie by the Hand.

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE.

The services were opened by singing

"He leadeth me! oh! blessed thought,
Oh! words with heavenly comfort fraught;
What e'er I do where'er I be,
Still 'tis God's hand that leadeth me."

Dr. Dowie said:

I shall read this morning in the Acts of the Apostles the 10th chapter right through. It is a long chapter, but there is a good deal in it that I think might be helpful to have this morning.

Sometimes there are people, you know, who have a hypercritical spirit.

I have never spoken of any work, that I have ever done in connection with Salvation or Healing, as having been done by myself. You will look in vain along the pages of the LEAVES OF HEALING for years for anything of the acts of Dr. Dowie. But then there are many who speak as if it were just the opposite.

The other day in the Home there was a remark made by a young brother who said that there were those who spoke so much about "Dr. Dowie's work." He did not like to hear so much about Dr. Dowie's work. He wanted to hear about the work of the Lord. So I took up the remark and made this observation.

I said, I have never been very desirous of identifying my own name with any work at all beyond the fact that I believe, —but the book that follows the Gospel is not called the Acts of the Lord Jesus Christ; it is not called the Acts of the Holy Spirit; it is not called the Acts of God; but

THE TITLE GIVEN BY INSPIRATION IS THE ACTS OF THE APOSTLES.

When Paul wrote a letter to the Romans, it is not called Christ's letter to the Romans; it is very properly called Paul's Epistle to the Romans.

Now, as a matter of fact, all the acts that are recorded here in this book were done by the Apostles; that is to say, God did these works through them, and, therefore, the book is properly entitled the Acts of the Apostles, the apostles being the active agents in these works, the willing, intelligent and prepared agents whom God used.

WE HAVE AS MUCH RIGHT TO-DAY TO SPEAK OF THE ACTS OF GOD'S MINISTERS, AS THERE WAS NINETEEN CENTURIES AGO.

If I have erred upon any side, I have erred upon that side, refusing to be identified with the works where I was the agent, and saying always, let them be known as healings of God. I have never allowed any man or woman to say "Dr. Dowie healed me."

As a matter of fact, the apostles were spoken of as having healed, being, of course, simply God's agents. I might have permitted my name to be used in the same way, without sin.

When I used the title just now, the Acts of the Apostles, it reminded me that God loves to glorify His agents, and to exalt those that exalt Him, and these works of God are, therefore, called the Acts of the Apostles.

If they had not been willing to do these things, to say these things, and to suffer these things which are recorded here, they would not have been called the Acts of the Apostles.

Now, follow me in this chapter. There is a great deal of important teaching in this 10th chapter of the Acts of the Apostles.

AN EXPOSITION OF ACTS 10.

"There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band."

That was a part of the Roman Army.

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God always."

But he was not a Christian. You see that by what follows. That man did not know Christ at all. He was a devout man who feared God, and prayed; who gave alms, and lived up to all the light he had.

This chapter especially will very strongly call your attention to the fact, that God will bless a man who lives up to all the light he has, no matter where he lives, no matter if he does not know Christ.

If he lives up to all the light he has, God will give him more light; but He will not refuse to answer his prayer. You see that is one of the most important points in connection with this chapter, and it is a point I want to call attention to to-day.

I do not want to be broader than God's word is, but

I WANT TO BE AS BROAD AS GOD, AND AS LIBERAL AS GOD'S WORD. (AMEN.)

I do most earnestly detest narrowness of every kind. My spirit loathes it.

"He saw in a vision evidently, about the ninth hour of the day—"

The ninth hour of the day among the Jews, would be three o'clock in the afternoon.

THE JEWISH DAY

was reckoned from six o'clock in the morning until six at night. It had four divisions: from six to nine; from nine to twelve; from twelve to three; (the ninth hour) and from three to six. The night was divided into four watches. From six to nine was the first watch; from nine to twelve was the second watch; from twelve to three was the third watch, and from three to six was the last watch of the night, the fourth watch.

There was a time in that hot climate when the extreme heat of the summer led them to rest, oftentimes upon the

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housetops where there were housetop gardens, and where there was a nice breeze, and to lie under the shade there for an hour during the day. They got up very early in the morning, and they had what the Spaniards call a siesta, a rest about this time of the day.

"An angel of God coming in to him, and saying unto him, Cornelius."

Another thing which is neglected, that this chapter calls you to notice, is the ministration of angels. All the way through the New Testament you will find the ministration of angels. Angels from the appearence to Zacharias, and to Mary, to Joseph, and constantly to Jesus from Bethlehem to the re-ascension at Bethany. Angels are met at every step, and the last Book of the Bible is full of angels.

"And when he looked on him, he was afraid, and said, What is it, Lord? And He said unto him, Thy prayers and thine alms are come up for a memorial before God."

GOOD DEEDS, AS WELL AS FAITHFUL PRAYERS, ARE PUT TOGETHER BEFORE GOD.

"*Thy prayers and thine alms are come up for a memorial before God.*"

What you have prayed, and what you have done, will come up before God. Prayers are joined to works of love in God's remembrance. It is vain to do and not to pray and it is equally vain to pray and not to do God's will.

Now, Cornelius did not know Christ. Do not forget, that man did not know Christ yet, but his prayers were according to his light. In all probability he was a proselyte of the gate, but we do not know the circumstances, only he was a devout man, and feared God.

"And now send to Joppa, and call for one Simon, whose surname is Peter:
"He lodgeth with one Simon a tanner, whose house is by the sea side: he shall tell thee what thou oughtest to do."

God is saying in effect:—"You are asking Me what you ought to do. You are doing the best you know. You are asking for more light. I will tell you how to get it: go and send for that man."

GOD TELLS MEN WHAT TO DO BY MEANS OF OTHER MEN WHO KNOW WHAT OUGHT TO BE DONE.

You see that God tells men what they are to do by means of other men, who know what they ought to do, and who have been instructed by God.

"And when the angel which spoke unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually;
"And when he had declared all these things unto them, he sent them to Joppa."

Evidently he had pious soldiers. It was evidently a household then where the example of the master was followed by the servants, and it is always "Like master like servant."

He took his servants into his confidence—told these household servants, and this "devout" soldier, exactly what had been in the vision.

"On the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the housetop to pray about the sixth hour:
"And he became very hungry, and would have eaten: but while they made ready he fell into a trance."

Now, there were not very many of these trances, and I do not think it is desirable that there should be very many; but this is one of the cases in which Peter received divine direction in a trance.

"And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth:
"Wherein were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air.
"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 or unclean.
"And the voice spake unto him again the second time, What God hath cleansed, that call not thou common.
"This was done thrice: and the vessel was received up again into heaven."

A FALSE INTERPRETATION.

Persons reading this vision, and not considering what follows, have often applied this vision wrongly.

They have said: "Well, now, Dr. Dowie denounces the eating of swine's flesh, and here it is a fact that a sheet was let down from heaven wherein were all kinds of beasts, and birds and reptiles, and everything, and when Peter said that they were unclean, God said: 'What God hath cleansed, that call not thou common.' Now, does that not show that Dr. Dowie is wrong?"

Well, it would be wrong if no more was said, but that vision was interpreted; the interpretation was given, and it has nothing to do with eating at all.

Why, Peter doubted in himself what this vision which he had seen should mean. He knew it was only a parabolic vision; a vision calling his attention to some great truth which he did not as yet understand.

"Now, while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate,
"And called, and asked whether Simon, which was surnamed Peter, were lodged there.
"While Peter thought on the vision,"

He was still thinking what it should mean; he did not know anything at all about Cornelius.

"the Spirit said unto him, Behold, three men seek thee.
"Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.
"Then Peter went down to the men which were sent from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?
"And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee.
"Then called he them in, and lodged them. And on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.
"And the morrow after they entered into Cesarea.
"And Cornelius waited for them, and had called together his kinsmen and near friends.
"And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him."

A FALSE DOCTRINE.

Now, they say the Pope is Peter's successor. If you stop here, presuming for a moment that he was Peter's successor—I do not believe any such thing, I believe he is Judas Iscariot's successor—this passage says Cornelius fell down and worshipped him. Anybody stopping there, would say, That is sufficient vindication of the people falling down in St. Peter's at Rome before the Pope and kissing his old toe. Cardinals, Bishops, Arch-Bishops and people think a great deal of being permitted to kiss the toe of the Pope, and not only to kiss the toe of the Pope, but the statue of St. Peter, which, by the way, has turned out to be a statue of Jupiter. Now, does it not say "he worshipped him?" Yes. But what does it say next?

"But Peter took him up, saying, Stand up; I myself also am a man."

And if the Pope had the manliness of Peter, he would say to these cringing Cardinals, Bishops, Priests, and People, "Stand up; I am a man," would he not, if he followed the example of Peter?

"*Stand up; I myself also am a man.*"

Oh! it is a mean thing for people to be cringing at each other's feet, kissing each other's toes, and all that idiotic rubbish.

"STAND UP; I MYSELF ALSO AM A MAN."

"And as he talked with him, he went in, and found many that were come together.
"And he [Peter] said unto them—"

You see Peter has had several days to think over this vision. Peter has talked at some length with these "devout" messengers, he has lodged them one night, and he has gone with them the next day to Cesarea. Peter has been doing much thinking. He has had a great deal said to him by man, and above all, God has been talking with him. God has been making that vision plain.

You must remember now that Cornelius is here and all his friends. He is in Cornelius' house. Cornelius' house is no doubt a large house, the house of a Roman nobleman, a man of high rank, a Centurion.

THE TRUE INTERPRETATION.

"And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me—"

What has He shown him in that vision?

He understands the vision now.

"God hath shewed me that I should not call any" animal—is that it?

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Audience:—"No."

Dr. Dowie:—Any bird. Is that it?

Audience:—"No."

Dr. Dowie:—Any fish?

Audience:—"No."

Dr. Dowie:—What is it that God has showed him? "Should not call any"—what?

Audience:—"'Any man.'"

"Any man common or unclean."

Dr. Dowie:—Now, do you not see what the vision meant? It had nothing to do with the eating of skunk, or buzzard, or snakes, or pig. Ah! (Laughter.)

The dirtiest and filthiest of all. It had nothing to do with eating disease-breeding swine's flesh. The vision was given to him to show that he "should not call"—what?

Audience:—"'Any man common or unclean.'"

Dr. Dowie:—"Any man common or unclean."

THE MEANING OF THESE EMBLEMS.

Now, just let me show you how that vision applies to men in all nations, and not to unclean and disease producing animals, or birds, or fish, or reptiles. Any of you who will think for a minute or two, will remember that every nation under heaven is represented by some beast, or bird, or reptile as a national emblem. England, British mother, is represented by a lion; India, in Bengal, by the tiger; Persia, by the cat; France, by the Gallic cock; Germany, by the eagle; Russia, by the bear; China, by the dragon. And if you go over the whole world, you will find that every nation has an emblem of an unclean bird or beast or reptile.

The United States of America has got an eagle, not a very nice creature anyhow. An eagle is a vulture, you know. A great thief is an eagle. A lion is not very much of an animal to boast about; for he is a great coward at times. He is not the strongest of all the beasts of the forest, because an elephant can whip a lion any time—whip two or three of them.

The fact is that all these emblems are bad, and I wish that they were all gone. Bears and lions and eagles, with the vulture-like beaks tearing and feeding on carrion, and the nasty dragon of China, I wish they were all gone. If men will have an emblem, I wish the whole world would have for an emblem the dove—the emblem of peace. If you want an emblem to represent love, purity, patience and sweetness, take the dove for it is God's emblem of love and power.

ANY CREATURE WHICH THE WORD OF GOD HAS DECLARED UNCLEAN IN ANY AGE IS UNCLEAN IN EVERY AGE.

If an animal is fit to eat under this dispensation, it must have been fit to eat all the time.

If it were unfit to eat under the Jewish dispensation, it is unfit to eat under this dispensation.

If certain flesh was injurious then, it is injurious now.

If God uttered a curse upon His people who would eat that horrid, filthy, dirty swine's flesh and make broth of abominable things in their vessels, then God is against it still; because the remarkable fact of Christ's coming to save men did not alter the nature of the pig, and the filthiness of its flesh.

The pig is just as dirty as ever—especially when it is fed upon offal. It is full of cholera and trichinosis, and full of all kinds of scrofulous matter; so that scrofula is continually generated and aided by the eating of swine's flesh.

If you will turn up your dictionaries, you will see what I have so often called attention to in this Tabernacle—that the word "scrofula" is derived from the Latin word *scrofa*, a breeding sow, and that the word scrofula in its plural form, *scrofulae*, simply means little pigs. That is what scrofula is, nasty, dirty little pigs in your stomachs, spitting out their filthiness there, and creating all kinds of ulcerations, and nasty scrofulous swellings, full of dirt and muck, making bad blood, and an unhealthy body every way.

But you must now see the vision had nothing to do with eating at all. Do you see it?

Audience:—"Yes."

Dr. Dowie:—Do you all see it?

Audience:—"Yes."

Dr. Dowie:—That is right. Now, don't you ever quote that vision to defend pig any more, because it has nothing to do with it.

"God hath showed me that I should not call any"—what?

Audience:—"'Man.'"

Dr. Dowie:—Not any beast, is it?

Audience:—"No."

Dr. Dowie:—It is not any bird, is it?

Audience:—"No."

Dr. Dowie:—It is not any fish, is it?

Audience:—"No."

"Dr. Dowie:—"God hath showed me that I should not call any man common or unclean."

He was a Jew. Hitherto he had been confining his preaching to Jews, and he had never eaten with a Gentile in his life. He had never eaten a bite with a Gentile.

"Therefore came I unto you without gainsaying, as soon as I was sent for."

Why did he come? He came because God showed him something he had not seen before, or else he would not have gone, because God showed him he had to go by that very vision. He was compelled by that vision representing all nations to put aside all his Jewish prejudices once and forever.

"I ask, therefore, for what intent ye have sent for me?

"And Cornelius said, Four days ago I was fasting until this hour; and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing,

"And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

"Send therefore to Joppa, and call hither Simon, whose surname is Peter; he is lodged in the house of one Simon a tanner by the sea side: who, when he cometh, shall speak unto thee.

"Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God."

Now, that was a magnificent attitude to be in. That is the attitude that I trust you are in to-day: that

YOU ARE HERE BEFORE GOD TO HEAR ALL THINGS THAT ARE COMMANDED OF GOD.

Now, that is all I want to tell you. I want to tell you what God wants me to tell you. People who love to hear and obey God's command will receive wonderful manifestations of His presence and power.

"Then Peter opened his mouth, and said, Of a truth I perceive that God is—"

Now, I wonder if I read rightly.

"That God is a respecter of persons."

Audience:—"No."

"That God is no respecter of persons."

Dr. Dowie:—That God very much appreciates the white man, but He does not care for the black one. Is that right?

Audience:—"No."

Dr. Dowie:—That God very much appreciates rich people, and does not care for the poor. Is that right?

Audience:—"No."

Dr. Dowie:—God very much cares for the educated, and He does not care for the ignorant. Is that right?

Audience:—"No."

Dr. Dowie:—That God cares for the people that are very good, and have always gone straight, and have never done any wrong; but as for the sinners, He just detests them. Is that right?

Audience:—"No."

Dr. Dowie:—Well, I wonder what is right.

"That God is"—what?

Audience:—"'No respecter of persons."

"NO RESPECTER OF PERSONS."

Dr. Dowie:—It does not matter what nation a man is in, if he does right, God respects him. "*God is no respecter of persons.*"

"But in every nation he that feareth Him, and worketh righteousness, is accepted with Him."

Now there is a great principle there. That man Cornelius did not know Christ. He perhaps had a very peculiar

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idea of God, but he reverenced God. I do not know the extent of his knowledge of God. It is not told us whether he was a Jewish proselyte or not; but he had a knowledge of God, and the word is here very plain.

"*God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him.*"

And while I know there is no other Savior, I loathe to hear men say that God has no regard for the cry of a man, be he Mohammedan, or be he heathen, who, in his anguish kneels and cries: "O God, help me! O God in heaven, help me! I do not know Thee. I do not know anything about Thee, but O God in heaven, help me, and show me what to do?"

I have heard men say, "Oh! you can not be helped if you do not know Jesus." Oh! what a lie! *Oh! what a lie!*

No man has ever cried to God the Father but He has heard him, and then He has given him fuller knowledge, led him along; but when I hear people say that God never hears a man who does not know Christ, I say, No, I do not believe that. It is contrary to God's nature, and contrary to His Word, and contrary to hundreds of facts within our knowledge.

God will not hear a man's prayer who refuses Christ, but a man who does not know Christ, and does not know even of His existence, or who only knows about Him in such a misrepresented form as makes him hate the name of Christ, can still reach his ear.

THERE IS A GREAT DEAL OF CHRISTIANITY IN THIS WORLD, THAT JUST MAKES MEN HATE IT.

Much of the Christianity in Europe and the East, the far distant orient, the foolish superstitions of the Greek and Latin Churches, are so shocking, such heathenish practices, that it is no wonder that the Mohammedan rejects it. I would reject it too. If that were Christianity, I would prefer Mohammedanism to that which makes me to bow down, and worship a little bit of bread, that a priest has taken a pair of tongs, and shaped, and then has prayed some prayers, which have hocused-pocused it into God Almighty. I hate the lie which tells me that a priest has now manufactured God, and that the piece of bread is the body, blood and bones of the Lord Jesus Christ, and tells me to bow down and worship that. I say, No, sir, I would not worship you, you apostate priest and kiss your toe, and I will not worship a bit of bread that you say that you and your subordinate priests can stamp into God. I will not worship it. I will not, and you cannot get me to bow down to your infernal mass of lies.

No wonder the Mohammedan says: "You Christians! If that is Christianity, you are a heathen."

MOHAMMED REJECTED HEATHENISM.

Mohammed covered the faces of the idols with molasses, and the flies stuck to them, and he said, "Oh, you gods! Wipe the flies off from your faces if you are gods." (Laughter.) And he mocked them, and Mohammed swept away heathenism, and although he established a false religion,—to a large extent false,—he incorporated a great deal of the Jewish religion into it; and he incorporated a great deal of Christianity into it.

Anybody who has read the Koran attentively, will find there is a great deal there cribbed from Moses, and cribbed from Christ. Mohammed knew both about Christ and Moses, but Mohammed was a false prophet.

But there was one thing, he destroyed heathenism, and he told them to worship an invisible God that had no embodiment in idols. And do you know to-day the reason why the Greeks are whipped? They are idolaters, bowing down to a bit of bread and calling it God; bowing down to pictures and crossing themselves, and venerating them.

FALSE CHRISTIANITY CONDEMNED.

That is the kind of Christianity I want to see smashed up. There is a good deal of the same kind in this country. You can go into places to-day where the priests are going on with their hocuspocusing—manufacturing a god.

The pope the other day manufactured a few saints, canonized them as intercessors. That was another canonical lie.

There is only one Mediator between God and man. Leone XIII made a few more mediators the other day in St. Peter's cathedral, and got multitudes to bow down and venerate the new saints, with that lie.

The Bible says there is

"One Mediator between God and man, the man Christ Jesus.

I refuse to recognize any saints in heaven as "mediators," I repudiate the power of the Pope to canonize them as such, and I reject that so-called Christianity as being infernal and devilish.

There may be truth amongst it, but there is truth in Mohammedanism; so there is truth in Roman Catholicism. Yes, a great deal of truth.

AN ILLUSTRATION.

But look you, if I take a glass of water nearly filled—say a quarter of an inch of not being filled up—bright, clean, spring water, and just begin to dropping opium into it, and begin dropping arsenic into it, and begin dropping strychnine into it, and I begin dropping other deadly poisons into it, and I have dropped about five hundred drops of the deadliest poison; that is all. And I stir it up, and I say: "Take this glass of water, will you?"

"Oh, no."

"Why."

"Because it would kill me."

"Well, but there are only 500 drops as against 5,000,000. There are perhaps 5,000,000 drops of good water in that; why should you reject the hundreds of thousands of drops of good water for the sake of only a few score drops of poison?"

"Oh, because you see the poison permeates the whole of that water and makes it deadly."

So with the truth that is in the Church of Rome. And so with the truth that is in the Mohammedan system; and so with the truth that is in these systems that have got deadly errors. It is the error that destroys; the system is bad therefore, even although it contains much truth.

"BUT IN EVERY NATION HE THAT FEARETH HIM, AND WORKETH RIGHTEOUSNESS, IS ACCEPTED WITH HIM."

Supposing a man who is a Mohammedan, who is a good man, devout man, fears God, prays God and asks for more light, a man who cares for the poor, and the sick, and cries for mercy and guidance from an honest heart to his God, will not God hear him? Of course He will.

Or suppose a man who is born amidst Roman Catholics, surrounded by all these Roman Catholics, suppose he cries to God, but does not know much about the Savior, and he is seeking God, will not God hear him? Of course He will.

These systems are bad, but God will hear a man. God does not regard systems only. He deals with individuals. God deals with us as individuals. In a degree He deals with systems and nations, but He deals with us as individuals, and I want that principle established. I want it established in your hearts because God wants it there.

"Oh!" some may say "that is not what Christ taught."

But it is what Christ taught all the time.

"But there is not any record of people being blessed who were not Christians when Christ was on earth."

Is there not?

Do you remember how a man lay impotent for thirty-eight years at the pool of Bethesda?

"Yes."

You remember Christ went and healed him. You remember that do you not? You will read that in the fifth of John. You know that man was not Christian. When they asked him who was it that healed him, he said he did not know. It is distinctly recorded,

"And he that was healed wist not who it was."

Afterwards Christ found him in the Temple and said: "Behold, thou art made whole; sin no more, lest a worse thing come unto thee."

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Then the man knew it was Jesus; not till then.

Do you not know there was a man blind from his birth (the 9th of John) and Jesus said to that man:

"Go, wash in the pool of Siloam!"

And he obeyed Christ, and he came back seeing?

That man, though he knew it was Jesus that gave him sight, did not know Jesus was the Son of God. Do you know that? He did not know that Jesus was the Son of God; but the Pharisees tried to get him to curse Jesus, and he refused to do it, and they excommunicated him. Jesus found him one day, and He said to him:

"Dost thou believe on the Son of God?

"He answered and said, Who is He, Lord, that I might believe on Him?

"And Jesus said unto him, Thou hast both seen Him, and it is He that talketh with thee.

"And he said, Lord, I believe. And he worshipped Him."

But the man got his sight before he knew that. Do you not see it? *Do you not see it?* If you do not see it, there are none so blind as those that will not see.

What I meant to point out to you is this, that when a man fears God, and works righteousness, and lives up to all his light in any nation, God will hear him. (Amen.) Yea, sometimes God will heal him; and then God will lead him into the knowledge of Christ as the Way of Salvation, Healing and Holiness. God will not let him stay in darkness and ignorance. God will do with him what He did with the Centurion, and the blind man from birth, and the impotent man at Bethesda.

But let us recognize what God does; that God loves honesty, righteousness, purity and goodness wherever he finds it.

Get that principle fixed in your mind. That is a good Christian principle. It is essential to a thorough understanding of Christ's religion that you should remember that God is good to all, and His tender mercy is over all His works, and that He hears the cry of poor, bleeding and broken humanity that does not know Him.

How many there are in the Church of Rome that do not know Christ, but they are crying for God, and one day He reveals Christ to them as He is. They never found Christ in a wafer, and they never found Christ in the water. They found it was a lie when the priest said their heart had been changed in the mass, and they were regenerated by water when they were babies, for they still had bad hearts which neither flour nor water nor priestly lies could change.

The Lutheran priest may say you are regenerated, but that is a lie. You know better. *You know better.* You know that water never changed your heart.

The Roman Catholic priest may say that your heart is changed by water, but you know better, because you know there are many men who sell liquor to-day, and who are in prison to-day who had water sprinkled upon their noses when they were babies, That did not change their hearts.

But these people are crying out for God, a real God, and the Christ that they have hitherto had has been an idol, not a real Christ at all, and Christ is revealing Himself to them.

What I want to point out to you is this great, broad principle here.

THE KINGDOM OF GOD BEGINS WITH RIGHTEOUSNESS.

We should remember that. Then it becomes "peace and joy in the Holy Ghost."

Now, if I were a Presbyterian, I would run a good risk of being brought up for heresy; but I do not care two pins for the Presbytery, or the Synod, or the Assembly of Theological Fossils, nor for any other Ecclesiastical Inquisition which I see on earth. I deny the competence of any Church Court, so-called, to find any other interpretation to the Word of God than its plain, honest, self-evident meaning.

God has placed me where I am free to speak, and I do not care a pin about what they think. I am going to preach God's Word as I find it, and that is what I find in the Bible this morning.

"Of a truth I perceive that God is no respecter of persons."

This was the first time Peter saw it. He had been a narrow-minded bigot up until that time. He thought God would hear anybody but a Jew. Christ had taught him better; but he was "slow of heart to believe," as we all are, by nature. O God, enlighten us to see the truth he then "perceived"—

"But in every nation he that feareth Him, and worketh righteousness, is accepted with Him.

Then he went on to preach.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ. (He is Lord of all.)

"The word, I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached."

They knew that in a vague way. Now he says:

"How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about"—

making people sick because He loved them?

Audience:—"No."

Dr. Dowie:—"Went about" what?

Audience:—"'Doing good.'"

Dr. Dowie:—"And healing all that" God made sick?

Audience:—"'Healing all that were oppressed of the devil.'"

Dr. Dowie:—Were they all oppressed of the devil?

A Voice:—"All that were sick were."

Dr. Dowie:—Was every one whom Jesus healed oppressed of the devil?

Audience:—"Yes."

Dr. Dowie:—Did God anoint Jesus of Nazareth with the Holy Ghost and with power, tell me?

Audience:—"Yes."

Dr. Dowie:—Did He go about doing good?

Audience:—"Yes."

Dr. Dowie:—And does it say here that all He healed were oppressed of the devil?

Audience:—"Yes."

Dr. Dowie:—Do you believe it.

Audience:—"Yes."

Dr. Dowie:—That every kind of sickness was the work of the devil nineteen centuries ago?

Audience:—"Yes."

Dr. Dowie:—And that all that were healed were oppressed of the devil?

Audience:—"Yes."

Dr. Dowie:—Who oppresses them to-day?

Audience:—"The devil."

Dr. Dowie:—Is God doing the work now the devil used to do?

Audience:—"No."

Dr. Dowie:—Did Jesus heal every kind of sickness, and every kind of disease? Tell me.

Audience:—"Yes."

Dr. Dowie:—He did; the Book says so.

Andience:—"Yes."

Dr. Dowie:—Yes, that is true. And all that He healed were oppressed of?

Audience:—"The devil."

Dr. Dowie:—Nineteen centuries ago that is, is it not?

Audience:—"Yes."

Dr. Dowie:—It has changed now, has it not?

Audience:—"No."

Dr. Dowie:—It is not changed now? Does God not make people sick now?

Audience:—"No."

Dr. Dowie:—Who does it?

Audience:—"The devil."

Dr. Dowie:—The same old devil. Has he not changed any?

Audience:—"No."

Dr. Dowie:—Now, that is the point. Don't you see? That is the point in our ministry, that every kind of sickness and disease is the work of—?

Audience:—"The devil."

Dr. Dowie:—And that "The Son of God was manifested that He might destroy"—?

Audience:—"'The works of the devil.'"

Dr. Dowie:—And He, therefore, went about doing what?

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Audience:—"'Good.'"

Dr. Dowie:—"And healing all—

Audience:—"'That were oppressed of the devil.'"

Dr. Dowie:—"For God was with Him." So nineteen centuries ago all these sicknesses were the work of the devil. It is the same devil now is it not?

Audience:—"Yes."

Dr. Dowie:—Same kind of work now He is doing?

Audience:—"Yes."

Dr. Dowie:—And when anyone says God is doing it, that God makes people sick, are they telling the truth or a lie?

Audience:—"A lie."

Dr. Dowie:—Well, then, get out from under the teachers and preachers who say that disease is the work and will of God and never listen to liars—men telling lies about God Almighty, and saying that God Almighty makes people sick. Do you not know there are some things God cannot do?

A voice:—"He cannot lie."

Dr. Dowie:—That is right, and He cannot do evil, and there is no corruption in God, is there?

Audience:—"No."

Dr. Dowie:—And you cannot get any corruption out of Him, can you?

Audience:—"No."

Dr. Dowie:—Cannot get it; therefore, you know that God cannot make people sick. There are some things that God cannot do. He cannot do evil, because He is good; and corruption cannot come out of Him, because He is incorruptible; and you cannot get disease out of His hands, because there is no disease in Him. You cannot get it out of heaven, for there is no disease there. I wish you would just get these simple truths forever rooted in your hearts.

So Peter stood up there. That was a great Gospel which he had to preach, was it not? A real good Gospel, glorious Gospel, of Salvation, Healing, and Holiness, and he said:

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

That word might be translated, "God was in Him."

"And we are witnesses of all things."

TESTIMONY OF MRS. CARRIE MUELLER, 1053 WEST ADAMS ST., CHICAGO, HEALED OF CROUP.

Now, it is a very good thing for people to be witnesses. Is it not a good thing for people to be witnesses?

Brother Mueller, you are a witness this morning. On Wednesday night last, you remember when I was here, I was very much moved, by a telephone message handed me on this platform telling me a member of this church was choking to death. All of you who heard me read that telephone message, put up your hands. [Many raised their hands.]

Now, you do not know the result of our prayer at that time; but I am going to tell you. Do you remember we prayed here. All who remember that put up their hands. [About twenty or thirty raised their hands.]

God answered. I have got a letter from the brother this morning. Here is his wife's letter I received the next day.

"DEAR DR. DOWIE AND FRIENDS IN ZION:

"All is well. The victory is won. All praise to God. I was healed when you prayed for me. I was taken ill very suddenly. I became so hoarse I could not speak. My cough was very painful, and I was in a croup, and my breathing became very difficult, and at last I gasped for breath, and I seemed to be dying. You were telephoned to, and God heard and answered prayer.

"Words cannot express my heartfelt thanks that I am able to pen these words. I will still continue to pray for the welfare of Zion.

"With kind wishes, I am

"Gratefully yours in Jesus,

"MRS. CARRIE MUELLER

"*1053 W. Adams St.*"

Brother Mueller just now handed me up this note:

"Please send the LEAVES OF HEALING to the following addresses."

He asked me to send it to two parties, and accept the balance as a thank-offering for the Lord's work. Our brother handed in twenty dollars you see, so that makes Zion's funds sixteen dollars better, and sends two copies of the LEAVES OF HEALING for a year to distant places, and he says:

"I praise the Lord for answering our cry in the time of trouble. My dear wife thanks you very much for your co-operation in Christ."

Now good brother Mueller you should witness. Is that true?

Mr. Mueller:—"Yes, sir; every word of it is true. She was up yesterday for the first time, and she was feeling quite well this morning."

Dr. Dowie:—Thank God.

A DYING WIDOW.

I got a cry this morning from one of our people, "I am dying." I immediately had the carriage come a little early for me, went away and saw that person, and I left her laughing, with the fever all broken up. She said, "Why, I am perspiring all over. I am feeling so well."

We are God's Witnesses are we not? How many are witnesses that the Lord has healed you, stand. [Many rose.]

Now, we are witnesses of these things. We do not want a religion that belongs to nineteen centuries ago. We want a religion that belongs to this century. We want the same healing power; we want the same saving power. We are witnesses of these things as being done to-day

See, here is another witness. I may as well read it, now, we are talking about witnesses, because this Exposition is evidently going to take the place of our morning sermon. Here is the story of a woman who was in our Home last week. She says:

"DEAR DR. DOWIE:

"You must excuse me, but I do want to go home and see my husband and children."

She had not seen them for years. Why? Because she was blind. She says:

"I want to go home, and see my husband and children. I will leave my testimony with you. Please to read it to the people.

"I thank you for the kindly interest you have taken in me.

"MRS. STURGIS."

Here is the testimony:

TESTIMONY OF MRS. I. N. STURGIS, OSCO, ILL., HEALED OF BLINDNESS.

"It has been five years since I could see any small object. I was practically blind. There was a jerking and twitching of the eyes and limbs, and great pain for three years of that time, and I have been unable to control my eyes in any way, and I had to keep them bandaged from the light. My tongue, throat and voice were all affected too. There was a strange weakness all over my body, my limbs and my feet. I could sit up but little, and be on my feet only a few moments at a time, and I was so nervous that I had to take all my meals alone.

"About nine months ago a friend gave me the LEAVES OF HEALING, and sent in a request for prayer on the 4th day of September, 1896. You prayed for me on that day; my nervousness began to leave me, and within a few weeks I could take my meals with my family, and bear a little light on my eyes.

"By March I was strong enough to go to Zion Home, but then the great enemy got hold of me, and then I was taken with measles which left me very weak; but I felt that if I could have Dr. Dowie lay hands upon me, and pray for me, I would be healed. The same kind friend that brought me the LEAVES OF HEALING offered to bring me to the Home, and on May 27, 1897, I came to the Home."

When she came to the Home she was led in as a blind person. She was very weak, and she could not speak above a whisper. I tried to get to know from her what her trouble was, and I could scarcely hear her with my ears bent down to her mouth.

"The first morning I was in the prayer-room, after Dr. Dowie prayed with me, my eyelids were raised, the jerking ceased, and the pain all left. I found, after the meeting, that I could walk out, and I ate my dinner, seeing the food I ate for the first time in three years.

"I can now see; I can now talk, and I can now walk, and that is why I want to go home. [Laughter.]

"I thank God and Dr. Dowie for my healing."

Now, that is another witness. All of you who knew that lady in the Home stand up. [About twenty persons rose.]

That will do. Oh, yes, we could get nearly a hundred. Now, that is another Story of the Opening of the Eyes of the Blind through Faith in Jesus.

Now, we are witnesses of these things, that

"God anointed Jesus of Nazareth with the Holy Ghost and with power who went about doing good"

nineteen centuries ago. Is that all we can witness to?

Audience:—"No."

Dr. Dowie:—Well, what can you witness to?

A voice:—"That He heals now."

Dr. Dowie:—He came to Adams street last Wednesday

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night, and was in the Divine Healing Home, and healed this woman. And every day and every hour God's work goes forward.

TESTIMONY OF MR. H. N. SMITH, SUNBURY, OHIO, HEALED OF PARALYSIS.

Would you like another witness from last week's work?

Audience:—"Yes."

Dr. Dowie:—All right. I will read this letter.

"SUNBURY, DELAWARE COUNTY, OHIO, May 28, '97.

"DEAR DOCTOR AND MRS. DOWIE:

"My husband wished me to write to you, and tell you the result of his visit to Zion Home, and he says he would like you to read it in the Tabernacle.

"The girl who attended on his floor, and swept his room, No. 403, said to him on seeing him take his grip and start home: 'You are not going home without the healing, surely.' It impressed him very much, and he told her that he had done all he could; that you had prayed and laid hands on him, and that he was trusting God for the healing, and believed it would come. She said to him: 'Is that so? Be sure about it.' He said: 'I am sure I am trusting God for the healing,' and so he started home. Well, when he got to the depot, the man that waited on him said: 'You do not act as you did when you came here.'

"He got on the cars, and rode to Delaware, Ohio, without realizing that he was healed, but when he got there he was disappointed not finding any way to go to Berlin; so he set out a foot, and walked five miles to our son's at Berlin, and was not tired; something he had not done since he took the paralysis five years ago."

Just fancy a man that was paralyzed walking five miles. I should think that was a pretty clear case of healing.

"The truth then was evident that he was healed in his limbs which had been paralyzed; and also he was healed of the tobacco habit. He was a stinkpot, and he is not now." (Laughter)

That is what we call them, you know, stinkpots. You see that "S. P." up there; that is your name who defile yourselves and others with tobacco—stinkpot. Ah, you stinkpot! You call yourself a Christian, but you smell like a devil. Ah, you stinkpots! Dirty fellows! Defiling your bodies.

"He is no longer a stinkpot, and he does not want tobacco. We are trusting that he will continue increasing in strength until he is perfectly strong. He says he feels new strength all over.

"After he arrived home near Sunbury, some of our neighbors came in filled with wonder and surprise. Some wept with us for very joy, praised God and believed, and some thought it would be nice if it only staid." (Laughter.)

That is the nice way they help you, you know. "If it only staid." That is limiting God's work. But He is not only the Saviour and Healer, He is the Keeper of His people.

"We sincerely thank you, and are going to lay up the tobacco money to send to you for Zion's Onward Movement.

Oh, wouldn't Zion's Onward Movement go on mightily if I could get a tithe of the tobacco money. $700,000,000 a year are spent every year on tobacco in this country. A tithe of this would be Seventy Millions yearly. Would not Zion move onward mightily with these millions which are now doing the Devil's work?

"Hoping you will come nearer us some time,

"Your brother and sister in Christ,

"MR. AND MRS. H. N. SMITH."

"*Sunbury, Delaware Co., Ohio.*"

UNABLE TO WALK FOR FIVE MONTHS, ROSE AND WALKED IMMEDIATELY.

We might mention another case just as well. Last night there were a number of very interesting things said in our Zion Home. Amongst them our good brother here, Mr. Zimmerman told us about what we all knew, of the instantaneous healing that had come to his dear granddaughter who had been very sorely afflicted; and when I prayed with her last Wednesday, and asked her how long it was since she had stood she said five months. I said to her: "Will you do what I tell you in Jesus' name?"

"I will, Doctor."

When I got to her and laid my hands on her, I said Arise! She rose, I said: Put your hands around my neck. So she put her hands around my neck, and I supported her, and walked her across the room. She could walk. "Now," I said, "we will walk back," and she walked back across the room, and I prayed with her again for more strength. Now, I said, You will walk yourself this time. She walked back herself without anybody supporting her, and she is walking still. Is that not so, Brother Zimmerman?

Mr. Zimmerman:—"Yes, sir."

Dr. Dowie:—And your granddaughter's home is—where?

Mr. Zimmerman:—"Freeport, Ill."

Dr. Dowie:—Freeport, Ill., and her grandfather from Wisconsin has brought her to Zion Home, where she received this blessing last Wednesday. Are these witnesses?

Audience:—"Yes."

Dr. Dowie:—Do you believe these cases are true?

Audience:—"Yes."

Dr. Dowie:—Do you think we invented these things?

Audience:—"No."

Dr. Dowie:—Did you ever hear of a single thing that ever appeared in the LEAVES OF HEALING that was successfully challenged? Did you ever hear anybody prove that a thing was not true?

Audience:—"No."

DIVINE HEALING IS A LEGALLY ESTABLISHED FACT.

Dr. Dowie:—I know Zion's enemies tried once to show that the reported healings were untrue, and I know when they got to the Court after they had six months for examination, and tried to prove it so, that they were compelled to withdraw all the allegations, and to declare before Judge John Barton Payne in the High Court of Chancery, that they withdrew every charge against the truthfulness of these records.

They stand there in the Courts of Record in this city of Chicago. We were very glad when the healing was challenged. We sent scores of persons who had been healed to our solicitor, and then we had affidavits taken, and these affidavits are all filed, and they are undisputed in the Courts of Chancery.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Is that true?

Audience:—"Yes."

Dr. Dowie:—But he does not do that kind of thing to-day, does he?

Audience:—"Yes."

Dr. Dowie:—Do these witnesses prove it? Do these cases prove it?

A voice:—"Yes."

He is doing the same thing to-day.

"And we are witnesses of all things which He did both in the land of the Jews, and in Jerusalem," and in Chicago.

We will put in Chicago in that passage, as well as in Jerusalem. No use being merely witnesses for what He did in Judea, and in Jerusalem, can we not be witnesses of what He has done in America?

Audience:—"Yes."

Dr. Dowie:—And in Chicago?

Audience:—"Yes."

Dr. Dowie:—And in our own homes, and does that not make religion real?

Audience:—"Yes."

Dr. Dowie:—That is what we want. We want a nineteen-century old Gospel if it is a present century Gospel; but if it only belongs to nineteen centuries ago, then let it be filed away as a historical record: but if it is a living Gospel, why, it is living to-day.

"whom they slew and hanged on a tree:

"Him God raised up the third day, and showed Him openly;

"Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.

"And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead.

"To Him give all the prophets witness, that through His name whosoever believeth in 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 astonished, 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 water, that these should not be baptized, which have received the Holy Ghost as well as we?"

Now, I wonder if I am reading correctly.

Peter said, *If you receive the Holy Ghost, it does not matter about baptism. You can be baptized just as you like.* Is that right?

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Audience:—"No."

Dr: Dowie:—Now, I just put that in to see whether you knew. A good many men say that if you have received the Holy Ghost, it does not matter at all about water baptism, and they are wrong, and sinful, and wicked in preaching such a thing, and the power of God will not be with them; because the Lord Jesus Christ Himself commanded that all disciples should be baptized in water—saying,

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you: and lo, I am with you alway, even unto the end of the world." (R. V.)

I tell you I am commanded to teach you what God commanded, and you who are Christians must be baptized. Peter said:

"Can any man forbid 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 the Lord."

And of course they obeyed. Do you think there was one of them that disobeyed? Tell me.

Audience:—"No."

Dr. Dowie:—Of course, they did not.

Well, now, it is my duty to command you to be baptized.

"Oh, but I was baptized, Doctor."

"When?"

"Oh, when I was a baby."

Ah! You are not so foolish as to present that idiotic statement that infant sprinkling was baptism. The only baptism that there is in this New Testament is the baptism, the immersion, of believers.

"Repent ye, and be baptized every one of you in the name of the Lord Jesus."

That is the command. Baptism always followed repentance and faith. But a baby cannot repent, and you never repented when you were baptized as a baby; that is no baptism at all. You must go down into the water and come up out of the water, as Jesus Himself did.

Why do you quibble about that thing? Now, if I have got any right to command,—and I have as His servant, and I am His servant,—I say I command you to be baptized into the Three Names of the Holy Triune God. If you do not obey, you will sin. A good many of God's people are sinning too; they think they can do just as they like about baptism, and that is just why they get into trouble.

Now, you can come to the Lord's table to-day, if you are Christians. I would not put you away from the Lord's table if you are not baptized; but you have no right whatever to be counted, or to be treated, as obedient and good children when you will not do what God tells you. The Lord will not send you away from His table, yet the Lord will demand you shall be baptized, and your food will not do you much good to-day if you are not baptized. You can eat at the Lord's table, but the meat will not be blessed if you do not obey God. Make the vow that you will obey God, and you will get more blessing at the Ordinance of the Lord's Supper to-day.

You must be baptized!

'And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days."

May God bless this exposition.

Now, we are going to prayer. I will ask my father, Judge Dowie, to pray, and then I will present these requests. There are a great many of them here.

[Prayer by Judge and Dr. Dowie.]

I would just like to add to the witnesses of this morning a little letter from a brother whose name I do not think I will mention, for certain reasons.

"DOCTOR:

"Please accept and hang on the wall my membership card, for I have no further use for the Union. It is U. O. A. V & S. M. of Chicago, and as I looked at the matter I plainly saw if I depended on the union instead of God, it would be placing another god before Him; therefore, I will give up the union, and honor Him as my Father."

Our brother sends in his portion for the month in addition to what he has given, which shows that God is blessing him; for the portion he sends in to-day is his tithe, $20. I remember the time when that brother was dying, and had not any dollars at all. The good Lord has blessed him. He is going to bless him still more. It is a continuous experience, and we all know it, that giving to God increaseth the power to give: for the Divine blessing is resting richly on all who are giving their tithe in Zion.

Dr. Dowie then made the announcements, after which the offering was taken.

The Doxology being sung the services were closed by Dr. Dowie pronouncing the Benediction.

AFTERNOON SERVICE.

The services were opened by singing

"How firm a foundation, ye saints of the Lord!
Is laid for your faith in His excellent word!
What more can He say, than to you He hath said
To you, who for refuge to Jesus have fled?"

The scripture lesson was read in the Gospel according to St. Matthew in the 26th chapter, from the first to the fifteenth verses.

Dr. Dowie said:

Before I go to prayer this afternoon, I feel to relieve my heart and to direct your thought in prayer, among other things, to the condition which is revealed in

THE DIABOLICAL AND CRUEL, AND DISGRACEFUL VIOLATION OF ALL LAW IN THE LYNCHING OF THE NEGRO MITCHELL, AT URBANA, IN OHIO, LAST WEEK.

I feel this afternoon that there is not one Christian pulpit in this land that ought to be silent in this matter.

The very stones seem to me to be crying out to-day.

While I was thinking upon it this afternoon there came to my mind a verse in the 68th Psalm and the 31st verse. These words were impressed upon me:

"Princes shall come out of Egypt; Ethiopia shall soon stretch out her hands unto God."

The oppression of Ethiopia is the shame of the so-called Christian nations of Europe.

None who are acquainted with the human race, but will feel that what I say is true, when I allege that the bitter cup of sorrow has been drunk to its deepest dregs by the African race. Especially under Christianity, so-called, have they suffered as never before.

It is the shame of so-called Christendom, and especially is it the shame of the so-called Christianity of America, that from the very beginning of the history of the landing of the Caucasian race upon American shores, the Spaniard, the British and the American people have enslaved, degraded, beaten, defiled and murdered from generation to generation for long centuries African men and women, with every refinement of devilry. The African has inalienable and equal rights in all respects; before God, since He

"Hath made of one blood all nations of men for to dwell on all the face of the earth."

And all men alike, without reference to their color, are redeemed by the blood of Christ who tasted death for every man; (Amen) that Christ who said,

"One is your master, and all ye are brethren."

IT HAS BEEN THE SHAME, THE BURNING DISGRACE OF SO-CALLED CHRISTIANITY, THAT IT MADE THE SLAVERY OF THE BLACK MAN APPARENTLY ITS FIRST OBJECT ON THIS AMERICAN SOIL.

No sooner had Columbus landed, than he erected the cross, but the cross that he erected was a sword, and the handle of it was in his hand, and the sharp blade of it was plunged into the black skinned race, and to this day the Indian and the Ethiopian mourns because of the oppressions of the ages.

In Christ's name, I protest against further oppression.

Friends, I feel to-day an intense indignation.

I do not for one moment desire to say a word that would

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lesson the burning indignation of all men against the unspeakable crime which that poor, wretched negro committed. No man of pure instincts who has called a holy woman mother, or a virtuous woman wife, or who has sweet daughters and loving kinswomen but must feel that he would interpose with his life to save them from that which is worse than death. Nothing can make me feel other than horror at the commission of such a crime. But even if the laws of Ohio had called for the death penalty for the crime of rape which this wicked negro committed, it would then be equally a crime that the punishment was inflicted in the manner in which it was and by the persons by whom it was inflicted.

No man can feel more than I do to-day what an unspeakably horrible offence he was guilty of. But when you have said that, and when human justice has punished it, as in this case, with the utmost severity of the law, you have no right to go farther.

I DO NOT BELIEVE IN CAPITAL PUNISHMENT FOR ANY CRIME.

I never did. I never found it in the word of God.

"Thou shalt not kill

is a divine law. The first born man on this earth was a murderer. Born of Eve, Cain was of that wicked one the devil. Every passion, every part of his nature was inflamed by diabolical passion, and to all intents and purposes he was a born devil. He struck his brother a deadly blow because his own works were evil and his brother's righteous; because God accepted Abel's sacrifice and not Cain's. He became a murderer, and the first man and woman were called upon to see death first on this earth in its most horrid form, when they saw the blood of Abel shed by his own brother's hand, poured out beside the altar where he had shed the blood of the innocent lamb which God had accepted, the type of Christ, the Lamb of God.

Oh what a terrible sight it must have been for Adam and Eve to come and witness the result of their terrible sin when they looked upon their second born, Abel, murdered by their first born son, and wherever that crime is committed, God has righteously and divinely marked it by his awful disapproval, but

HE DID NOT PERMIT CAIN TO BE MURDERED IN TURN.

He set a mark upon him and let him go. And while you may tell me that the Mosaic Law inflicted the death penalty for murder, it also inflicted the death penalty for many other things.

A disobedient son was to be stoned to death; and, if every disobedient son in Chicago were stoned to death there would be a great many funerals to-morrow. (Laughter.)

Every adulteress was to be stoned to death; and, if every adulteress in Chicago was stoned to death, there would be a great many funerals to-morrow.

The Lord Jesus Christ would not enforce those cruel laws; but manifestly set aside the death penalty in every case, and swept aside the whole Mosaic Law again and again, only retaining the ten commandments, and the only thing in the ten commandments concerning death is the command of God:

"THOU SHALT NOT KILL."

Lex talionis, the law of revenge, is the meanest and most despicable thing in human nature and belongs to the brute. The Christian principle and the Christian law calls upon me and upon all who are Christ's, to be willing to lay down our lives for the brethren; to be willing to lay down our lives for those who are estranged from God and in carrying to them God's message of love and mercy for every sinner.

We have often to reprove sin; in doing so, and in carrying this message many have died. The time may come again, perhaps, it is not far off, when the preaching of the Gospel as the Lord Jesus Christ gave it to us, will involve the sacrifice of life. I want in Zion to lay down this principle to-day: that we must be willing, if needed, to lay down our lives, and no man can claim to be Christ's who has the spirit of the murderer within him. (Amen.)

"Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."

Every citizen of Urbana who took part in that horrid lynching, and everyone who urged and approved it with hearts full of hatred is a murderer in God's sight.

Shall I not say it to-day? I will.

In that college city; in that refined Ohio city, the most horrible spectacle to me of this century has impressed itself upon me as nothing else has since I came to this land.

I have not marveled so much at the lynchings in the Southern States. The brutal passions of those who were willing to shed their white brother's blood to found a nation the keystone of which should be slavery, are not gone yet.

This is evident from the preaching of ministers in the South when they contend that the Rebellion which they should weep over is something to be proud of. That diabolical doctrine will yet bring to the South terrible punishment.

I do not wonder at these sons of murderers and men-stealers in Texas and Alabama, etc., being guilty of some of the horrible crimes that are crying aloud to heaven for vengeance from all parts of these blood-stained States. They inherited that blood, and they have got these damning passions in them. Their veneer of Christianity is only a very slight one, and the Legree is hidden under a thin coating of the St. Clair.

But when in Ohio, a northern city, in a city which for intelligence is equal to any, within a comparatively few miles of the state capital, a city knowing as they do know the principles of law that must obtain in a civilized community, or else we have anarchy,—I say that in that city, for such a crime to be perpetrated, as was perpetrated last Friday morning, is an unspeakably disgraceful blot upon both Christianity and American civilization.

They have sunk lower than the white savages of Paris, Texas, who recently burned a negro to death with every refinement of hellish cruelty.

They are utterly unfit for self-government, and well deserve that all their rights of citizenship should be suspended, and their city placed under martial law, until they are purged by punishment for their crimes.

Let me point out briefly some of the things that the crime involves.

The law was vindicated. The criminal was arrested. The grand jury was impaneled. The officers entrusted with the execution of the laws had been placed by the judiciary in full charge of the prisoner. He plead guilty. The extremest punishment possible to the laws of the state of Ohio, 20 years imprisonment, was instantly inflicted upon him, for the crime of rape. Everything that they themselves had called for by their own State law was done, and the wretched man was handed over to the authorities to begin his 20 years imprisonment in the Ohio penitentiary for his shocking crime.

A civilized community; a Christian community, a community which boasts of its respect for law and order had only one thing left, and that was to permit the law to take its full course. But, if the course taken at Urbana is to be defended, and the execution of justice is to be superseded by every lawless mob that rises and claims its right to enforce and execute a new law just enacted by a promiscuous mob; if, because inflammatory speeches are made and passions are excited, the people who themselves are the makers of their own laws, through their representatives, are permitted to be the destroyers of them, then America cannot any longer proclaim the supremacy of law, for it has proclaimed the supremacy of anarchy.

Friends, the Executive, the Governor of the State of Ohio and failing him the Supreme Executive of the United States, the President, if it takes ten thousand troops, should march into Urbana and arrest the murderers.

It is murder! *Murder!*

Not merely of human life, the life of a poor wretch, but it is murder of that stately power which Christianity and God has established to be the protector of humanity; it is the murder of the law itself.

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It is the murder of justice. It is murder of the supremacy of the law, and that means that power beneath which, under God, all property and life is sheltered in this country.

Dr. Dowie contrasted his experience in Australia with his experience in the United States, of which he had declared his intention of becoming a citizen, and said:

If this flag is a flag under which all nations can not come and get equal justice, then it is a flag that I do not care to remain under. Is it a flag where there is equal justice to every race? Tell me.

Mr. Marsh:—"It ought to be."

Dr. Dowie:—Is it a flag where you have a right to demand that there shall be equal justice to every race?

Audience:—"Yes."

Dr. Dowie:—Will you demand it?

Audience:—"Yes."

Dr. Dowie:—Why is it that the color of the skin is to make so much difference?

Friends, if every white man who has raped a black woman was treated as Mitchell was treated at Urbana, how many would be murdered this next week?

Can you count them by a thousand, less or more? By ten thousand?

Voices:—"More."

Dr. Dowie:—By a hundred thousand?

Voices:—"More."

Dr. Dowie:—Yes, and that is the kind of principle of justice we must apply. The most horrible rapes are being constantly committed in Chicago. Only recently a white brute committed worse than that in this city, he incestuously outraged his own daughters, and he was quietly tried and sentenced to imprisonment. There were no crowds in our streets thirsting for his blood. Was it because he was white?

Friends, I am going to stand for the black man every time. I knew there would come a time when I would have something to say about this matter.

And now, friends, I am just going to make

A LITTLE ATONEMENT IN MY OWN WAY.

My janitor went away last week and did what I expect a good many of you are going to do by and by. He went away and got married, and stole a member of my choir and a delightful maid in Zion, and took her to Ohio where Zion's children are evidently needed.

Mr. Marsh:—"You gave her to him, Doctor."

Dr. Dowie:—Yes, I gave her. I gave a good man to a good woman; but they are gone and their place is vacant, and I have prayed a good deal about it, and I have now determined to place a black man and black woman as janitor of Zion Tabernacle. (Applause.) Now, see who will kick up a dust. There are many people who have got a black spot on their hearts, and I want to say this to any such who may now belong to Zion, Go, you are of no account in fighting the battles of the Lord.

I had the honor of a brief interview with the President a few weeks ago. While waiting for his Excellency's convenience in the ante-room, I had a conversation with Mr. Simmons, an Afro-American, who has been the personal attendant of every President from Abraham Lincoln to Wm. McKinley, and as I looked at his faithful, honest face, I heard his rich voice, and I saw the tear in his eye as I expressed my sympathy with his race, and as I read his letter the other day, how he prayed God to bless me, and to enable me to help his race in their still present degradation, I felt that if I could find such a man I would like to make him the perpetual janitor of Zion Tabernacle, if it was only to show white people how I felt.

Friends, I hope that the work of Zion will come into such close touch with humanity that we will hate sin; that we shall go down into these slums where the poor sinners are and put the hands of love around them, and that the hands of love will go around every race represented in this cosmopolitan city, and that we shall never forget our duty to our black brethren.

Friends, there is another thing I want to say.

When Urbana gets sober, when the mad fit of intoxication and devilry which possesses it passes away, I pray that Urbana may do that which is its duty to do, may rise up and, standing with bowed head before the whole of the United States and the world, may express in some manner its shame, its sorrow, its repentance, and then I think the United States will be honored and vindicated, and until that day comes, upon the map of the United States as I look at it when I see Urbana, there will be a very black mark, and in my heart the thought,

"He that hateth his brother is a murderer."

Is this to be the result of your refined, your college education and your professed Christianity there? Then I will tell you what, it will more and more convince me that the civilization and the so-called Christianity of the most of the people of today is a very thin veneer beneath which you will find the worst passions of the Caucasian race, who were once worshippers of Moloch.

May God grant to Urbana that it may rise up and with the sackcloth on its head and ashes on its lips, bow before all the world, and give up its murderers to justice.

May God grant it.

Let us pray.

Dr. Speicher lead us in prayer.

Prayer was offered by Dr. Speicher, followed by Dr. Dowie after which the announcements were made and the offerings received. The Doctor then delivered the following address.

PUT UP THY SWORD!

INVOCATION.

Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight and profitable unto this people, and unto all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

I call your attention briefly to these words in the 26th chapter of the Gospel according to St. Matthew, 52d verse.

"Then said Jesus unto him, Put up again thy sword into its place: for all they that take the sword shall perish with the sword.

"Thinkest thou that I can not now pray to My Father, and He shall presently give Me more than twelve legions of angels?

"But how then shall the scriptures be fulfilled, that thus it must be?"

God helping me, I am going to say what I believe are Divine Truths, whether they are popular or not.

I believe the man who carries a deadly weapon is a boastful fool, a coward. I believe he has got to such a place that Satan can sift him as wheat.

The Apostle Peter said if everybody ran away he would not. "Jesus, you can bank on Peter every time; if all forsake Thee, yet will not I."

Mr. Marsh:—"He is the one who had the sword."

Dr. Dowie:—That is what I was coming to. He was trusting in the sword, the coward, and he struck off Malchus' ear, the High Priest's servant.

Think of that glorious miracle which the Lord performed as He touched that ear and restored it! Restored the ear of His enemy, Malchus, who was taking him to stripes, to prison, and to death! In the very hour of His illegal and wicked arrest, His love and His pity went out to the poor brutalized High Priest's servant. He touched his ear, healed him, and turned to Peter and repeated the words of my text. He said in effect:—

"I willingly submit myself to all the penalty of sin and disease that I may destroy sin and disease and the powers of death and hell. I am willing to die that I may go to hell and empty hell of its victims and preach to the spirits in prison who were disobedient in the days of Noah to bring them out of captivity."

Do you not know he went to hell? He was so anxious to go to hell that he was willing to die so that He might go to hell.

I wonder if we should ever have at any time such a love for God that we would be willing to go down to hell and fight it out with the devil there? I do not think you are very far from hell when you are in Chicago, (laughter) or Urbana or

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New York. There are parts of that city they call Little Hell, and there is an entrance to it called Hell Gate.

I do not think you will have far to go to find both these spots in Chicago.

Friends, let us earnestly desire to be filled with the Spirit of Christ. Father, let the Spirit come from Thyself and from Thy Son and enable us to see that Thou dost approve the man who dies for his fellow man.

Oh, that men knew something of the spirit of Christ!

That was why Christianity triumphed.

The early Christians knew how to fight sin, and die for their Lord and Saviour; but they did not know how to kill their enemies. They were prepared to die for them.

The Christianity that was prepared to die was the Christianity that triumphed.

What is the Christianity that goes forth to kill?

It is the Christianity of the Inquisition

It is the Christianity of Spain.

It is the Christianity of Russia.

It is the Christianity of the Latin and Greek Churches that went forth with fire and sword. It is the Christianity that has made Christianity a hissing and byword in the east until the Mohammedan is a nobler man than the Christian who tells the lie that his God is made of bread and who worships pictures.

What is it that to-day has made Christianity an absolute failure in Africa and Asia?

Christianity triumphed all along the shores of the Mediteranean Sea. Christianity was planted in Africa and triumphed there, and in the third century of the Christian Era, Christianity was everywhere triumphant over a great part of Asia and Africa and Europe.

What has made the difference?

Because Christianity instead of depending upon sacrifice for its extension depended upon the sword when it came into the hands of Constantine and into the hands of the corrupt Church where he put the heathen priests in the place of Christian martyrs.

The *Pontifex Maximus* of Jupiter became the *Pontifex Maximus* of Christos, and the *Pontifex Maximus* of the heathen god simply took the same tiara and called himself the *Supreme Pontiff* of Christ.

Then Christianity became heathen. Then Christianity became degraded.

THEN CHRISTIANITY DEPENDED UPON THE SWORD FOR ITS MAINTENANCE AND ITS EXTENSION, AND CHRISTIANITY DIED.

Heathenism took its place.

What takes place in the lives of nations and of churches, takes place in our own hearts when we think it is needful to extend Christianity by murdering a poor negro; when we find it necessary to extend Christianity by revenging ourselves upon a man that has done us wrong.

I have been smiling these last few days in thinking of how my friend, Mr. Charles Thornton, present Corporation Counsel of Chicago, would like it if I now took his advice.

Perhaps some of you have forgotten that Mr. Thornton was at the head of the legal firm I employed in the fight that we had. Mr. Stubblefield was the member of that firm who did the work in the courts; but Mr. Thornton was with me in private consultation. It was the firm of Thornton & Chancellor that was entrusted with all our law work. Mr. Thornton, after I had won all my victories, said to me:

"Doctor, now let me turn right around upon your enemies, and let me serve them with writs, and let me serve the city with a writ for your false imprisonment and false arrest. Doctor, I can get for you at least tens of thousands of dollars."

I think he was right. I think we could have got it.

Friends, I do not often have many opportunities for showing a Christian spirit upon a large scale, and returning good for evil to a city of nearly two millions which had, by its Council, Mayor, Police, etc., wronged me so deeply.

But I had the opportunity then. I turned to my solicitor and said:

"No, I never came to Chicago for to get men's money, and I never came to add a few hundred thousand dollars to Chicago's taxation and to revenge myself upon a few poor, wretched creatures like Mayor Swift, and his wretched accomplices in the Law Department. I never came to Chicago to destroy men's lives or to impoverish them.

"I can suffer. I can fight a defensive battle for the right, but, Mr. Thornton, I can not revenge myself and be a Christian."

A voice:—"That is right."

I can not do it. I can not revenge myself if I put a million dollars in my pocket. I should be smitten with the blight and curse that would come from a revengeful spirit and a malignant heart. God could use me no longer; and to be dismissed from His service would break my heart and end my life.

Friends, I have been so glad that I had all my enemies in my hand and that I let them go. I know who will win in the end.

We have won all the time. We have been enabled to build this beautiful place, and Love has built it; but, if it had been built by money wrung by law from the poor and the toiling taxpayers of Chicago, I should have felt there was blood upon it and the curse of God.

Friends, let us understand this, that we only know God when we have the same mind that was in Christ Jesus who could defend the right and smite the wrong with the word of His mouth and the breath of His power; but who never came to destroy men's lives but to save them.

Friends, if we could call upon twelve legions of angels, we would not want to call upon them to destroy our enemies. If we could call upon legions, we would want them to come down and save mankind, not to destroy men. I want to ask you to-day to pray that you may be filled with this great principle of Christianity and to put up your sword.

Let every man who has got a revolver leave it here to-day. If there is any man who is a Christian man in this house to-day and is going to sit at the Lord's table and has got a revolver in his pocket get up and put it down here before you take the Lord's supper. (Amen.) Put up your revolver into its place; for they who take the revolver will perish by it. If you take the sword you will perish by it.

No, not if He could have brought twelve legions of angels would He revenge His wrongs upon His bitter foes.

It was greater for Him to die than to destroy.

Now, friends, before we go to the Lord's table, which reminds us of His willing sacrifice, of His willingly submitting Himself to death; before we take that cup which reminds us of His blood; before we eat that bread which reminds us of His body; before we pray to Him to make us an unbroken body in Him whose body was broken for us; before we ask Him to give us the living power of that life of His by the Spirit into us; before we ask for the new strength and new vigor to go out to do new and better work, let us all pray to-day with all our hearts that every bit of hatred and malice and sin that would make us revenge ourselves shall be taken away and with it every evil thing. Let all who desire that their hearts shall be pure and clean, stand and ask God for that blessing. Every one that wants God to take them and make them pure and clean. [Apparently all rose.]

Thank God for that sight. Pray with me:

PRAYER OF CONSECRATION.

My God and Father: In Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in Spirit, in Soul and in Body. If I have evil passion in my heart, take it away. O Lamb of God who taketh away the sin of the World, take it away. Give me Thy Holy Spirit and power to overcome; to serve Thee, if need be to die for Thee, for Jesus' sake, Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After singing the Doxology the services were closed by the benediction.

More than one thousand communicants remained to partake of the Lord's supper and to take the hand of Doctor and Mrs. Dowie at the close.

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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.

SUBSCRIPTION RATES:

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Following the subscriber's name in our mailing list, is the Vol. and No. to which the subscription is paid, so that a glance at the printed label on the wrapper will show how the account stands.

Make all Bank Drafts, Express Money Orders or Post Office Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, U. S. A.

All communications upon business must be addressed to

Long Distance Telephone South 002. THE MANAGER ZION PUB. HOUSE,

Cable Address, "Dowie, Chicago." 1207 Michigan Avenue, Chicago

CHICAGO, ILLINOIS, JUNE 19, 1897.

EDITORIAL NOTES.

"ZION SHALL BE REDEEMED WITH JUDGEMENT, AND HER CONVERTS WITH RIGHTEOUSNESS."

THEY that forsake the Lord shall be consumed."

GOD is ruling with a Mighty Hand and the day of Zion's Redemption is at hand, for the Judgements of God are manifest on every side.

RIGHTEOUSNESS and not Policy must rule all true converts in Zion, and the day for time-serving and half-hearted co-operation has gone.

WE are drawing the lines closer for Zion's Onward Movement and are getting a clearer answer to the question,

"Who is on the Lord's side?"

IT has become abundantly clear to us that we cannot go forward into Victory with those who are bound by Secret Oaths to godless and unknown men and women in Secret Societies.

OUR Exposures in the last two issues of the LEAVES OF HEALING should make it clear that it is disloyal to God to remain in connection with such organizations.

WE are looking forward to God's bringing forth many Daniels and Gideons and Pauls and Johns in Zion, who shall be trained by God's Spirit for God's work.

WE cannot get Daniels, etc., or any heroic Christian characters from those who ride the Day Mare of the Desert and are led around blindfolded and half naked by a tow line in the dimness and the darkness of the Lodge, amidst the laughter of a pack of silly, and sometimes drunken and immoral, fools.

THAT is now a settled matter in Zion.

ON every side we hear of progress, and we see it, in connection with Zion, although there are "many adversaries."

LAST week, we had a remarkable series of meetings in Hammond, Indiana, which is about twenty miles from the center of the city of Chicago, just across the dividing line between the States of Illinois and Indiana.

FOR many months past, Mr. Amos Dresser, Jr., has been Zion's Messenger there, and has conducted a weekly meeting which crowded out the private houses in which it was held.

ON Thursday and Friday evenings last, we held meetings for the further developement of the work in Hohman's Opera House, into which about 1,500 crowded each night, and it is estimated that an equal number failed to get even standing room. On both evenings large crowds stood out in the streets and tried to hear the lectures on Jesus the Healer and Satan the Defiler.

ON the first evening nearly the entire congregation stood up and confessed sin and sought God's mercy, making consecration of themselves to God.

ON the second evening more than 1,000 declared their belief that Jesus is the Healer of His people, and from henceforth many hundreds of them will doubtless look to Him alone for deliverance from sickness as well as from sin.

WE desire to express our gratitude to God and to our dear people in Zion for their co-operation with us in carrying out these meetings so successfully.

MORE than 300 members of the Church and Choir gathered at Madison Avenue and 63rd Street at 6:45 p. m. and went out together in company in six large cars on the Electric Short Line to Hammond. As the train swept through Windsor Park, South Chicago, Roby, etc., into Hammond, there were crowds who greeted us all along the line.

ABOUT 120 members of Zion Choir were in the leading cars, the first of which was decorated with colored electric lights by the Car Company, and as they sang the Songs of Zion with thrilling power and harmony, there were shouts of welcome from the throngs.

ON the second evening three cars came out by express from the city, and a large number remained at Hammond during the whole of Friday. Many of Zion's people came by other routes from various parts of Indiana and all parts of Chicago and suburbs.

IT is probable that in the two evenings there were not less than 500 of Zion's people who came out to help us in opening Hammond still more widely to Zion's Onward Movement. We thank our Helpers in Zion and feel that we have a splendid little army who are at all times ready to follow their leader wherever they can serve God.

ZION Choir sang in such a way as to make us feel that it was like a Spiritual Military Band leading the army into battle for the Lord.

WRITING of the Choir and the singing, the Hammond *Tribune* says:

"Dr. Dowie's Choir of some 200 voices, one of the largest in the city of Chicago, furnished the music for the occasion, and it was certainly delightful to hear. It is composed of trained voices, and the leader (Mr. Fred W. Phillips) is a man who thoroughly understands his business."

The effect of the singing of the Choir in leading the congregation, a matter which we hold to be its first duty, is thus described by the same paper:

"He announced the opening stanzas of a rallying number. The clarion notes of his voice seemed to surprise the struggling, wriggling, perspiring hosts below. There was at first only a half-hearted response from a few nearest the stage, but the sound spread and grew louder until all the people present seemed to be singing in one mighty chorus."

PRAISE God for the sweet singers in Zion.

ANOTHER paper in Hammond has descended to such filthy abuse, and such wholesale lying, concerning the meetings, that we will not rescue its name from inevitable oblivion by even quoting it, or taking the slightest notice of its vileness.

IT seems to be written in the same manner as the Chicago *Dispatch*, which so shamefully abused us for years, the editor of which is now serving a two years' sentence of imprisonment in Joliet penitentiary for his offences against common decency.

THE editor of this Hammond imitation is evidently on his way to some similar doom, and it did not surprise us to hear that the girls of the High School at Hammond had, on one occasion, publicly flogged him with cowhides in the open street for his scandalous lying.

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PRAISE God that the Devil is aroused, and is afraid of Zion's coming to Hammond.

NOT a single minister of any Church in Hammond gave a single word of courteous greeting to Zion, but on the contrary we were cursed, almost with bell, book and candle, from every altar, Protestant and Lutheran and Roman Catholic, for weeks before we came. But it is written—

"The curse causeless shall not come."

THAT was proved true once more in Hammond: for we had the blessing of God and the gratitude of the people, in thousands, not one single disrespectful word having been heard by us during the whole of the meetings, or on the crowded streets.

And this was despite incitements to riot by the vile sheet to which we have referred, and notwithstanding the diabolical statement of one "minister" (of the devil as well as of his church) who openly said that he "wished that wretch Dowie was hanged, and he would like to take a haul on the rope in hanging him."

THERE is a bitterness on the part of denominations against Zion which is most flattering, and which proves the truth of what we have been saying from Zion's platform concerning the condition of these Laodiceans whom God is "spueing out of His mouth."

BUT they cannot control their people: for they are utterly weary of these false shepherds.

"A WHIP for the horse, (said Solomon) a bridle for the ass, and a rod for the fool's back."

WE have quite a stock of whips, bridles and rods in Zion for the purposes described by Solomon, and it may be better policy, if nothing else, for these "ministers" to be silent.

WE have been offered for purchase certain property in Hammond for our Church and Mission purposes, and should be glad to get some help from those concerned quickly.

ZION gives $100 and all the chairs for a Zion Tabernacle there, and a start has been made by our local friends to help us to purchase a suitable place.

ONE of our colleagues, the Rev. W. O. Dinius, of whom we shall have more to say later, has been appointed by us to the Hammond charge, and he will make a preliminary visit there next week.

WE shall hope to be able soon to announce the opening of another New Zion Tabernacle, the first in Indiana, and shall again have a gathering of Zion's friends from far and near, without asking for the permission of the gentlemen who desire to hang us because they do not agree with us, and who call themselves Christians.

HALLELUJAH for the first ground broken for Zion's Onward Movement in Indiana!

It will not be the last by any means; but we cannot leave our center in Chicago for any considerable length of time at present.

WE have had much blessing in the services in Zion Tabernacle.

The Communion Service of the first, and the Baptism of the second Lord's day in this month, were seasons of great refreshment.

FIFTY-ONE were received into Church fellowship, and fifty-eight were baptized on these two days.

SOME of the recent Testimonies to Divine Healing in Zion Home and Tabernacle have been most interesting and even thrilling.

THAT work goes on all the time, and not a hundredth part of the story has ever been told, or ever will be told on this earth.

THIS issue contains some of these, but it would be simply impossible to tell the full story of one week's work in Zion even in an entire issue of this paper.

WERE we to attempt it, we should have to exclude everything but Testimony from this paper, and then it would not be nearly told.

THE Teaching is even more important than the Testimony, of which there is already on record thousands of cases.

THOSE who deny the fact that God is healing His people through faith in Jesus, and by the power of the Holy Spirit, are either wilfully ignorant, or wickedly falsifying: for the indisputable and undisputed Testimony of the Healed is before them in overwhelming numbers.

ALL are not healed who seek healing, even as all are not entirely consecrated and cleansed who are saved. Why some miss the blessing we cannot always tell.

But the proportion of those who do miss it, and who sincerely seek it, is exceedingly small, compared with the number who seek healing from man and fail to get it.

MEDICINE and Surgery are always failures.

GOD'S Word has not a single sentence of commendation for either drugs or doctors, and neither have we.

WE have at all times carefully abstained from giving laudatory letters concerning the appreciation of the relatives of those whose friends have passed away in Zion Home, the number of whom is less than 2 in the 1000 for the average of four years.

BUT, as one vile sheet in Chicago recently made mention of the death of Miss Charlotte A. Allen, of Pawtucket, Rhode Island, and even stated there were "suspicious circumstances" surrounding it, etc., we give the following letter of her brother-in-law who was with her and her two sisters (one of whom was his wife) in Zion Home when she passed. He is with the firm of Messrs. Olney & Payne Bros, 20 East Avenue, Pawtucket, R. I. He says:

"PAWTUCKET, R. I., June 9th, 1897.

"REV. JOHN ALEX. DOWIE,
"Zion Home, Michigan Ave. & 12th Street, Chicago, Ill.

"*My Dear Brother in Christ:*

"Miss Waty C. Allen and my wife and the writer arrived at our home in Pawtucket Monday May 31st, about two in the afternoon and although very tired in body, yet the dear Lord had kept us in spirit very close to Him and our brother and sister and many friends were here ready to greet us and learn the particulars of our dear sister's illness and death at the Zion Home. It seems all like a dream and yet our sister Charlotte A. Allen expressed to my wife and to myself, "That she was so glad she was sick at Zion Home for they were all so good and kind," and we all feel that Zion Home was a good place to live in and from our experience it was a good place to die in as you were all so kind and we are sure our sister was happy, as there was no indication of pain in her body, and she was so peaceful in her last days that she was with us.

"The funeral was held the next day from our home at 1:00 p. m., on June 1st, the body kept well in its long journey and everyone spoke of the very peaceful expression on our sister's face, showing she was at rest with "Our Lord and Savior."

"Our sister Waty C. Allen stood the journey home and the shock to her whole body remarkably well, and she is holding on to the teaching and believes the Lord wants her as one of his Living Witnesses. Last Sunday she was enabled with God's strength to attend church in the morning, which was preaching, and then followed Holy Communion, and she enjoyed them both at our own home church.

"We all want to express our heartfelt thanks to you, Mrs. Dowie, Dr. Speicher and his Good Mother and many others who were so kind and thoughtful during our short stay at Zion Home, and I assure you also, my Dear Brother, that we all remember you and the great work God has given you to do in our daily prayers.

"Enclosed I send you a request for prayer for one of our Dear Brothers in our home church, and also P. O. money order for five dollars for which send LEAVES OF HEALING to the following people. "GEO. C. SHAW."

A SPECIAL Rally of all Friends of Zion for Praise and Testimony will be held in Zion Tabernacle ALL-DAY on Lord's Day, 27th June. We heartily invite the Saved and Healed and Blessed to come in thousands and tell what God has done for them in spirit, soul, and body.

Brethren, help us.

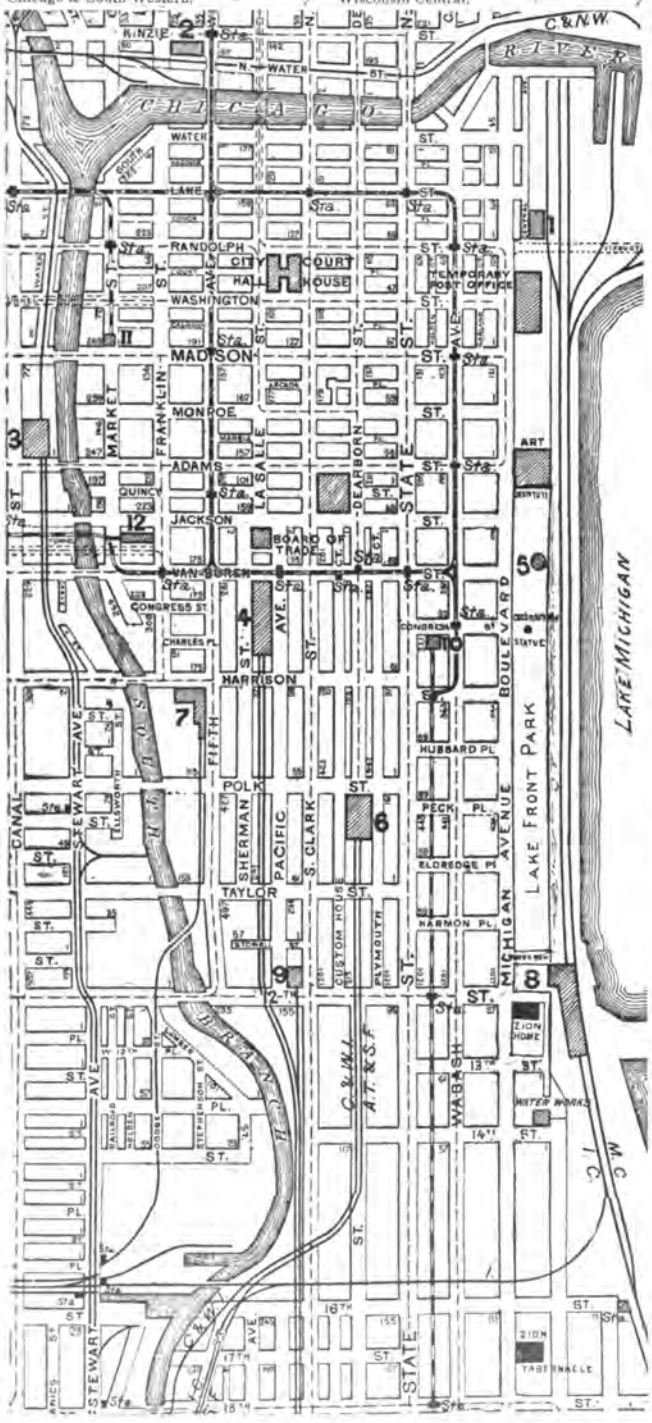
"BRETHREN, PRAY FOR US."

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DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.
Atchison, Topeka & Santa Fe,	6
Baltimore & Ohio,	7
Chicago, Burlington & Quincy,	3
Chicago Central,	7
Chicago Great Western,	7
Chicago, Milwaukee & St. Paul,	3
Chicago, Rock Island & Pacific,	4
Chicago & Alton,	3
Chicago & Eastern Illinois,	6
Chicago & Erie,	6
Chicago & Grand Trunk,	6
Chicago & Northern Pacific,	7
Chicago & North-Western,	2
Chicago & South Side Rapid Transit, (L)	10
Chicago & South-Western,	7
Chicago & Western Indiana,	6
Chicago & West Michigan,	8
Cleveland, Columbus, Chicago & St. Louis,	1
Illinois Central, Central Station	2
Illinois Central, Suburban,	1, 5, 11
Kankakee Line, (C. C. C. & St. L.)	8
Lake Shore & Michigan Southern,	4
Lake Street, (Elevated)	11
Louisville, New Albany & Chicago,	6
Metropolitan, (Elevated)	12
Michigan Central,	8
New York, Chicago & St. Louis,	9
Pittsburg, Ft. Wayne & Chicago,	3
Wabash,	6
Wisconsin Central,	7





ZION

CONDUCTED BY THE REV. JOHN ALEX. DOWIE AND MRS. DOWIE IS A

CHRISTIAN, TEMPERANCE & DIVINE HEALING HOME

WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL.

CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

ZION TABERNACLE.



1621-1633 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a. m. 2:30 & 7:30 p. m. Mondays: 7:30 p. m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p. m. Special Lectures. Thursdays: 2:30 p. m. Children's Meetings. Fridays: 2:30 p. m., and 7:30 p. m. Saturdays: 7:30 p. m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms*, for Membership, Baptism, or Consecration of Children, must be addressed to the

The Christian Catholic Church

AND Divine Healing Mission.

GENERAL OVERSEER.

THE REV. JOHN ALEX DOWIE.

Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited*, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 3. NO. 35. CHICAGO, JUNE 26, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MRS. E. C. PAWLEY, Clifton, Illinois.

INSTANTANEOUSLY HEALED WHEN AT THE POINT OF DEATH.

This Witness was one of the countless host of women who, like her mentioned in the Gospels, "suffered many things of many physicians, and was nothing bettered, but rather grew worse."

Cruel operations, painful alike to spirit, soul and body, were again and again performed upon her, and then her physicians told her that there was a "passing chance" for her in a final operation by some specialist in a Chicago Hospital.

Even this hope was given up by her physician when he was told of the condition of the terrible abscess into which her disease had gathered.

He said that, if it broke outwardly it would be "sure death."

But in Zion Home it did break outwardly, and it was life not death which followed.

The healing had taken place before the abscess burst, and for twelve days she was scarcely conscious that it was there, except for the pressure occasionally of her clothes as she walked about, came to table, and to the guests' meetings in the assembly room.



MRS. E. C. PAWLEY, Clifton, Illinois.

Her Testimony was given nearly six months after her healing in Zion Tabernacle. It is confirmed by her husband, who was present when she spoke, by our colleague Rev. Dr. Speicher, by Mrs. Dowie, and by the writer.

Hundreds knew of her case, and of her hopeless condition when she came to Zion Home.

They now know of her healing through faith in Jesus, by the power of the Holy Spirit, in accordance with the will of God our Heavenly Father.

But the physicians who had abandoned her, are now endeavouring to make light of her healing.

This is to be expected; but it is none the less an act of great baseness.

One of these physicians has recently led in a wholly absurd attack on Divine Healing and God's work in Zion, in the columns of the Eastern Illinois *Register*, published at Paxton.

We present this case, one of many in that neighborhood.

It is simply the height of absurdity for any one at this date to attack the facts of Divine Healing.

They are now in scores of cases matters of legal record in the Court of Chancery in Chicago.

The living witnesses can be found in hundreds upon hundreds on any Sabbath in Zion Tabernacle.

The work goes forward continually, and, account for the facts as men may, it is now perfectly absurd to deny their existence.

But there is a Conspiracy of Silence upon the part of the Chicago Press and Pulpit.

Attacks have utterly failed to do anything else than fully establish Divine Healing as a present day fact and a part of the Everlasting Gospel.

Although the largest average congregations in Chicago assemble, especially on the Sunday afternoons, in Zion Tabernacle; although the Testimony is continuous, and

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althongh thousands assemble on the last Lord's Day in every month at all-day meetings to speak and hear of these wonderful works of God, the people of Chicago are not informed of these gatherings by the press.

Except for LEAVES OF HEALING they would be "lost in silence and forgot," so far as public printed record is concerned.

The godless Baal-worshippers who control the majority of the churches, and the greater portion of the daily Press, are determined to protect the interests of *Mah-hah-bone*, and all other divinities of their Secret Lodges.

Zion stands against all forms of iniquity.

Hence all forms of iniquity are united against Zion.

It is well.

God is with us, and we shall conquer in the Name of Jesus.

Carry the Tidings, oh Little White Dove, to despairing and cruelly tortured women, over all the lands, that Jesus Christ, their Redeemer, is their Healer still.

Let our sisters everywhere, in all conditions, look into the face of this Witness for her Lord, and hear her say, "I was sick, tortured, by surgeon's knives, and deadly drugs, and Jesus healed me in a moment in Zion."

Where'er this Message comes, let the presence of the Holy Dove whisper Hope in every breast, and let the Heavenly Light shine around the pages which tell of God's Way of Healing to all who seek as Christ directs.

"Thy touch has still its ancient power,
No word from Thee can fruitless fall;
Oh, hear us in this solemn hour,
And in Thy mercy heal us all."

TESTIMONY OF MRS. MINNIE PAWLEY, CLIFTON, ILL. HEALED OF INTERNAL TROUBLE AND A TERRIBLE ABSCESS WHEN DR. WILEY, OF PAXTON, ILL., PRONOUNCED HER CASE BEYOND ALL HUMAN POWER.

(*Extract from Report of Meeting held in Zion Tabernacle Lord's Day Morning, June 13th, 1897.*)

Dr. Dowie:—[Taking up an envelope.]

Now there is a testimony here that has been sent in by one whom I should like to have testify. [Opening the envelope] There is no testimony, but there is $10. That is a good testimony. This envelope was handed to me by the husband of a lady who was wonderfully healed in Zion Home.

Mrs. E. C. Pawley, Clifton, Ill. Will Mrs. Pawley and her husband kindly come to the platform. I should like to have this testimony recorded. It was a very remarkable case, and I want to have an answer to the doctors who have attacked myself and God's work here in the Eastern Illinois *Register*, one of whom saw this helpless case. [Mrs. Pawley accompanied by her husband, comes upon the platform]

Now Mrs. Pawley, you stand here with your husband. Just tell these good people in your own language, what the Lord Jesus Christ has done for you. What is your name.

Mrs Pawley:—"Mrs. Minnie Pawley, Clifton, Ill."

Dr. Dowie:—Tell what your condition was when you came to Zion Home, what you sought the Lord for, and what He did for you.

Mrs. Pawley:—"Seven months ago I came to Dr. Dowie's Home, and in a very bad condition. The doctors and my friends had given me up. After being there a short time, I was relieved and a terrible abscess, which had started before I left home to come to a head, burst and discharged, and I was healed. I stayed at Dr. Dowie's home several weeks, until I was perfectly healed.

WHEN I CAME HERE THE DOCTOR SAID THERE WAS NO HOPE FOR ME AT ALL.

"I was troubled internally, and this abscess—those who saw it said it was one of the worst one could have It was very large, and when it broke and discharged, I think it discharged nearly a pint.

"I give God all the praise for my healing and my spiritual blessing that I received while I was in the Home.

"I think that is all I have to say."

Dr. Dowie:—Let me ask you some questions that will bring out farther facts. What was the name of your doctor?

Mrs. Pawley:—"The home doctor was Dr. Stevens, Clifton, and we had Dr. Smith of Kankakee. I will say also that before I came here I had two operations."

Dr. Dowie:—Where were these operations performed?

Mr. Pawley:—"In Clifton."

Dr. Dowie:—By whom?

Mr. Pawley:—"Dr. Stevens of Clifton, and Dr. Smith of Kankakee performed the operations."

Dr. Dowie:—Who was in consultation with them besides?

Mr. Pawley:—"Dr. Wiley, of Paxton."

Dr. Dowie:—Did he recommend these operations?

Mrs. Pawley:—"I do not think he ever did."

Mr. Pawley:—"No, Dr. Wiley was not consulted. She got no better after the operations, and we then consulted Dr. Wiley, of Paxton, who said that Dr. Stevens was doing all that he could for her.

Dr. Dowie:—What did he say could be done for her?

Mr. Pawley:—"Why, he did not say he could do anything more."

Dr. Dowie:—And the doctors had abandoned the case?

WHAT THE DOCTOR SAID BEFORE SHE CAME.

Mr. Pawley:—"Yes, sir; the doctor told me—I think it was one day or two days before I brought my wife to the Home here—that unless something could be done for her immediately she could not live, and that there was a passing hope that something could be done by bringing her here to the hospitals here in Chicago."

Mrs. Pawley:—"I did not want to go."

Dr. Dowie:—Why?

Mr. Pawley:—"She wanted to die a natural death, Doctor." (Laughter)

Dr. Dowie:—Do you not think she also wanted to live out her natural life?

Mrs. Pawley:—"I had no faith in doctors."

Dr. Dowie:—Whom have you faith in?

Mrs. Pawley:—"The Lord."

Dr. Dowie:—And did you get that then? What led you to think of Zion?

Mrs. Pawley:—"Well, it was from others who had been blessed here that I thought of Zion. My faith in the Lord came from the Bible, though I had heard of Zion and the teaching, and I had a desire to come here."

Dr. Dowie:—And they had given you up?

Mrs. Pawley:—"Yes, sir."

Dr. Dowie:—Excepting for the possibility of a chance in a Chicago hospital?

Mrs. Pawley:—"It was the only hope they gave me."

Dr. Dowie:—Now when you came to us, as a matter of fact this lady was in a terrible condition. It is not very pleasant to talk about her condition in detail, but when that woman touched the hem of Christ's garment she told all the truth when she witnessed to her healing. I will ask her husband. What was her condition when you brought her here, Mr. Pawley?

Mr. Pawley:—"Well, she had been confined to her bed pretty much all the time for about two months. She had been a sufferer a little over three years Some days she would be pretty well. Probably she would have one good day and two or three poor ones, and she had been able to do but a small portion of her work. When I brought her here she was hardly able to stand alone, she was so weak from her sickness. Her mother from Gilman, Illinois, came with her at the same time.

AN ALMOST INSTANTANEOUS HEALING.

"When Dr. Dowie offered the first prayer over my wife to God, she rose up and walked right away and my mother said that it seemed she just sprung to newness of life. My wife said she almost shouted right then in praise. God had healed her almost instantly, and really I think the cure was at that moment, although it was only fully manifested afterward.

"I do not know whether it was the medicine she had taken, or what it was that seemed to have come out of her, but it came to a head in a most terrible abscess I have seen sick people for nearly ten years now, and I have seen some very bad cases, but this abscess on my wife was the worst I ever saw. When I went home, after I had seen this abscess, before it broke, and told the family physician, and described to him the place in which it was located and the condition it was in, he said to me, 'Mr. Pawley, if this breaks internally, your wife may get well. If it breaks externally peritonitis will set in, and it will be sure death

I said, 'Doctor it might be if you were attending her or any other medical man, but things do not work that way up there,' and they did not. It broke externally. I myself was with my wife when it broke and I believe I can truthfully say that there was not less than a pint of discharge that came from that place at that time."

Dr. Dowie:—The healing after that was very rapid?

Mrs. Pawley:—"Very rapid"

Dr. Dowie:—Her appetite and everything returned?

Mr. Pawley:—"Friends and guests at the Home can testify as to that

Dr. Dowie:—How many meals a day did you eat?

Mrs. Pawley:—"Three to four lunches and three meals a day." (Laughter)

Dr. Dowie:—And that is about seven.

Mr. Pawley:—"Well, I presume if we had had a pair of scales there and had weighed my wife at that time, I do not think she would have weighed over [illegible] pounds."

GOD'S WAY THE OPPOSITE OF MAN'S WAY.

Dr. Dowie:—Now, externally the abscess was a horrible great pile of inflammable matter, and the doctors from a human point of view were perfectly correct. For that to burst would be to open everything and the consequences of blood poisoning setting in would have been death, but as the brother says, things do not work that way in Zion, and the very opposite was the case

When were you healed? Can you give the date I laid hands upon you when you rose and walked at once?

Mrs. Pawley:—"The 19th of December, 1896."

Dr. Dowie:—And then the abscess broke?

Mr. Pawley:—"About the first of January, 1897."

Dr. Dowie:—That was your New Year's gift, and you rapidly acquired strength?

Mrs. Pawley:—"Yes, sir,"

Dr. Dowie:—Down in Zion Home I know you walked freely all over the place, eating seven meals a day; three big ones and four little ones. [Addressing her husband.]

Now, Mr. Pawley, what has been the condition since she came back to her home?

Mr. Pawley:—"Well, for a while we kept a girl to do the work, but she soon got so she did not need her and discharged her, and is doing all the work herself now. She is perfectly healthy and is able to do a good day's work and eat three square meals. I do not know whether she gets seven meals or not I am not at home to see. Two or three years before that she might take one meal and seem to enjoy it, and probably for two or three days after that she would not eat scarcely anything and it seemed as though her meals were very irregular."

Dr. Dowie:—"I might just as well add that the operations were performed for an internal growth in the uterus; that this growth was supposed to be revived in this terrible abscess, and no doubt the whole of that internal organ was in a very bad condition, and that the opening of that abscess was the opening of the way right in and the destruction of that organ seemed to be involved, and also the loss of her life. Instead of that when we laid hands upon her the pain left at once, and she was able to walk at once. There were twelve days between the time that the Lord removed every bit of pain from the abscess and its discharge. It was a horrible looking thing, and it was quite evident unless the Lord had killed it then she must have died; the Lord killed it, and as the

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brother says, at that moment she rose immediately. I left the room immediately, I had prayed and laid hands upon her. From that hour she walked about freely, as if it did not exist.

Mrs. Pawley:—"You left the room immediately after you prayed with me. The pain had all been taken away, and as soon as I got up from the chair it seemed to me something came to me and said, 'You are healed,' and when I rose up I just started for a walk as freely as I have ever done."

Dr. Dowie:—Now, I will tell you what happened. In my judgment the moment that the healing took place God healed that organ which was the same in which there had been two operations for the removal of a certain growth. The healing began from below as it always does, and God undoubtedly healed her from below. The uterus, was completely restored. In due time the abscess burst and the womb was found to be in perfect condition. That is the fact, and there is no surgery in the world that would do it. In order to effect that healing God had to take away all pain and heal her from below. The organ had to be restored first, and when the abscess eventually burst it was nothing more than the burst of an internal boil outward, and the internal organs were never in the slightest degree affected. You are perfectly healed?

Mrs. Pawley:—"Yes, sir."

Dr. Dowie;—Well, now that is the whole story. Now let me ask. Is the Dr. Wiley whom you mentioned the same Doctor Wiley who has attacked Divine Healing in the Eastern Illinois *Register?*

Mr. Pawley:—"Yes, sir."

Dr. Dowie:—The man who said there are no healings?

Mr. Pawley:—"Yes, sir."

Dr. Dowie:—And he is the man who said your wife was beyond all human power? He said that Dr. Stevens had done all that could be done and no more could be done?

"Mr. Pawley:—"Yes, that is the man who said these things"

Dr. Dowie:—And he has said over his own signature in the Eastern Illinois *Register* that there were no healings, and it was all fraud?

Mr. Pawley:—"Yes."

Dr. Dowie:—We will send this story to him with our compliments. (Laughter.) And I can tell him you are well?

Mrs. Pawley:—"Yes, sir."

Dr. Dowie:—And what right have you got to be well I want to know? You ought to be dead. (Laughter.) These doctors said you had to die. They would rather you were dead and buried than that you were living and going about telling this story.

Mrs. Pawley—"I feel sure that is true so far as our town doctor is concerned."

Dr. Dowie:—Who is the town doctor that is ugly about this?

Mrs. Pawley;—"Dr. Stevens."

Dr. Dowie:—Well, does he think you ought not to have been healed?

WHAT THE DOCTORS SAID AFTER SHE WAS HEALED.

Mrs. Pawley:—"He says that he does not believe I was healed."

Mr. Pawley:—Well, he does not believe it is Divine Healing. He does not talk bad to us at all, but he has told other people who are there. He said she just needed a little rest." (Laughter.)

Dr. Dowie:—And yet you say here to-day that he said there was no hope for her at all unless it might be in a certain operation in a Chicago hospital?

Mr. Pawley:—"Yes, sir."

Dr. Dowie:—And then he would not guarantee her life?

Mr. Pawley:—"No, sir."

Dr. Dowie:—Do you not think he is lying?

Mr. Pawley:—"I do."

Dr. Dowie:—You do? Well, we will send the report of this meeting to Dr. Stevens too. (Laughter.) Now, why do these men lie about that? What is the use of lying? The Lord healed her. When Dr. Speicher and I saw the case he and I were of the same opinion that we had upon our hands a case that unless the Lord gave her a simple faith, would be simply a death within a very short time.

Mrs. Pawley:—"Dr. Stevens said when I came up here that If I was cured he would believe, but when the first letter my husband received from me said that I was nearly well, Dr. Stevens said, Oh, yes, if you keep her up there long enough, why nature will take its course and she will get better."

Dr. Dowie:—Well now, he lied again. He said he would believe if you were cured, and he does not believe. Well the Lord have mercy upon him. Dr. Speicher, you remember this case?

DR. SPEICHER CONFIRMS THE TESTIMONY.

Dr. Speicher:—"Very well."

Dr. Dowie:—What is your opinion about it?

Dr. Speicher;—"I remember that I said at the time it was the most serious case of abdominal disease I had ever seen. I have never seen anything equal in any way. It seemed from a human standpoint that it would seem impossible for her to get well of that disease. I remember of examining her at the time, and seeing that terrible abscess just before it broke, and her abdomen was a black mass, almost in a state of mortification, and she got well. That is the way things go in Zion."

Dr. Dowie:—I laid my hands upon it when it was in its inflamed heighth, and it was just simply this that there was no part of the internal organs that were not in a state of sympathetic inflammation. Apparently the whole region was hard and discolored, ahd as the doctor says it had the appearance of mortification.

MRS. DOWIE ALSO CONFIRMS THE TESTIMONY.

Mrs. Dowie:—"I saw that and I can confirm that statement. The swelling was just below the navel and was discolored as Dr. Speicher states, and I was very mucb delighted when it was healed."

Dr. Dowie:—What we want to say is this: while we cannot go into all the minor details, enough has been told that no more terrible case has ever entered Zion Home, and there is no case that has been more perfectly healed, and I congratulate you, and am perfectly delighted to see you. I will see that your testimony reaches the Eastern Illinois *Register* where the doctors have been saying there were no healings in Zion. If they now declare there was nothing much the matter with you, let them explain why they twice operated upon you unsuccessfully, and said the only remaining hope was "a passing chance" through a still more terrible operation in a Chicago Hospital. Will they write themselves down monsters of cruelty, thieves, and liars, by continuing to say there was nothing much the matter?

DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, today and for ever." (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 sicknesses."

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 every sickness and every disease 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 who 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 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 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, "Faith cometh by hearing, and hearing by the word of God." (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 Ave., or at Zion Tabernacle, 1621 1633 Michigan Ave., 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 lead 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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A Voice from Zion

TO GOD'S PEOPLE IN EVERY LAND.



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, May 23d and 30th, 1897.

TESTIMONIES OF THIRTY WITNESSES WHO HAVE COME OUT OF SECRET SOCIETIES.

They no longer Desire Fellowship with the Unfruitful Works of Darkness, but to Walk in the Light.

Decoration Day Sermon:--THE LAND HAD REST FROM WAR.

Many Glad Witnesses Testify to the Saving, Healing, Cleansing and Keeping Power of the Lord Jesus Christ.

REPORTED BY A. D. JR. AND S. & E. W.

EVENING SERVICE

The pressure upon our columns is so great, that we are obliged to condense the report of the evening service of the First All-Day Testimony Meeting against Secret Societies, held in Zion Tabernacle.

After thanksgiving for the manifold blessing of God upon the services of the day, prayer was offered by Rev. William Fenton, of St. Paul, Minn., after which the announcements were made by Dr. Dowie.

TESTIMONIES OF THOSE WHO HAVE LEFT SECRET SOCIETIES.

INVOCATION.

Let the words of our mouths, and the meditation of our hearts, and the testimony of these witnesses be acceptable in Thy sight, O Lord, my Strength and my Redeemer.

TESTIMONY OF MRS. SALLY FORD, 3019 DEARBORN ST., CHICAGO. LEFT THE INTERNATIONAL ORDER OF TWELVE, KNIGHTS OF TABOR, AND DAUGHTERS OF THE TABERNACLE NO. 16 OF WHICH SHE WAS A MEMBER FOR 15 YEARS.

At Dr. Dowie's request, Mrs. Ford again put on her showy regalia which she had given up, and told the story of her deliverance:

"I belonged to the Union Tabernacle No. 16 fifteen years, I think.

"I went out to Stony Island Avenue and was healed out there and put down doctors and drugs.

"I had LaGrippe after that, and they came and found me very sick. Well, of course I was paying my dues like I always had, and they said if I did not have any doctors or take any medicine, of course they could not give me any money.

"Well, I paid $2.00 after I went out to Stony Island Avenue, and when I got sick I could not get anything, so I just drew out.

Mrs. Ford spoke also of the effect upon her of Dr. Dowie's preaching against Secret Societies and her desire to do in all things what God required.

By request she repeated the story of her healing, which is given on pages 647 and 648 of LEAVES OF HEALING for July 31, 1896, Vol. 2, No. 41.

TESTIMONY OF WILLIAM TAYLOR, 1201 MICHIGAN AV., CHICAGO, LEFT THE LOYAL ORANGE LEAGUE OF WHICH HE WAS A MEMBER 2 YEARS.

Dr. Dowie:—To-day I told you that there were five secret orders that had made a covenant with death and hell. We have had that all out to-day very thoroughly. Freemasons, the Clan-na-gael, Orange Institution, the Italian Mafia and the Chinese Highbinders.

These are the five secret orders in Chicago to-day that have the death penalty.

Now, I want Wm. Taylor to tell us what the obligation is in the second degree of the Loyal Orange Institution as it was given to him in Bay Mills, Michigan—how long ago?

Mr. Taylor:—"A year ago last March."

Dr. Dowie:—He is in Zion being blessed spiritually, and feels that in accordance with that passage in Leviticus 5 that we have quoted several times to-day, it is his duty, having made an oath that is sinful, to confess it, and to ask God to forgive him. Now, so it is with all who are here to-night who have come out of Secret Lodges.

Now, William, you just tell us what the second degree is, how you have come out of it, and why you have done so.

Mr. Taylor said, "Friends, if there are any Roman Catholics here this will catch them. I took the first degree, and of course that did not amount to much, but the second degree does on account of the oaths and obligations.

"Friends, if there are any Roman Catholics here I suppose this will tickle them on account of coming from an Orangeman. Of course you know the Roman Catholic and the Orangemen are opposite, one is against the other just as hard as they can be."

Dr. Dowie:—Oh, that is a mistake; they both agree with the devil: for they walk in darkness.

Mr. Taylor:—"Well, they do in one way. I cannot give you full particulars of the second degree it would take too long, but I will give you the Oath, and some of the things I went through showing what a man has got to put up with, and what a little bit of fun they have with him when he is taking the degree. In the first place the degree is called the Royal Arch Purple. Those who heard Mr. Roanyne speak this morning heard the whole degree, because there is not a bit of difference between it and the degree of the Masons. The oaths and obligations are just the same, except one is the Orange Lodge, and the other is the Masonic. When you are initiated you are stripped just the same way as the gentleman was showing the Rev. Mr. Smith.

"You are first taken into the ante-room by the Guide and the Worshipful Master asks 'Is anybody in waiting?'

"'Yes, Worshipful Master, there is brother Taylor who seeks to be admitted into the Royal Arch Purple degree.'

"'Has he been duly and well qualified and prepared.'

"'He is,' and so on. The Director of Ceremonies goes out and says: 'Take off your coat and vest.' My pants are then rolled up, one sleeve of my shirt is taken away, leaving my left breast bare, and my sleeve is rolled up. I am blindfolded, and given a sack and stick about two or three feet long, and there is a sack slung around under my left arm. That was the beginning.

"Well, I went to the door and knocked. I was told to knock three times, and the answer was:

"'What vain or profane comes here to disturb the har-

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mony of this most worshipful Lodge, erected to God and dedicated to Joshua?

"'No vain or profane, but a worthy Orange brother who seeks to be admitted into the Royal Arch purple degree.'

"The inside Tyler says: 'Then where is he from?'

He replies: 'He is from the outer lines.'

"'Where is he going?'

"'To the inner camp.'

"'How does he expect to get there?'

"'By the aid of a pass.'

"'Has he the pass?'

"'No, I have it for him.'

"'Give it to him,' and the pass is given.

"As soon as I get inside the door, I am struck on the breast with a sword three times; that indicates three sharp pricks, so they will be a prick to the conscience should I ever divulge the secrets, meaning I might expect a knife in my heart.

"I then go to the center of the room, and am told to kneel on the right knee, and repeat the Lord's prayer which I do, and after that is gone through there is an arch formed in the Lodge-room of cord wood sticks, and in your bare feet you are run around there three times which is called a wilderness—called going through the wilderness three times, and receiving the scratches and bites of scorpions, and receiving three great falls with your face to the heavens, and your back to the ground, and you get them good and hard too. (Laughter.)

"You are then taken up for the oath. It is something similar to the oath given this morning. Then you are put through the obligations. I won't take the time to go through them thoroughly. But I can give you the main parts.

"The chart is over your head, and then you have the Bible on your head, the arch in front of you, and there are three men with three lights, and three men with swords. The three lights indicate the sun—one to rule the day, and one, the moon, to rule the night, and the other light indicates the worshipful master to rule his lodge in the fear of God, and with equity and love.

"When you take the obligation there is one sword at your throat, another at your heart, and another across your bowels, and you take the obligation that you will suffer your tongue to be torn out by the roots, your body to be cut in two, your heart to be torn out, and your bowels to be torn out should you divulge any of the secrets. The blindfold is then taken off you, and you are asked what you are most in need of. You tell them light, and when the blindfold is taken off you see three candles and the swords. You are thus initiated into the secret work."

Dr. Dowie:—Well, there is something else? You are branded at this present moment upon your body, William Taylor?

Mr. Taylor:—"Yes, sir; I am."

Dr. Dowie:—How did you receive that?

Mr. Taylor:—"In taking the oath, I was told to kneel on my left knee on the coffin. I was told to grope around to see if I could find the serpent, and all of a sudden I was seized, and I felt a sharp pain in my left breast. I was branded with a five-pointed star, indicating five points of fellowship. Then a man comes up to me and says did you find it, meaning did I find the serpent. I reply, 'No, but it found me."

Dr. Dowie:—Now, I ask you, is that Covenant with Death and Hell a right thing for a Christian man? Say Yes or No.

Audience:—"No."

Dr. Dowie:—And is that the way to fight Rome with the serpent stinging you in the bosom?

Audience:—"No!"

Dr. Dowie:—William, you make this confession because you want to glorify God, and get rid of sin?

Mr. Taylor:—"Yes, sir."

Dr. Dowie:—Thank you very much. I am glad that this young man, without any pressure, has told us the facts. In fact I did not know he was an Orangeman until he told me. My opinion about the Orangemen Lodge is this, that the Roman Catholics are ruling it.

Dr. Dowie related an incident connected with his work in Australia where he was convinced that one leading Orangeman was a hypocrite and a sham, both in temperance and in Protestantism. This charge was made publicly in a conference of men that was being held with reference to the general elections, and the man rose up and demanded an apology. Dr. Dowie asked him for the proof of his honesty, as follows:

Stand still here; undo your necktie, and your collar, open your shirt bosom, and I will find an Agnus dei there, and a scapular upon your shoulders.

He would not do it, and there was not a man amongst us who looked upon his face but knew that I was right.

I do not say that every Orangeman is a hypocrite in the sense of being unfaithful to his vow against Roman Catholicism, but I do say this, what I said before to-day, that the secrets of the Masons and their orders are perfectly well known in every town where there is a Jesuit, and you have got plenty of them in Chicago. And that what Mr. Ronayne said this morning is true, that the Roman Catholic Church is a travesty upon the Church of God, and that Secret Societies are a travesty upon Protestantism, and were devised by the devil, and are being very largely made use of, and often controlled, by Rome.

Now, I make that statement to-night, taking the consequences, and I venture to say this that you do well to keep out of every secret association, the A. P. A., and the Good Templars and Rechabites included.

TESTIMONY OF MR. R. H. HARPER, 8 SPRUCE ST., CHICAGO. LEFT THE I. O. O. F., OF WHICH HE HAD BEEN A MEMBER FOR 20 YEARS, AND THE ROYAL TEMPLARS OF TEMPERANCE.

Mr. Harper's testimony, as to his being led out of Secret Societies by the plain statements in Dr. Dowie's sermons of Jan. 17 and Jan. 24, 1897, will be found on pages 292 and 293 of the LEAVES OF HEALING for Feb. 20, 1897, Vol. 3, No. 19.

MR. HANDYSIDE testified that he had left the K. of P., A. P. A., Royal League, a Military Organization with political side issues, because he had been blessed in Zion, spirit, soul and body, and had no use for any Secret Societies whatever.

MR. GEORGE C. MAIER testified that he had come out of the Knights and Ladies of Honor and the Sons of Herman, because if he wanted to be a Christian, he could not be in Secret Societies.

MR. CHARLES CORSEAR testified that he had come out of the Knights of Pythias, because he was disgusted with it just as soon as he got initiated.

MR. JAMES MICHAELS testified that he came out of the Knights of Pythias, Independent Sons of Honor and Knights of Labor, because he could not find any good in them.

MR. GEORGE JACKSON testified that he came out of the A. P. A. and Orangemen, because he had joined the heavenly society, the secrets of which he had in his heart, and was free to give them away to the unsaved about him.

MR. PETER STOFFREGEN, 247 31st St., Chicago, testified that he had came out of the Odd Fellows and Stationary Engineers, because he failed to find any good in them.

MRS. JOHN MURDOCK, 1503 Wabash Ave., Chicago, testified that she had come out of the Eastern Star because she did not see any good in it.

MR. JOHN MURDOCK, 1503 Wabash Ave., Chicago, testified that he had come out of the Freemasons, of which he had been a member 23 years; of the I. O. O. F., 17 years; of the K. of L., 15 years; of the A. P. A., 6 months; Knights of the Palm and Shell, 1 year; Clan Gordon, 2 years; Knights of Honor, 3 years, and the Eastern Star. He said:

"I spent over $1,000 in Masonry, and it is nothing but a sham, a humbug and a snare. (Laughter and applause."

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MR. JOHN MCQUEEN testified that he had come out of the Odd Fellows because he could not be a Christian and belong to a Secret Order.

MR. HANS HILLERTZ testified that he had come out of the United Order of Foresters because Dr. Dowie's sermons struck him so hard he had to come out.

Mr. A. F. CLEMENS, 1201 Michigan Ave., Chicago, testified that he had come out of the Union League, Good Templars, the Grand Army of the Republic, Grange and the A. O. U. W.

MRS. J. BERRY, 1717 Wabash Ave., Chicago, came out of the Independent Order of Good Templars.

MRS. ELLA R. CANARY, 1310 70th Place, Chicago, left the Good Templars because she noticed the men were not converted and went back to drink, breaking their vows.

MR. O. DAVIS, 1335 73d St., Chicago, left the 57th Council of Chosen Friends, I. O. G. T., and the Sons and Daughters of Temperance.

MRS. AMOS DRESSER, JR., 6108 Stony Island Ave., left the I. O. G. T.

MR. GEORGE JACKLINE, 1201 Michigan Ave., left the Orangemen and A. P. A.

MR. JAMES H. JOHNSON, 485 N. Francisco St., Chicago, left Mount Hebron Lodge, because he saw the foolishness of the whole thing.

MRS. W. H. LEADER, 49 Sibley St., Hammond, Ind., left the Lady Maccabees, of which she had been a member two years.

MR. U. D. LUCE, 8427 Kerfoot Ave., left the K. of P., J. O. U. A. M., and Brotherhood of Locomotive Firemen.

MR. J. H. MARSHALL, 2816 Cottage Grove Ave., left the K. of P., K. of L., and Independent Sons of Honor.

MR. MALCOLM MCNEIL, 25 East Chicago Ave., Chicago, left Shamrock & Thistle, No. 275.

MR. WILLIAM H. MORRISON, 630 Michigan Ave., Hammond, Ind., left the I. O. O. F., Orangemen and Iron and Steel Amalgamationists.

MR. MORRIS P. OSBORNE, Byron, Ill., left the I. O. G. T. and G. A. R.

MR. C. W. POST, 357 Webster Ave., left the A. P. A. and the Painters and Decorators Union.

MISS MARTHA RICHARDSON left St. Mary's Temple of United Sisters of Friendship.

MR. HENRY SCOMEDT, 4815 Bishop St., Chicago, left the A. O. U. W. and Foresters.

MR. JOHN WHITE, 1146 48th St., Chicago, left the Tonti, of which he had been a member four years.

MR. J. C. ZETTERSTROM, 6106 Stony Isl. Av., left the I.O.O.F.

Dr. Dowie:—Every one that wants God's blessing stand and pray.

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. Take me out of darkness and associations with evil and help me to walk in the light and do that which is right in Thy sight. Give me Thy Holy Spirit. Pardon all that is amiss, and give me strength to do right for Jesus' sake. Amen. [*All repeat the prayer clause by clause after Dr. Dowie.*]

The services were then closed with the following

BENEDICTION.

And now beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ; faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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 attendance in the evening at Zion Tabernacle is always smaller than in the morning or afternoon, and this report of the evening service fails to give a correct idea of the number of witnesses against Secret Societies at this first All-day Testimony Meeting on this line.

A large number of both men and women occupied seats in the afternoon in what is now known in Zion as the Witnesses' Gallery, and by their presence there gave silent testimony against the unfruitful works of darkness, from which they had withdrawn. No accurate record was kept of these, but they are estimated at not less than two hundred.

All-Day Praise and Testimony Meeting in Zion Tabernacle, May 30th, 1897.

MORNING SERVICE.

The services were opened by singing

"Praise Him! praise Him! Jesus, our blessed Redeemer!
Heavenly portals, loud with hosannas ring!
Jesus, Saviour, reigneth for ever and ever;
Crown Him! crown Him! Prophet, and Priest, and King."

It is so beautiful to think of these three words:

He came as Prophet, and He has gone into the highest heaven as Priest, our Great High Priest, and He is coming back to reign as King.

Our Prophet, our Priest, our King.

Now, beloved friends, I think we will begin our Testimony meeting day, which will no doubt, be very much blessed of God as all the meetings have been, by repeating together that beautiful song, which in Zion has become so much to us, the song of Salvation, and Healing and Holiness, and triumphant entry into Zion above, the 35th chapter of the Book of the Prophet Isaiah.

After all had joined with Dr. Dowie in repeating this chapter, thanksgiving was offered for the blessings of the week, the announcements were made and the offerings were received.

INVOCATION.

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight and profitable unto this people, Oh Lord, and to all to whom these words and testimonies shall come for the sake of Jesus, our Lord, our Strength and our Redeemer.

Now I should like those who have never testified yet who are in the gallery to stand. [A large number rose to their feet.] I want especially the testimonies of those who have not spoken. Please give me your full name.

MISS IDA E. RUSH, BENTON HARBOR, MICHIGAN. HEALED OF A POISONOUS BITE AND RHEUMATISM.

Now, Miss Rush, speak as the Lord leads you. Miss Rush said:

"'Praise waiteth for Thee, O God, in Sion: and unto Thee shall the vow be performed.

"'O Thou that hearest prayer, unto Thee shall all flesh come.'"

"It will be three years in October since I first attended these meetings. I have been interested in Divine Healing for over twelve years, 15 years perhaps. Even when Dr. Dowie was in Australia I had seen this wonderful proof in God's word, that He not only saved from sin, but that He also healed every disease.

Miss Rush spoke of her sister's experience, during a severe sickness, and how in their efforts to obtain light on divine healing, they became interested in Christian Science. She continued:

"About four years ago I met another teacher of Christian Science, and I took a few of the lectures, and she came to our home and spent a few days. I thank God that I ever met this woman, for I saw more of the real teaching than I had before, and then I was convinced that it was all wrong, and of the evil one. I went to my room in prayer and asked God to take away all the false doctrines I had tried to force my mind to believe, and to free me from them, to give me back the same blessed experience I had had before, that I might pray as I had before, and I felt He was near me and heard my prayer. I do praise God to-day that He has delivered me from Christian Science. (Amen.) The false doctrines have all been taken away, and I have back my blessed experience that I had previous to that time.

"Now in regard to my own healing. After I had learned this truth, about ten years ago, I was bitten by a rat, and you know that is considered poisonous, and I had the blessed truth in my heart, and just after I found my finger was bitten the next thought was of the 91st Psalm, that God hears those who put their trust in Him, because they had known His name, and it just took all fear away, and I felt that my blood would not be poisoned, and it was no more than a scratch of

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a pin. My finger was never swollen at all. It all passed away, and I know it was through the power of God.

"About four years ago I had rheumatism in my left shoulder which lasted about three days, and when I just came to God and asked Him in faith, I got the victory. It was becoming very serious, I could not take a long breath, and could not do any work at all. My left arm had become numb, and my elbow, and it was getting very serious, and I had prayed once, but I felt my prayer was not answered, but I went the second time, and then I knew I had the assurance that the work was done, and in one-half hour from this time I helped my sister do some very laborious work, and I praise God for that. I have been healed of many little ailments, and I praise God for the keeping and cleansing power.

Now I have a letter which I received from a woman, which was written one week ago to-day, that I would like to read; a testimony of that which is nothing less than a miracle.

HEALING OF FLOYD VINTEN, GALINE, MICH., AFTER BEING STRUCK BY THE FAST EXPRESS, AND GIVEN UP TO DIE.

This is written by Mrs. Chas. Ingles, Galine, Mich. Her brother-in-law's testimony was given in LEAVES OF HEALING last January. [Page 211, Vol. 3, No. 14, Jan. 22, 1897.] I think he had been a spiritualist for 45 years, and it was through the lady's healing, and the LEAVES OF HEALING that he was converted. She had been here, and was healed after being sick for 20 years, and she took the LEAVES OF HEALING to her brother-in-law, who was a spiritualist, and after reading them he saw where he was, and asked God to forgive his sins. He saw that spiritualism was all wrong. He had catarrh. He was not able to breathe through his nostrils for five years, and he was healed through his own prayer after giving himself fully to God and giving up his spiritualism. This letter is from his sister-in-law.

"'GALINE, Mich., May 23, 1897.

"'DEAR FRIEND:

"'Your letter was received in due time, and I said to-day I must write you. We are well and strong in the faith. Surely I have passed under the rod since I last wrote you, but found God's grace sufficient, and my faith is stronger than ever.

"'Three weeks ago I was visiting my daughter, and about 1 o'clock p. m., a gentleman came in great haste, and said to her, 'Your son has been struck by the fast express and is badly injured.' Oh, such a shock as it was to us! I went at once and asked the Lord to give me strength for the hour.

"'This daughter is my only child, and he is her only child. His name is Floyd Vinten, a boy of 14 years, and he is very dear to us. He goes to school in Galine, and he in company with two other boys had gone down to the railroad, and he was standing on the track watching the fast train coming toward him, and the express came up behind so that he could neither see nor hear it. One of the boys was down the bank and saw the train coming but could not make him hear.

"'When we arrived at Galine they had carried him into the depot. It was crowded with people, and we thought possibly he was dead. I knelt right down there and placed my hand on his head and cried unto the Lord to spare his dear life. When I rose he opened his eyes. They then carried him to a hotel.

"'I went at once to the telegraph office, and sent a telegram to Dr. Dowie to pray for him at 2:30, but the telegram was delayed, and did not reach him until nine o'clock that night, and at that hour the pain left him, and he quit groaning.

"'They had two doctors. They said he could not live. One of them said he could not live three hours. The train had struck him on the left side. His left lung was injured, backbone dislocated, collarbone broken, left arm dislocated at elbow.

"'Every one here thinks it a miracle that he lived. The doctors did not touch his collarbone at all, for they said he could not live. I think if his father had been a believer in Divine Healing, he might have got up sooner; but we had the doctors, drugs and devils to fight. I would not give any medicine, and he only took a little for his nerve. I kept close to God, and prayed for victory over the devil. I find we must be

'steadfast, unmovable, always abounding in the work of the Lord.'

"'After the doctors saw he was going to live, they said he must carry his arm in a sling for several weeks, but he has never carried his arm in a sling at all, and now uses it the same as the other. In about three weeks from the time of the accident he rode with us to Galine, and yesterday he took a drive with the horse and carriage.

"'This has opened the eyes of some of the people here on Divine Healing for it was nothing less than a miracle the way the boy was healed, and we give God all the glory.' (Amen.)

"'MRS. CHARLES INGLES.'"

"I would like to say just one word in regard to the LEAVES OF HEALING, and how blessed it is to send them out.' It was through the LEAVES OF HEALING that this sister first heard of Divine Healing from the lady who had been attending the meeting, and she felt she must send them to this sister who had been an invalid so long and it was through them this boy had been healed, and also this man who had been a spiritualist for so many years.

"I hope that we may send the LEAVES OF HEALING out to those who are in darkness, and let them see that Christ is the Healer to-day. All can not come here, but they have the Word of God and can get the LEAVES OF HEALING and see the truth and search the Scriptures and get the blessing too. I say, God bless the LEAVES OF HEALING. (Amen.)

"Just another instance. Some few months ago I felt very much impressed to speak to a friend. I see he is here this morning in the meeting. He knew nothing of this work. He is a student at the University. His home is in the east. He was stopping at the same place where I was stopping, and I saw he had bottles of medicine in his room, and I thought, Oh, if he only knew the truth that makes free, he would have no use for this medicine. I had no opportunity for some time to say anything to him about this work, but one Sabbath morning just before the meeting closed at the Zion Tabernacle, No. 2., the Spirit said to me, Speak about it.

"Now, I believe the Spirit speaks to us just as clearly as it did to Philip, when it told him to join himself to the chariot, and if we will never quench the Spirit but obey it, God will bless the effort.

"I felt impressed that I must go to this gentleman's room and tell him about these meetings, and I thought, It does not matter how ridiculous it may appear to me, I must do it to relieve my conscience, for I felt the Spirit had asked me to do it.

"I rapped at his door, and I asked him if he had heard of Dr. Dowie's meetings. He said, 'Yes, I have,' and from the way he answered me I thought he had not been very favorably impressed with them. I said, 'Well, did you read the papers? They do not tell the truth about these meetings at all, but I have been attending them, and I have known this truth for a number of years, and it has been a great blessing to me. I love to tell others about it, and have them go and get the blessing for themselves.' I said, 'I will leave some of the LEAVES OF HEALING in your room, and you may read them.' Well, I felt I had done my duty. I left the LEAVES OF HEALING in his room, and left the result with God.

"He read the LEAVES OF HEALING, and became interested in this work, and was here at the opening of this new Tabernacle and was one of the candidates who was baptized at the first baptism held here. I think he is in the audience now, and I give God all the glory. I simply did my duty. It was through the LEAVES OF HEALING he saw the truth and became interested enough to come and hear more of it for himself."

Dr. Dowie:—We had better see the young man. He will just stand to his feet wherever he is. [The young man referred to rises in the audience.]

Well, now you had better say a word or two for yourself, sir.

The brother:—"What she said is very true."

Dr. Dowie:—May I ask your name? I remember baptizing you?

The brother:—"H. W. Hansen."

Dr. Dowie:—Would you like to say a word or two about what the Lord did in your heart in connection with the LEAVES OF HEALING?

Mr. Hansen:—"Well, I think what the lady has said is very true. I think I have been wonderfully helped in reading the LEAVES OF HEALING, and attending lectures, and I am very favorably impressed with what I have heard, and things I have seen. Though I have not been healed, I feel that I have been helped and blessed, and I do all I can to extend the good work, and to help God's people in Zion."

Dr. Dowie:—I am so glad the University is getting impressed; quite a number have been blessed in the University. Some of the students, and occasionally professors, come here, and many young men, especially in the afternoon, come from the Theological Seminaries, also.

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I am informed sometimes we have had fifty or sixty and seventy theological students and ministers here on the Sunday afternoon.

I am so glad that I allowed our sister to speak at considerable length, because I thought what she was saying would be helpful.

I would like our beloved sister to correct one thing in her speech. It was a very excellent address with one exception: In speaking of the Holy Spirit, she spoke again and again of the Holy Spirit as "it." This is wholly wrong.

THE HOLY SPIRIT IS A PERSON, NOT AN INFLUENCE OR A THING, and in speaking of Him, beloved, always speak of Him as Jesus spoke. He said:

"When He, the Spirit of truth is come, He will guide you into all truth: for He shall not speak of Himself."

I dare say our sister is aware of that fact, and she dropped into the common error which many ministers drop into of Speaking of the Holy Spirit, as if they were speaking about the air, the water, or something else.

Now, there are four emblems of the Holy Spirit; one is air, the other is fire, another is water, and the last oil. These four emblems, you will notice, are of a nature, that when all are combined make a consuming fire. You can take oil, air, fire and water, and make the most terrific power. I have seen platinum, the hardest metal, melted in a very few seconds by a flame which was created by air and steam, that is water, and oil coming into combination, and the heat was so intense as even to break the retort.

Now, you have in these four beautiful emblems of the Holy Spirit the combination which makes the Consuming Fire. He is a person, not a thing, and the various influences which he exerts, while they are impersonal, as it were, are the results of personal contact; that is to say, healing power by the holy oil, the quickening power by the breath of God, fructifying power of the river of the water of life and cleansing power by the holy fire. These are the beautiful emblems of the Personal Being.

Dr. Dowie spoke of the falsehood of Christian Science from which sister Rush had been delivered, and of similar false doctrine which teaches that when you are anointed you are healed and bids you witness to it. He also called attention to the error that medicine is God's good gift, and continued,

What a lie!

TAKE THE BIBLE FROM THE BEGINNING TO END, AND SHOW ME THE PLACE WHERE IT SAYS THAT MEDICINE IS HIS GOOD GIFT.

Take it and find it if you can. It is not there.

You may call it God's good gift, but when did God give us nux vomica, digitalis, Mother Siegel's Soothing Syrup, Pink Pills for pale peole, and pale pills for pink people, and Carter's little liver pills, and all that muck? (Laughter.) Why, there is not a doctor living but what would say that drugs are not good gifts at all; if he were entirely honest.

TESTIMONY OF MR. N. E. BUGBEE, 13 ALBANY ST., ASHTABULA, OHIO.

Mr. Bugbee, where are you?

Mr. Bugbee (from the audience):—"Here I am."

Dr. Dowie:—Well, you ought to be up yonder. [Referring to the Witnesses' Gallery.]

Mr. Bugbee:—"I did not understand—."

Dr. Dowie:—Well, now, you were a druggist were you?

Mr. Bugbee:—"Yes, sir."

Dr. Dowie:—You came from Ashtabula, Ohio?

Mr. Bugbee:—"Yes, sir."

Dr. Dowie:—And you have quit the drug business?

Mr. Bugbee:—"Yes, sir."

Dr. Dowie:—Why did you quit?

Mr. Bugbee:—"I thought it was devilish business."

Dr. Dowie:—How long have you been in it?

Mr. Bugbee:—"Pretty nearly eight years since——"

Dr. Dowie:—Now, you believe it is devilish business?

Mr. Bugbee:—"I do."

Dr. Dowie:—Why?

Mr. Bugbee:—"It is opposed to the teaching of the Bible; it is ruining men's lives."

Dr. Dowie:—That is a fact. What brother Bugbee now testifies to is the truth. I hate to hear that infernal lie told that medicine is God's good gift.

Mr. Bugbee's letter which he sent with his certificate as pharmacist is published on page 471, Vol. 3, No. 30, May 22, 1897.

CALL.

All who desire to be wholly consecrated to God, rise. [Apparently all rose.]

Follow me in prayer.

My God and Father, in Jesus' name, for Jesus' sake take me as I am. Make me what I ought to be in spirit, soul, in body. Give me power to do right. If I have wronged any to confess, and to restore, and do right in Thy sight. For the sake of Jesus grant unto me Thy Spirit. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After the singing of the Doxology, the services were closed with the Benediction.

AFTERNOON SERVICE.

The meeting opened by singing

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go."

The scripture lesson was read from Isaiah 43:8-13; Ephesians 6:10-20.

"He Leadeth Me" was then sung, and thanksgiving returned for the blessings of the week.

Prayer was then offered by Dr. Speicher, followed with prayer by Dr. Dowie. The announcements being made the offering was received.

THE LAND HAD REST FROM WAR.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, profitable unto this people, and to all to whom these words shall come for the sake of Jesus, my Lord, my strength and my Redeemer.

TEXT.

"And the land had rest from war." Joshua 14:15.

"AND THE LAND HAD REST FROM WAR."

My brothers who fought in the Army of the Republic, whatever part of the house you are in, will you stand to your feet? [The old soldiers rose in different parts of the audience.]

We greet you, my brothers, in the name of the Lord. May I ask the audience to stand and greet these brothers? [The entire audience rose to greet them.]

God grant that you may all have eternal rest from war. (Amen.)

The best part of that war was the end of it.

The best part of that war was the end of it.

"And the land had rest from war."

Until my brother Carpenter, one of our brothers, a veteran of the Army of the Republic, asked me last night, I had not thought that I was really called upon to deliver any discourse concerning the late war, or with any special reference to Decoration Day that is now here.

I have, for the most part, felt that it would be wise upon my part not to speak concerning the national issues in this land until I was still better informed, and until I was a citizen, who could speak as a citizen. I am not yet a citizen of this land, though I declared my intention of becoming one. But a man who would speak wisely concerning great national issues, and not want to use merely flattering words, is one who must have impressed himself upon those to whom he speaks, as having done something which gives him a right to speak concerning these national issues.

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I do not propose this afternoon to discuss that sad War at any great length.

But I feel it impressed upon my conscience to say that had there been wise Christian statesmanship, and a disposition to avoid war, more largely manifested in this country at that time, it would have been infinitely better. I have read very closely, I find more closely than the majority of those who were here at the time, the public documents, and the facts connected with that period.

I do not believe that the whole story has ever been told.

I BELIEVE THAT SECRET SOCIETIES CAUSED THE WAR OF THE REBELLION.

It believe that it was the Knights of the Mystic Circle that precipitated that war, and that when the truth is told it will be found that, just as the Ethnike Hetairia precipitated the war between Turkey and Greece the other day, so that war was precipitated in this country by men who banded themselves together in the South as a Secret Society for the purpose of establishing slavery.

Now, perhaps that is a new view of the war to-day to some of you; but, if any you have gone into the matter and know the inward history of the Knights of the Mystic and Golden Circle, and so on, the various organizations that were made at that time for the purpose of maintaining slavery and forcing the issue, you will find that Secretism lies at the root of the war. The corresponding society on the other side for thwarting their purpose did not succeed. Perhaps both helped to plunge the nation into fratricidal strife. God knows.

REPENTANCE NECESSARY.

But this I do say, and can say without any reservation, that if war, as I believe, is sinful, it is sinful upon the part of those who enter into it and say, "We will take the sword, and we will destroy the unity of the nation, and we will establish human slavery." Those that did that were wholly wrong, and I insist to-day that no kind words shall be spoken to or thought concerning those who have never repented of the great wrong that they committed in tearing this nation asunder and in plunging it into war. They are called upon by God to repent.

I say then that, as a man has to repent of his own private transgressions, so every state in this Union that entered into that horrid combination to establish a nation, whose keynote should be slavery, must repent, or remain under the condemnation of God.

I do not hesitate to say, that they are disloyal to this nation who yet defend the Confederacy, which was formed to destroy it. They are rebels still. They have no right to endeavor to impress upon the young mind in public schools the nobility of the Confederacy that was formed together for the purpose of destroying human liberty.

It is a shame, and it is a sin.

A northern statesman ought to be bold enough to say that it is disloyal to do it, and if I had the dictatorship in this land for a year I would sweep out every historical schoolbook in the southern states, and everywhere else, that would give any view of the late war, excepting the view that the Confederate states were wholly wrong, and that they were guilty of a great national crime.

"There is no peace, saith my God to the wicked,"

And there is no forgiveness, excepting to the penitent.

I grieve exceedingly to hear the statements being made continually as to the nobility of those that were engaged in that dreadful conflict to destroy human liberty, and to establish human slavery, to tear this nation to pieces.

I do not believe that a man is a good citizen of this republic who does not maintain his protest against the iniquity that plunged this nation into war.

As Grant said, "Let us have peace." But let it be a peace that is worth having. It is no use saying "Let us have peace" with dishonesty. It is no use saying "Let us have peace" with rebellion.

LET US HAVE PEACE AS GOD HAS PEACE, WITH THE ABSOLUTE SUBMISSION OF THE SINNER.

And I thank God that there is another and a better side to that; that while there are still in many parts of this land disloyal men and women, there are many more who have truly repented and fully submitted.

I said disloyal men and women, for I have heard with my own ears women, and young women speak words of disloyalty when they heard some of the national songs played through the streets. For instance, when "Marching through Georgia" was played I saw a young southern lady set her teeth and and I heard her say: "Oh, I hate to hear that; I would like to fight the war over with the 'Yanks' again," and she was a young girl who had not been born at the time that the war was ended, showing to you that the spirit of rebellion is there.

If there is a single subscriber to the LEAVES OF HEALING who cannot stand this truth, that the southern states should bow and confess before God the shame and sin of that rebellion, and maintain that confession, and never speak of it with other than shame, then I say, they have done wrong before God and man and are not in the attitude to receive blessing from God.

BUT I THANK GOD THAT THE LAND HAS REST FROM WAR,

and this afternoon I congratulate the men who still survive, that they live in the hearts of this nation with deep gratitude; that whenever I see them, I feel like bowing always to them, and thanking God for men who did what they thought was right. And many of them did it nobly.

I have been a very close student of the war, and I am convinced that the people responded nobly, not only to the call which formed that army, the call to maintain the union, but they heard in it the call to destroy human slavery.

CONSCIENCE MAY BE MISLEADING.

Now, let me say what seems, perhaps a little conflicting in some minds with what I have already said that there were men who were just as conscientiously wrong on the other side as you were conscientiously right on your side. There is no doubt about that.

I have had the opportunity of talking with men of high rank on both sides. I have had the pleasure of talking with I think the only high rank officer now living who fought at Gettysburg. I also had the pleasure of talking with one who was on Lee's staff at Gettysburg, and left his leg upon that battle-field.

One Confederate officer said to me: "Doctor, when I went into the war, I sincerely thought that I was right; that God had established human slavery, and I thought it was a divine institution. My father, my grandfather, my great-grandfather had all been slave holders, and it was a part of our very life. We did not understand anything else, and it was a terrible awakening to me when I lay upon the battle field dying, my life-blood pouring out, and God showed me suddenly that I was pouring out my life for the devil. It was an awful awakening and I asked God to help me, to save me, and to-day I feel that I would have poured out my life for the devil had I died then upon that battlefield."

I thank God that there are many who saw the sin of it on the battlefield.

But they must see and confess the sin of it to-day. I am a man who draws the line at all times between that which is right and that which is wrong. A thing that is wrong once is wrong forever. (Amen.)

A THING THAT IS RIGHT ONCE IS RIGHT FOREVER; (AMEN.) AND A THING THAT IS WRONG ONCE IS WRONG FOREVER.

Do you believe that?

Audience:—"Yes."

Well, now, let us stand in that way. A thing that is right once, is right always. A thing that is wrong once is wrong always, and a thing wherein I have seen myself to be wrong, I abandon and renounce forever.

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Now God has very graciously granted to this land an entire cessation from all civil war.

May I not add one word more.

To-morrow you decorate the graves of the Patriot Union Soldiers, do not pass the Confederate graves by, if you know where to find them. Drop a flower there, drop a tear there for the vanquished, for those who sinned, and who fell, and ask God to heal the wounds and the hearts south as well as the hearts north; for the wounds are open yet. It does not take much to set the once bleeding hearts, to bleeding still. Only God can heal the broken heart.

As I talk to men and women north and south whose heroic husbands and sons fell fighting on either side, it does not take much to make that heart respond. A touch of loving sympathy, whether it be south or north, touches these hearts and the tears still flow for mother and father and lover hearts are very tender still.

OH, THAT THE WHOLE UNION MIGHT BOW TO-DAY BEFORE GOD, AND THANK HIM THAT THE LAND HAS REST FROM WAR. (AMEN.)

The best part of that war was the end of it. That there came a time when hearts beat in sympathy with each other. That there came a feeling that God had decided the reign of fratricidal strife, and they yielded to each other as brothers who have offended brothers. And oh, that the sympathetic love which was so manifested immediately after the war, might continue to be manifested. Oh, that there might be nothing to break it where it has already been cemented It seems to me as I meet the men that fought on both sides it is not the men who fought in the battles that maintain the bitter memories. It is others. And woe to that man who for mere political purposes will create strife afresh. God grant that he may not succeed.

A KIND WORD FOR THE OLD SOLDIERS.

Some of these brave men who are among us to-day, bear still in their bodies the scars of battle. Some have the bullets yet within their bodies that were fired at them in battle. I have met a number. I say to you all, my dear and noble friends, take care that you have rested from all war; that you have rested from that strife with God which so many are engaged in, and that you have ceased to war upon the side of the devil, of sin, of disease, of death, and of hell, and that you are at peace with God, and that you are now serving in the army of King of Kings. May God grant it. (Amen.) So that at last when you pass away, and we stand over your graves, some of us may say, "God gave him rest, not only from war, but gave him eternal peace."

There are many things in my heart I scarcely know how to express. I look at things honestly, but from a different standpoint to many who are here.

I WANT TO LOOK AT EVERYTHING FROM GOD'S STANDPOINT;

but I can say to-day that I am glad that the nation gives itself up once in the year to think upon the past, and to do all it can to heal the breaches. But friends, my beloved friends, no breach will ever be healed until there is true repentance for wrong; so we shall never be at rest from war with God until we truly repent of sin; and no one can be at rest in this nation who has not repented of that which caused war.

But my loving word of exhortation to you to-day is,

"As much as lieth in you, live peaceably with all men,"

and when you have to differ, speak the truth in love. I have this day to differ with my beloved friends in the south, who have never yet deeply and truly owned the sin and shame that brought about that war, and I say to them, Repent, repent, beloved, repent of all part that ever you took in that war, and bow your head with shame that you ever carried a banner which floated over an army that wanted to invade and destroy the nation that gave you existence. Repent! Yet while I say that, I say, Trust God.

"Acquaint now thyself with Him, and be at peace,"

that you may have eternal rest from war.

PRAYER.

"Our God and Father, bless this company to-day, and may these now hoary heads of some that were engaged in battle for what they believed to be right, be a crown of glory because they are walking in the ways of righteousness. O God, keep them from sin, and make them a great blessing, and enable them to glorify Thee in these days which have been so prolonged to them since the war has ceased. And oh, give peace, give peace, O Lord, in every part of this nation, but give Thou purity that must precede peace, for Jesus' sake. Amen.

CALL TO THE WITNESSES.

Now, all those that have been healed through faith in Jesus Christ in this meeting, stand to your feet. [Hundreds rise.] I should like some of you who are strangers in this place who have never seen such an array as this, to see this army of the redeemed. Here upon my right are about 350, and scattered through this house there is a very large number—I cannot tell how many, and behind me—oh, there is another hundred nearly, and I suppose in this house to-day there are seven hundred, or thereabouts, who have been healed.

Of course it is quite impossible for us, in any meeting such as this, to get the testimonies of all that have been healed, but I will read to you a testimony that has reached me and call upon the party who has given it to stand up. A young sister writes to me saying that her mother has not yet given her testimony, and she asks her daughter to write it for her. She says:

TESTIMONY OF MRS. ANNA STERNBERG, 375 CLAREMONT AVE., CHICAGO. HEALED OF INFLAMMATION OF THE BOWELS AND RHEUMATISM.

"My mother, Mrs. Anna Sternberg, has been a sufferer for at least twenty years. For the last ten years she always had to take medicine for certain purposes. She took every kind of medicine that was advised her.

"She had inflammation of the bowels twice on account of constipation The doctor told her her stomach was too weak and she could not be cured. She had to have many different kinds of food; but now, thanks be to God—for He could heal her, and she has been healed—she has no trouble whatever and she eats whatever she likes, excepting pig, which she does not want to eat. [Laughter.] And she is feeling in perfect health

"She also had rheumatism for many years in her right arm and it has left her entirely, and she praises God for it, and we are going to praise God.

"She also was a Roman Catholic, but she is not so any more. She can pray without beads and without books.

"We thank God every day for all He does for us, and we also thank God that you ever came to Chicago.

"May God ever bless you for the good work you established in this wicked city.

"Yours very truly,
"Eliza Sternberg.

"475 Claremont Avenue, City.

Dr. Dowie:—Well, now, will that good mother stand upon her feet? [Mrs. Sternberg rose.]

Now that is all true, is it?

Mrs. Sternberg:—"Yes."

Dr. Dowie:—And you are very happy, are you, happy in the Lord?

Mrs. Sternberg:—"Yes, I am."

Dr. Dowie:—Thank God for that."

TESTIMONY OF MRS. JOHN JOHNSON, 538 INDIANA AVE., HAMMOND, IND. HEALED OF LUNG TROUBLE AND ASTHMA.

Mrs. Johnson:—"I was healed three years ago the first of September of lung trouble."

Dr. Dowie:—Where were you healed?

Mrs. Johnson:—"At Dr. Dowie's Home. He did not pray personally with me, but I heard the morning service in his prayer room, and Dr. Dowie was going east on his vacation, and I staid until the afternoon service, and heard Mrs. Dowie.

"I missed my chill, and also my fever that night; went down to Grand Crossing through all that storm, through the rain to the car, and from the car home through the rain. I slept soundly that night, something I had not done for four months, and I have never had a chill since, nor night sweat, nor fever, and my lung is perfectly healed.

"I was also healed of asthma, and several other things too numerous to mention.

"From that day to this I have never swallowed a drop of medicine. I trust the Lord, and He has perfectly healed me. My lung has never hurt me, still I have a little asthma once in a while if I work hard which I have to do frequently.

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I have worked harder in the last three years, I think, than I have in all my life. I keep boarders, seven boarders, and cooked for a family all along of one or two, and do my washing, and you know that is no little work for a woman."

Dr. Dowie:—Pretty good for a woman that was dying.

Mrs. Johnson:—"I give God all the glory."

Dr. Dowie:—Thank God. How are your family getting on?

Mrs. Johnson:—"They have been blessed, and my daughter has been healed twice of sore throat."

TESTIMONY OF MRS. CARRIE MUELLER, 1053 WEST ADAMS ST., CHICAGO. HEALED OF VARIOUS DISEASES.

Mrs. Mueller said, "I have been healed of various diseases. I do not know as I can go into details about them all, but I feel that the Lord has healed me, and He is healing me. He has led me all my life, and I feel that I owe my very life to Him now. I was in a state at one time that I am sure that my life would not have been very long, but for the power of God. I must go back to about nineteen years. I have suffered intense pain all these years, and I have taken a great deal of medicine. I have always been called slow, and I suppose that is why I am slow in coming out in testifying for Jesus. But a year ago, just a year ago this week, I decided to go to Zion. I had heard of Dr. Dowie; in fact, heard him speak, and the very first time I heard him was at the old Tabernacle, and I had attended the meetings at the Auditorium, and yet things did not seem clear to me. I asked God to open my eyes that I might see, and I believe He did, although it took me a long time to do so.

"I praise God to-day that He has healed me, and that I am strong and well; and all my family have been blessed in Zion in many ways."

HEALING OF MRS. MUELLER'S DAUGHTER.

My little daughter has been healed, and a wonderful healing it was. She was very sick. About the first of February she had a very sore throat, and she has had diphtheria before, and I knew that this was a very serious case. We sent in a request to the Doctor, a telegram. I had been at the Tabernacle previously, and brother Long testified then concerning his healing, and he said that there was such a wonderful presentation of God's healing power when he prayed, and the Doctor prayed, in his home that day after he had fallen from his engine, and was hurt.

"I sat there, and said within myself, 'Shall I ever live to see such a manifestation in my home,' and it was not long before it came. My little daughter laid very sick, and this telegram was sent in, and we knelt by her bed-side, my husband and myself, and my son went and delivered the message, and we knelt there and prayed, and it seemed that it was a long time before the answer came; but at last she sat up in bed, opened her eyes, and said, 'Let me in,' and she could scarcely breathe just before then, and as she said this, 'Let me in,' she turned back and laid down, and slept peacefully all that night. That is the little girl here. [Pointing to her daughter who sat by her side.] She was perfectly healed.

I do not know that I have said all in regard to my healing, but I praise God that he has kept me. There are a great many things I could speak about. I have taken a great deal of medicine, and God only knows what I have endured and the many troubles that I have undergone through the doctors. I praise God for all He has done for me."

MR. MUELLER, 1053 W. ADAMS STREET, CHICAGO, CONFIRMS HIS WIFE'S TESTIMONY, AND TELLS OF HIS OWN HEALING OF SCIATIC RHEUMATISM AND TOBACCO.

Mr. Mueller said: "All that my wife has said in regard to her troubles is true.

"I have many things to praise the Lord for. I have received many blessings in my family. I have been a sufferer myself from sciatic rheumatism for nearly twenty years. I have taken an immense lot of medicine, and during this last year I have received great benefit spiritually, as well as physically. From year to year there had been added more troubles on me that they seemed almost unbearable. It seems I never got relief from pain unless some other trouble would overtake me that was more severe, and that is about the only relief I ever had until this year when I found Christ to be my perfect Saviour and Healer. My health has wonderfully improved. I can say, without enlarging upon the subject, that it has improved seventy-five per cent., and not until I heard Dr. Dowie preach that Christ is the Healer as well as the Saviour of our souls.

"I have smoked for thirty years, adding to my misery unknowingly, and often it would appear that my use of tobacco was the cause of my sickness. But I had not will power enough to leave it. Some time in August last the Lord gave me power to overcome. It seemed I was never willing to quit; but my dear wife had been praying to the Lord to take away the appetite from me, unknown to me. One evening while I was sitting down after supper reading the paper I was not smoking as was my custom, and she questioned me in regard to it, and wanted to know why I was not smoking. I really did not know what to say at the time, but I turned it off in a way, and said I had been smoking during the day so much I did not care to smoke in the evening; but I frankly admit to-day that the Lord had taken away the desire from me, even without my being very willing to quit it. I have never had the least desire for it since, (praise God) and my health has from that time gradually improved.

"I have not had any miracle, such as some might call it, of instantaneous healing of any of my troubles, but they have been gradually growing less from day to day until now I feel stronger and healthier than I did twenty years ago. I have gained during the time I have been trusting God more fully nearly twenty pounds. I have worked harder for the last six months than I did for a long time, and I feel well in every way. I praise the Lord for it."

TESTIMONY OF MISS MAUD MUELLER, 1053 W. ADAMS ST., CHICAGO. HEALED OF DIPHTHERIA.

Dr. Dowie:—I should like to hear from you, dear. What is your name?

Miss Mueller:—"Maud Mueller."

Dr. Dowie:—And how old are you, dear?

Miss Mueller:—"Eight years old."

Dr. Dowie:—What has God done for you?

Miss Mueller:—"God healed me."

Dr. Dowie:—Well, what were you sick of?

Miss Mueller:—"I was sick of diphtheria."

Dr. Dowie:—Diphtheria. Well, what happened; tell us about it. Did you ask God to heal you?

Miss Mueller:—"Yes, sir; I asked God to heal me."

Dr. Dowie:—Then, was there a telegram sent to me at that time?

Miss Mueller:—"Yes, sir."

Dr. Dowie:—Well, then, what happened? You do not remember, but you were very sick?

Miss Mueller:—"Yes, sir."

Mrs. Mueller:—"Very high fever."

Dr. Dowie—The diphtheria was in a very advanced stage?

Mrs. Mueller:—"Yes, sir; it came in a different form than ever before. The fever was the last stage to death. Her throat was very much inflamed, and there were patches, large swellings around the outside of her neck."

Dr. Dowie:—And when the Lord healed you, and you had that long sleep, were you quite well after that?

Miss Mueller:—"Yes, sir."

Dr. Dowie:—Do you tell Jesus about all your sicknesses, dear?

Miss Mueller:—"Yes, sir."

Dr. Dowie:—And He heals you?

Miss Mueller:—"Yes, sir."

Dr. Dowie:—And you love Him?

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Miss Mueller:—"Yes, sir."

Dr. Dowie:—That is right.

Mrs. Mueller:—"Doctor, may I add to this testimony? While she was very sick, I suppose she noticed from my face that I was not just the same, and she says, 'Mamma, I believe you are letting fear get into your heart, because I can see it in your face! I often say, 'A little child shall lead them.' How wonderful it was, and at the same time it seemed the devil was just trying to undermine our very home. It seemed just at that very time our boy, Robert, had that terrible felon—do you remember, Doctor?"

Dr. Dowie:—Well, he is around somewhere; we may as well have the whole thing now. He is one of our ushers. Tell us about that felon. I remember you came to Zion Home with it in great pain.

TESTIMONY OF MR. ROBERT MUELLER, 1053 W. ADAMS ST., CHICAGO. HEALED OF A FELON.

Mr. Robert Mueller, who is one of the Zion ushers, was standing in the gallery, and, speaking from his post of duty, he said, "I was working away, and a pain came in my right fore finger, but I thought nothing of it. I thought probably I had injured it in some way. About a week passed, and it began to get worse. We had prayer in the home, and I mentioned it to the Lord, but the pain did not seem to leave me. It steadily grew worse, until it was about three times the ordinary size, and then I became alarmed. It grew so bad I could not use my finger at all, but I did a little work, and I held my pen between my second fingers, and tried to write. It got so bad I had to leave work entirely. On Friday morning I was in such distress that I said I guessed I would go down to Zion. It was a very cold day, and I muffled up well and started. I came down and saw Dr. Speicher. He looked at it and prayed, and I went home. He said if it did not grow steadily better, to come back in the afternoon as they would have a meeting, and I did so. About half-past three, as near as I remember, as I sat there in Zion Home listening to Dr. Dowie's address to the guests, many things that I had done came to me, and I repented of them, and I cast myself upon God's mercy. I said 'Lord, heal me,' and I heard ringing in my ear, 'I will.' I then went into the assembly room and I asked the doctor to pray, and he asked me what was the matter. I showed him, and he prayed, and the pain all left me; but the skin was so tight, it having swelled so large, that there was much heat in it, and it burned me until I got home.

"I could eat no supper; my appetite was all gone. I sat down in the evening—or at least I tried to—but my finger began to pain me, and I walked the floor. For four nights before I had slept about two hours, walking the remainder of the time, having to rise in the morning before daylight and starting to walk; it seemed that was the only relief I had.

"I walked the floor until about nine o'clock that night, and I said I guess I will sit down. I had a glass of water brought to me, and I put my finger in it, and it often occurred to me afterwards that the Doctor must have offered a prayer for me about nine o'clock; for as I sat down, and put my finger in the glass of water I can safely say there was a quarter of a glass of matter came out of my finger, and the Lord healed it entirely, and inside of three days I could go back to work, the finger healed so rapidly that I could take my pen and use it, and I have had no trouble with it since. The Lord has blessed me wonderfully, and keeps me in every way."

Dr. Dowie:—Now, this afternoon you will see we are not taking very extreme cases such as cancer healings, and striking miracles of healing; but we are just taking some of the family healings.

Here you have a father giving up his tobacco, and finding a greater peace with God, a mother getting healing; and I may say to you this, that the healing of Mrs. Mueller cannot be described. It would not be proper for either her or me to go into details, but it was one of these terrible cases where women suffer so much; and now the Lord is the Healer in that home, and there is no doctor now?

Mrs. Mueller:—"No."

Dr. Dowie:—Now, the next one. Mary Andrews. Oh, yes, I have your testimony in writing, and I think perhaps the best thing for me is to read it.

TESTIMONY OF MRS. ANDREWS, 3033 DEARBORN ST., CHICAGO. HEALED OF RHEUMATISM, LUNG TROUBLE AND DYSPEPSIA.

Our sister says:

"I was healed in Zion Tabernacle No. 1 in 1894. I only heard you preach twice. I knew you were a man of God sent as a messenger of God to save sinners, and to heal them of their sicknesses, cure them of their diseases of body, soul and spirit through faith in Jesus.

"I was healed of rheumatism, lung trouble, dyspepsia all in one moment's time. I felt so joyous over the victory that I went away on the north side to tell them the good news."

HEALING OF A GRANDSON.

"My little grandson Waterman, six years old, was nearly killed by a bicycle running over him. He was unconscious for half an hour, seemingly dead, when I took him to Zion, and brother Wilhide laid hands on him, and he was restored at once."

This testimony is confirmed by Mrs. Amos Dresser, Jr., on page 123, Vol. 3, No. 8, December 12, 1896.

HEALING OF YOUNGEST SON.

"I still have another testimony of God's goodness to me in Tabernacle No. 2. My youngest son, Sherwood Andrews, met with an accident by falling from the second story of a building, through an awning, to the floor, striking a chair, and fracturing his skull. I called Dr. Lewis who attended him for three weeks without any good results. I then sent him to you, and inside of one week he was perfectly healed."

HEALING OF ELDEST SON.

"My eldest son, Edward Andrews, was healed of the typhoid fever in its malignant form. After consulting with the doctor, he said he preferred Dr. Dowie, so I sent in a prayer request for him, and he began to improve at once, and got entirely well.

"I thank you, and also your good wife, and most of all I thank the Lord Jesus Christ, who in His infinite goodness and loving kindness doeth all things well."

"MRS. MARY ANDREWS."

Dr. Dowie:—Do you want to add anything to this?

Mrs. Andrews:—"No, sir; that is all right."

Dr. Dowie:—All right.

Mrs. Andrews:—"That is all true, too."

Dr. Dowie:—The Lord bless you.

Well, now, the next on that row who has not yet testified.

TESTIMONY OF MRS. RACHEL THOMAS, 120 SHELDON STREET, CHICAGO, TO HER DAUGHTER'S HEALING OF TYPHOID FEVER, SPINAL MENINGITIS, DROPSY AND RHEUMATISM.

"I can say that I am thankful that I can stand on my feet to-day and testify to what the Lord has done for me.

"A year ago last December this little girl was taken down with typhoid fever, spinal meningitis, dropsy and rheumatism, and through all that combination of diseases her heart was crippled; the valves of the heart could not work the blood. She was about three months in that state. We did not expect her to live from one day to another.

"We had Dr. Fitch attending her. Dr. Brown, also was there; he never thought she could live. She was for seven months in a terrible condition.

"We knew of the Divine Healing, and yet we could not understand it. In March I went up to Zion Home No. 1, Edgerton Avenue, one night when I did not expect her to live. The Doctor told me she would not live. The Lord Himself only knows how I went there. I did not know where Dr. Dowie lived, but I went on the Illinois Central train, and in some way or another in the dark I found the Home, and I went to the door and said I wanted to see Dr. Dowie, but I could not. He told me Dr. Dowie would pray for the child that night at 10 o'clock. I went home. I found her just the same.

"We knelt in prayer at ten o'clock, when Dr. Dowie was to pray, and she got so much better that night, and the next morning she ate hearty, and kept it on her stomach, something that she had not done for months before. Well I was expecting, and every one of us expected to see her all right after that. We did not stay and look to the Lord

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steadfastly, and rest in Him thoroughly for the healing.

"Well, she got worse again, and she was attacked after that three times. When she was ready to be attacked again, I took her down to Zion. I told the Doctor when she was about to be attacked again; that I was going to trust in the Lord. He said, All right. As she was there in Zion Home I could see that she was gaining strength, and the swelling was going down. In the second week I could see that the child was better; I could see the caps of the knees coming to sight; I could see the water streaming out of her limbs; for there was no shape on her at all. Well, there came a wind-storm, and when it would come a storm and thunder she would get worse. That night I called in Dr. Speicher, and he prayed with her. She slept three hours, after being all night very ill. Well, she rested then pretty good, but she was in such an awful condition that Dr. Speicher thought it would be advisable for me to take her home. I could not agree very well, but I did take her home afterward. We were so anxious about the little girl that we could not trust as we ought to.

"Well, we heard of another doctor, and he rubbed the swelling down for another month, and she got a little better. But, on the third month she was going back so rapidly I had no hope at all any more. One day after reading the LEAVES OF HEALING I just told my little girl that we would do away with all the medicine we had in the house. She was very glad. We went around and picked every bottle, every powder, tablet and pill, and we threw them into the fire, and trusted fully in the Lord. I took her up to Zion Tabernacle the next week after that, and Dr. Dowie prayed for her. She was ever so much better, and ever since she has been gaining in strength, every day. We could see her gaining strength, and ever since then I have not had the least idea of turning back to medicine, and here she is strong.

"I can say that the first LEAVES OF HEALING this year contained a sermon "Fear Not" that helped us more than anything else to teach us to trust in the Lord, and Fear not, and for us to live, obey, and do everything that He wants us to; that He will care for us.

TESTIMONY OF MRS. RACHEL THOMAS TO HER OWN HEALING.

"I should like to say for myself, the time I took this little girl to the Home my arm was swelling out terribly. I had it for twenty-eight years, but with the lifting I had of this little girl I could hardly bear it. I wrote a request to Dr. Dowie for myself as well as her, and I went into supper afterwards, went from supper to prayer room. When I went to take the little girl down, I found I had no pain in my arm. It left me entirely at the very minute, until three weeks ago, for I had made a vow at that time that I would not go in a church to help about concerts and festivals any more. I went back and it came on me again three weeks or so ago. My arm for a week was so I could not sleep; I could not rest any way. It swelled back. I came down to this Tabernacle, Mrs. Dowie was preaching, and she prayed with me, and I have not had the least pain since then. I thank the Lord for it, and I feel thankful that we have such teaching here."

Dr. Dowie:—Thank God. Little one, just a word from you. What is your name?

"Claudie Thomas."

Dr. Dowie:—And the Lord has healed you, has He?

"Yes."

Dr. Dowie:—And you feel well?

"Yes."

Dr. Dowie:—Now, this little girl, let me say, to put it briefly, was a shapeless mass from dropsy, heart disease, and it almost makes me shout to see her so well and strong. Hallelujah!

TESTIMONY OF MRS. VAN HOUTEN, 50TH COURT AND ST. LAWRENCE AVE., CHICAGO. HEALED OF RHEUMATISM.

Mrs. Van Houten said, "Two years ago last November I had rheumatism, and finally got bedfast, and could not raise my hand without great pain, and we prayed to the Lord, my husband and I, for my healing. The Lord did not seem to answer at first, but finally He did answer, and I got up, and did a very hard day's work after that. My children have been healed from various diseases."

TESTIMONY OF MRS. MARY SCHEFFLER, 6335 VINCENNES AVE., CHICAGO. HEALED OF LUNG TROUBLE.

Dr. Dowie:—Now, sister.

Mrs. Scheffler:—"I was healed of lung trouble."

Dr. Dowie:—How long ago?

Mrs. Scheffler:—"Two years ago in March."

Dr. Dowie:—Where?

Mrs. Scheffler:—"At Tabernacle No. 2."

Dr. Dowie:—How long had you been sick?

Mrs. Scheffler:—"About a year."

Dr. Dowie:—What doctor attended you?

Mrs. Scheffler:—"N. G. Hart, 16th street and Wabash avenue."

Dr. Dowie:—Were you very sick when you came to the Tabernacle?

Mrs. Scheffler:—"Yes, sir."

Dr. Dowie:—And the Lord has healed you perfectly?

Mrs. Scheffler:—"Yes, sir."

Dr. Dowie:—You give Him all the glory?

Mrs. Scheffler:—"Yes."

Dr. Dowie:—Thank God.

TESTIMONY OF MRS. LILIAN A. JOHNSON, 4940 ARMOUR AVE., CHICAGO. HEALING OF THE WHOLE FAMILY.

Mrs. Johnson said: "I came to Zion Tabernacle in 1894 with my husband, who was very sick at the time, and in coming my baby was sick also. She was nearly two years old and unable to handle herself at all. If she was lying on the floor she could not rise up, and the very first time we came to the Tabernacle was on Sunday, and that night my baby got up and walked."

Dr. Dowie:—How long had she been unable to walk?

Mrs. Johnson:—"She had not walked at all, because she was nearly two years old, and could not raise herself up if she was on the floor, and that night after she had been at the Tabernacle she got right up and began to walk.

"Then in August I was taken very sick with female trouble, and was healed.

"Then my baby had cholera infantum that same week, and she was so sick. At 12 o'clock at night we prayed for her. She said, 'Mama, I am so sick,' and for a moment I did not know what to do. I almost forgot I was trusting God, because I had been accustomed to using medicine, but I found I had nothing in the house to make medicine of and I thought of going out to call my husband in order to tell him; and so it came to me I must pray, and I did pray, and I said to my baby, 'You must pray, and she put her hands over her eyes and went to sleep and there was nothing more of it.

"Then my husband was healed of various troubles.

"Then I got sick again and it seemed like it was impossible for me to get well. I was so sick for three weeks I was unable to keep anything at all on my stomach, and thought sure I must have lime-water. I did not see how I could get along without it; so my mother prayed, and my husband went to Zion Home several times, and Brother Wilhide wrote me a letter, and it seemed like it never came to me how I should pray until I read in the first of John, the fifth chapter, that I must have confidence in God. Well, then I got well right away and began to eat. God has been so good to us. He has healed our whole family, and helped me spiritually, and I thank God for it."

TESTIMONY OF MRS. REMMEN, 108 CLEVELAND AVE., CHICAGO. HEALED OF LA GRIPPE.

Mrs. Remmen said, "I was sick with grippe. I took very suddenly sick. The last Sunday at the Tabernacle No. 2, I was thinking of Dr. Dowie, but I thought that I hadn't anybody around me to help me, so I prayed that night myself, and the next day I was a little better. The pain all left me,

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and I thank God for the teaching and for the benefits I have received."

Dr. Dowie:—Now, there were two brethren in the Home last night who gave testimony to healing of almost total blindness. Mr. Mason, tell us about your case.

TESTIMONY OF MR. MASON, OF TOLEDO, OHIO, HEALED OF NEARLY TOTAL BLINDNESS.

Mr. Mason said, "I had cataracts in my eyes. I was entirely blind in my right eye for over two years, and the left one was nearly gone, and it has been so that I could barely see to walk around, and unable to do any work. We came to Zion a week ago yesterday morning. Since that time the Lord has blessed me, not only spiritually, but He has, in a measure, healed one of my eyes. To show you just what was done I will give you a little illustration. For months I had not been able to read any, not even the direction on a letter. Sometimes my wife would want a letter mailed, and there would be no stamp in the house, and I would carry it to the office, and in order to know where to put the stamp, she would stick a pin in that corner; but now I thank the Lord that I can read the directions on my wife's letter; perhaps not of a strange hand-writing, but I am very thankful for this, and I am still trusting in the Lord that He will entirely heal my eyes."

Dr. Dowie:—N w the brother up there.

TESTIMONY OF JACOB BOCH, OF SPRING GREEN, WIS. HEALED OF TOTAL BLINDNESS.

Dr. Dowie:—What has the Lord done for you?

Mr. Boch:—"I came to Zion Tabernacle No. 1 in 1894, fall. My eyes were so bad I could not see to read any more. I had been blind in the fall of 1856, and I could not see anything at all. They opened my eyes with caustic. I suppose you all know what effect that would have on a wound. That was put into my eyes every day a whole winter, but it did not heal me. The disease was there in my body, and it came back on me. I went to another doctor who called himself a specialist, Dr. Smart. He was smart too. [Laughter.] He told me what had been used in my eyes. Then I asked him if he would give me anything of that kind. He said, No, I would think it a sin to put anything of that kind in your eyes."

Dr. Dowie:—Where was this Dr. Smart?

Mr. Boch:—"Near Dodgeville, Wisconsin. I found out though after I took what he gave me, that it was the same, only he dissolved it. He gave me eye water, but after I got to using it, I could taste it. I was told I would put my eyes out by a doctor. I lived on that way to 1894 when my eyes began to fail very fast, so I was persuaded to come down here by John Deitrich whom the Doctor well knows."

Dr. Dowie:—Yes, Rev. John Deitrich, Prairie du Sac, Wisconsin.

Mr. Boch:—"He was there then."

Dr. Dowie:—He is now in Fond du Lac.

Mr. Boch:—"Yes. My eye improved ever since that, so that I can now read without specs. I can read the LEAVES OF HEALING which is good print, and the Bible of a good, fair print. I could not read before with specs; couldn't get any to fit me at all."

Dr. Dowie:—And now you can read without specs the Bible and the LEAVES OF HEALING?

Mr. Boch:—"Yes."

Dr. Dowie:—Now, that is all right. That is your testimony.

Mr. Boch:—"I thank the Lord for the way He directed Dr. Dowie and his family to come to Chicago. [Amen.] I hope we will all pray for him that the Lord may protect him further on." [Amen.]

Dr. Dowie: Amen. Thank you.

TESTIMONY OF MRS. BEMISH, 333 HASTINGS STREET, CHICAGO. HEALED OF A TUMOR.

Mrs. Bemish said:—"I was healed at home a year ago last August, and I was healed from a tumor."

Dr. Dowie:—A tumor?

Mrs. Bemish:—"A tumor, yes. The doctor gave me up, and said he could not do anything for me."

Dr. Dowie:—What doctor?

Mrs. Bemish:—"Dr. Brown, and several doctors."

Dr. Dowie:—Which doctor Brown—Sanger Brown?

Mrs. Bemish:—"Dr. Brown is the family doctor I had. He said he could make no operation on me; so he said I should go to the hospital, and I went there, and saw a lady, Mrs. Paddock. She was healed here. She told me if I could come here it would help me. I said to my husband, 'I am going to see Dr. Dowie!' My husband said, 'He was chased out of the city long ago.'" (Laughter.)

Dr. Dowie:—It does not look like it to-day, does it?

Mrs. Bemish:—"I was in pain all the time. A German friend came in, and I said, 'John, do you think Dr. Dowie is chased out of the city?' 'Oh, yes, long ago; it was in the paper two months ago.' I said, 'That is too bad. I guess I will never get well.' I thought it was Dr. Dowie that done the healing. I did not know that it was Christ. So I came out here, and I was here three times and did not get any better. I went into the healing-room and I did not get any better; so this Mrs. Paddock said, you go down to the Home and have private prayers; I know you will get better. So then I went down one evening. That night I went to sleep and I never had a pain since."

Dr. Dowie:—The tumor has d sappeared?

Mr. Bemish:—"Yes, and I have had no pain since. Not only was I troubled with the tumor, but I was sick from the top of my head to the soles of my feet."

TESTIMONY OF MRS. AL. A. WALKER, OF 350 STATE STREET, HAMMOND, IND.

Mrs. Walker said: "I want, Dr. Dowie, to give testimony about my baby; she is ten months old. I sent in a request. You prayed. She had a carbuncle back of her ear about an inch in height, about the size of a small sized egg, and my sister she says, 'I will tell you, if you fool around with this baby like this it will die.' I says, 'I am not afraid of it.' She looked real bad. She was all broken out with rash, too, but I said, 'I am trusting in the Lord for healing. He healed me, and He will heal my baby.' So she had me a little bit discouraged, and I started to make bread poultices, and I said, the Lord does not want me to put that on there. I trusted fully in the Lord. I thought now she is trying to weaken my faith, and I am not going to do it, so I threw the poultice aside. It seemed the Lord did not want it on; for every time I put it on it fell right off again; it would not stick; so I thought, now, I am going to kneel down and pray for the baby, and pray for myself first. I prayed for the baby, and sent a request to Dr. Dowie. The baby has not lost a bit of sleep for two weeks. She slept all night and never cried. I had put a damp cloth on her so it would not be so hot, and matter run down, and she was healed. I praise the Lord."

Dr. Dowie:—You have had other healings in your family?

Mrs. Walker:—"I have been healed wonderfully of heart disease, liver trouble, stomach trouble, and most everything I can think of."

Dr. Dowie:—And you now have the Lord in your family as Healer?

Mrs. Walker:—"Yes, sir. He has healed every one in the family; we have had answers to prayer for every one in our family."

The testimony of Mr. Andrew W. Ropp, Pekin, Ill., was then given, which was published last week on page 530.

Dr. Dowie:—Now, I want all who believe that the Lord Jesus Christ is their Healer, and who want to give themselves more wholly to Him, to rise. [Apparently all rise.]

Now, you who are strangers just look at that sight. Where will you see anything like that in this world? God has given to us thousands upon thousands, and I am so thankful. Now, let us all praise Him; let us all consecrate ourselves to Him.

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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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CHICAGO, ILLINOIS, JUNE 26, 1897.

EDITORIAL NOTES.

GOD WILL SAVE ZION."

ATTENDING strictly to the work God gives us to do, Zion goes continually forward.

AT the close of the Lord's Day afternoon service a meeting of about 800 members of the Church came together to hear a brief statement from the General Overseer concerning the New Tabernacle Fund.

HE reported that $32,500 had been paid, and that $3,500 remained to be paid within a week on the cost of re-construction.

MEMBERS present pledged themselves to do their utmost in helping the General Overseer to finish his work.

$36,000 in four months will be a splendid record for Zion in building a place where the multitudes may hear the Everlasting Gospel, besides carrying forward the work in all other departments.

WHO will help us to pay the balance due before the last day of June?

WE have been compelled to let other portions of Zion's work suffer shortage that we might be able to do this work, and we need help for Zion Publishing House and Zion Home Funds.

GOD'S Stewards are asked the question,
"How much owest thou to my Lord?"

THERE is no part of the great battle-field where it is more needful to carry forward the Kingdom of God than in this great City, into which, even in these trying times, hundreds of thousands are pouring annually.

ZION has only one Mission, the extension of the Kingdom of God, by the Saving-Healing-Cleansing-Guiding Power of Christ our Lord in the Holy Ghost.

"THIS one thing I do."

THERE will be another Special Baptism Service at the close of the meeting of next Monday evening, 28th.

WE desire to gather all Zion within reach around the Lord's Table on Lord's Day week, July 4th, so that we may have a Glorious Time of Refreshing from the Presence of the Lord at the Ordinance of His Supper.

THESE Communion Seasons are amongst the most inspiring of all Zion's Gatherings.

AN All-Night of Prayer, Praise, Teaching, and Conference will follow, beginning an hour after the close of the Lord's Day evening service, on July 4th, and stretching into the morning of Monday, July 5th.

THAT day being a Public Holiday will give our people an opportunity of attending such a Gathering without being unduly fatigued.

LIGHT refreshments will be served in Zion Refectory under the Tabernacle at 1 a. m.

SPIRITUAL Power is increasingly needed in Zion: for the work is extending on every side, despite the croaking prophesies of false friends, and the opposition of secret and open enemies.

WE shall never be satisfied with any attainment; but shall ever press forward into higher heights, and into still more extended service in the Divine Life.

BUT Zion has no place for those who are "getting up a revival."

ZION has had a continuous revival on hand for more than three years.

HUNDREDS of thousands have stood up and confessed sin and sought salvation, healing, and holiness through faith in Jesus during that period.

WITNESS the vast numbers in Zion Tabernacles Nos. 1 and 2; in Central Music Hall; in Battery D; in the Chicago Auditorium for six months; and in the New Tabernacle, besides the many thousands who read the words we speak in Zion on the Lord's Day in all parts of the world, many of whom have been led to Christ thereby.

ZION'S Revival never stops, Hallelujah.

BUT the Onward Movement is about to undertake new forms and the Seventies must be organized and set to work in all parts of the City and suburbs in the Fall of this year.

HENCE the need for an All-Night with God in Zion.

ALL who love God and desire the Extension of His Everlasting Kingdom are welcome to that All-Night Assembly

WE are expecting Showers of Blessing.

ON Lord's Day morning, July 4th, we begin a Series of Lectures on the Great Neglected Chapter.

A program will be printed in the next issue of LEAVES OF HEALING.

WE wonder how many will know what chapter we refer to?

WE shall also publish a program for the Lord's Day afternoon Lectures during July and August, and issue cards of invitation which our friends can get on application.

THE Gospel in Sermon and Song will also be our subject for the Lord's Day evenings of July and August.

WE are determined that the Devil shall not have Zion's Summer, as it is getting that of many Churches in Chicago which are, practically, "closing for the season."

WE have a great big, beautiful and cool auditorium in Zion Tabernacle which can accommodate ten thousand persons in one day.

AND we propose to use it.

PRAY for these two months of Special Lord's Day Services.

IN Zion Home during July and August, there will be, God willing, a Special Program also of Divine Healing Teaching and of Laying on of hands.

THIS Program also is in course of preparation, and will be published in next week's issue of LEAVES OF HEALING.

FROM all parts of America and from Europe and from Africa we are expecting guests, and all things are now ready.

ZION Home is in perfect order in every department, and all Zion's help are Zion people.

"BRETHREN, PRAY FOR US."

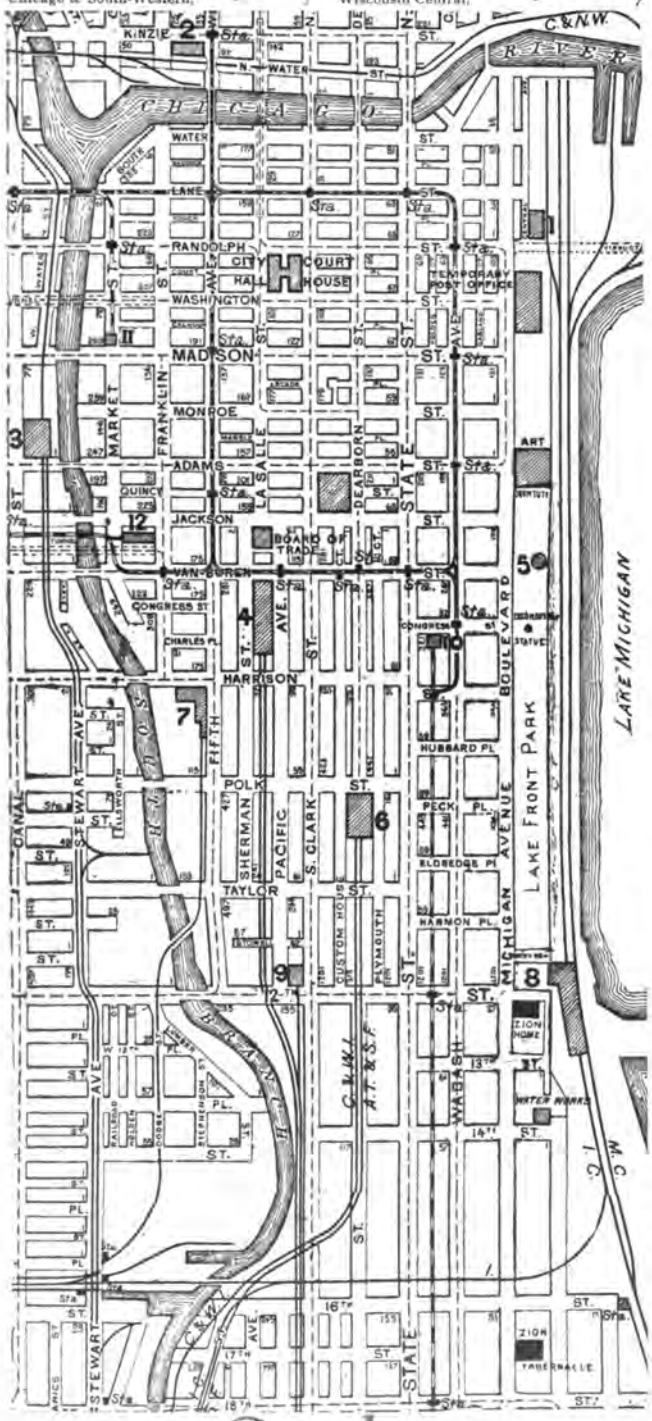
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DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.
Atchison, Topeka & Santa Fe,	6
Baltimore & Ohio,	7
Chicago, Burlington & Quincy,	3
Chicago Central,	7
Chicago Great Western,	7
Chicago, Milwaukee & St. Paul,	3
Chicago, Rock Island & Pacific,	4
Chicago & Alton,	5
Chicago & Eastern Illinois,	6
Chicago & Erie,	6
Chicago & Grand Trunk,	6
Chicago & Northern Pacific,	2
Chicago & North-Western,	2
Chicago & South Side Rapid Transit, (L)	10
Chicago & South-Western,	7

RAILWAYS	DEPOT NO.
Chicago & Western Indiana,	6
Chicago & West Michigan,	8
Cleveland, Columbus, Chicago & St. Louis,	8
Illinois Central, Central Station	8
Illinois Central, Suburban,	1, 5, 13
Kankakee Line, (C. C. C. & St. L.)	8
Lake Shore & Michigan Southern,	4
Lake Street, (Elevated)	11
Louisville, New Albany & Chicago,	6
Metropolitan, (Elevated)	12
Michigan Central,	8
New York, Chicago & St. Louis,	9
Pittsburg, Ft. Wayne & Chicago,	3
Wabash,	6
Wisconsin Central,	7





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WITH ALL THE COMFORTS OF A FIRST-CLASS HOTEL.

CORNER MICHIGAN AVENUE AND TWELFTH STREET, CHICAGO.

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ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

SPECIAL ASSEMBLIES.

ALL-DAY PRAISE AND TESTIMONY MEETINGS *on the last Lord's Day in each month.*

CONFERENCES OF THE CHURCH, AND ORDINATION SERVICES will be specially announced in LEAVES OF HEALING.

ORGANIZATION AND MEETINGS OF THE SEVENTIES (both Junior and Senior) will also be specially announced.

THE SPECIAL LECTURES BY DR DOWIE on the Wednesday Evenings will constitute a Regular Series, and will be of much interest.

Applications, *on specially prepared forms*, for Membership, Baptism, or Consecration of Children, must be addressed to the

The Christian Catholic Church

AND Divine Healing Mission.

GENERAL OVERSEER.

THE REV. JOHN ALEX. DOWIE.

Rev. Dr. Speicher, Zion Home, corner Michigan Avenue and 12th Street. These forms will also be sent by mail on application.

A MONTHLY RECEPTION IN ZION HOME,

To which all members of the Church with their families, and all Friends of Zion, *are heartily invited*, will be held on THE THIRD THURSDAY EVENING of each month from 7:30 to 10 p. m.

Dr. Dowie, his family, and staff will receive in the Private Drawing Room, and Music, etc., will be provided in the large Drawing and Assembly Rooms.

"CHRIST IS ALL AND IN ALL."

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 3. NO. 36. CHICAGO, JULY 3, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MRS. C. E. SOULE, West Hartford, Connecticut.

CANCER!

This is a Story of Zion where God destroys the destroyer.

Cancer!

The dread word is like a Sentence of Death!

And, as operation after operation failed, this Witness for God became utterly hopeless.

In the narratives which follow these introductory words, Rose Soule, or, as we first knew her, Rose Barber, tells the story of God's Healing Power and Love.

An orphan, sad and weary and condemned to die, she entered Zion.

Both breasts had been removed by operation.

The cancer had again broken out.

She underwent the tortures of another terrible operation.

But again it failed to heal.

The doctor who had performed the operations, Dr. Johnson of Hartford, Conn., "knew it was a hopeless case."

"No word of encouragement from him," or from any, now fell upon the maimed and broken-hearted girl.

But, one day, our Little White Dove flew into her lap, and softly whispered the sweet Message of Healing through faith in Jesus.

"Leaves of Healing from the Tree of Life" were borne to her in that hour.

She made the long journey, of more than a thousand miles, to Chicago, and entered the Divine Healing Home.

And there God healed her through our agency, by His Word, and our prayers, and the laying on of our hands.

She returned to Hartford, and again came back to Zion. But this time it was not for Healing.

She came to be married to the man of her choice, who had wept with her over the prospects of her death, and who now rejoices in her healthy, happy life, and in the good wife God has given to him.



MRS. C. E. SOULE, West Hartford, Connecticut.

Before an audience of between 4,000 and 5,000 this happy young husband gave testimony with his wife to this Wonderful Work of God at a great praise and testimony meeting held in the Chicago Auditorium, on March 15th, 1896.

On that occasion there were nearly a thousand persons present eager to testify to their healing, so that we could give only a little time to each of those who spoke. Hence the briefness of that testimony.

But now, after nearly two years experience of a perfect healing, Mrs. Soule writes her testimony under date of June 22nd, 1897, and sends with it her portrait which we publish to-day.

There can be no question as to the facts.

They are undisputed and they are indisputable.

She was "hopeless," after two operations had failed.

She was healed more than two years ago.

She remains healed to this day.

And now, before we let this Witness and her husband tell their own story, let us once more rejoice in the Lord and lay

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this Crown of Victory at His feet, acknowledging that the power which wrought this Miracle of Healing was His alone.

We were only His willing agent.

But God alone wrought the work.

Carry the tidings, oh Little White Dove, once again o'er all the earth. Carry it over the Oceans to all the Continents and all the islands of the sea, Let this Message bring hope to the hopeless, as the LEAVES OF HEALING did to her of whom it tells.

Bid the weary, suffering, and despairing to hope in God for deliverance, and through faith in Him to find it.

Satan will tempt you to say, as he did her, when she first saw the "LEAVES" and heard of this work, "There is no hope for me."

Believe him not.

"He was a murderer from the beginning."

He is a murderer still, with many doctors, druggists and surgeons who have gone into partnership with him in that business.

They will tell you, for the most part, "There is no hope."

Believe them not: for they are of "their father the devil, and the lusts of their father they will do."

Ministers, who say they are Christ's servants, will tell you, "There is no hope."

Believe them not.

They "are not of God," as Jesus said of those who called themselves God's ministers in His day, and who rejected Him as their Healer.

Had this Witness for God listened to doctors and to ministers, she would have been, as she says, "in her grave."

We challenge the world, the flesh and the devil, and all their allies, to take away one word of this Testimony.

It is true, and it is their condemnation.

It is true, and it is the condemnation of an apostate Church, which hands over God's children to doctors, drugs and devils.

Our heart is sore with the cry of those who are seeking for Christ the Healer, and who are told by His professed ministers that He is their defiler, that He is the author of their diseases, that He rejoices to plant corruption in their bodies, and that He heals no more.

Believe them not.

They know Him not.

"Jesus Christ is the same, yesterday, and to-day, and forever," or else the Bible which declares this is a lie.

It is Eternal Truth.

They who challenge it are liars.

He proves to-day that He is the Healer still.

But His so-called ministers are largely "sons of Belial" who worship Baal in the Masonic and other Lodges, changing I H S (Jesus the Saviour of Men) into Baal-li-sha.

These Masonic monsters are fighting Zion.

They are fighting for their Master.

And we are fighting for our Master and our King, the King of Kings and Lord of Lords.

They hand Christians over to their own kind.

We lead them to Jesus, and to Him alone.

They deny His Word.

We proclaim that it can never change or pass away.

We affirm that God confirms our Message with the "signs following"

They have no confirmation for their Message.

Hallelujah, the Battle is the Lord's.

We are fighting for the redemption of the spirits, souls and bodies of the sin-stricken and disease-smitten multitudes of all the lands.

They are fighting for Mah-hah-bone, and the covenants which they have made with death and hell, striving to bring humanity under bondage to "secret powers of darkness," whose identity they are sworn never to reveal.

Come on, ye hell-hounds who are fighting for Baal.

We will meet you in the Valley of Decision, or on the slope of Mount Carmel, where your predecessors were met and vanquished by Elijah long ago.

Ye priests of Baal who have led God's Israel into bondage to-day, as your fathers did in the days of Elijah, why don't you ask Mah-hah-bone to answer you by fire?

Why do you not ask him to heal?

Repent, or as your predecessors in the reign of Ahab your King, ye will surely die at the brook Kishon ("the binding place") for God will not forever allow you to deceive His people.

Meanwhile, oh Little White Dove, carry your beautiful message, that there is still a God in Israel.

He said, 3,400 years ago, "I am the Lord that healeth thee."

He said 2,300 years ago "I am the Lord I change not."

He said, at Bethany, when His bodily presence disappeared, "Lo, I am with you alway, even unto the end of the world."

He bends over your bed of agony, and says as of old, "Wilt thou be made whole?"

(Extract from Report of a Praise and Testimony Meeting, held in the Chicago Auditorium, on Lord's Day March 15, 1896. Published in Leaves of Healing March 27, 1896, Vol. 2, No 23, page 360)

ANOTHER HEALED OF CANCER.

Mrs. Soule, Hartford, Conn., said,

Dr. Dowie:—What has the Lord done for you?

Mrs Soule:—"He healed me of Cancer."

Dr. Dowie:—How long were you aflicted?

Mrs. Soule:—"Several years."

Dr. Dowie:—Who operated upon you?

Mrs. Soule:—"Dr. Johnson of Hartford Conn."

Dr. Dowie:—You came across the continent to the Home and I prayed with you, and what happened?

Mrs. Soule:—"The Lord healed me."

Dr. Dowie:—How do you know you are healed?

Mrs. Soule:—"Because I am healed."

Dr. Dowie:—Well, I will tell you another thing if you won't all tell, she has been married since. (Laughter and applause.)

CONFIRMED BY HUSBAND.

Dr. Dowie:—To Mr. Soule, who arose in the audience. You lived in Hartford, and your wife came to me when she was Miss Rose Barber, did she not?

Mr. Soule:—"Yes, sir. When she came here a year ago in February they said she would not live to get through it. She came back to Hartford last September perfectly healed, and there was not the first particle of it any where, nor any sign of it She was healed too of stomach trouble, and now she is perfectly well, thanks be to God."

Dr. Dowie:—And you have got a good wife now whom you would not have had, if the Lord had not healed her; for she would have been in her grave.

WEST HARTFORD, Conn., June 22, 1897

"DEAR DR. DOWIE:

"I would like the readers of the LEAVES OF HEALING to know how God has blessed me through your teaching and prayers.

"In October, 1893, I had both breasts amputated for stone cancer.

"They healed readily and I took courage, thinking the disease was only local.

"But in a short time the disease began to develop itself again.

"The glands all around the breasts began to enlarge and harden so that in October, 1894—in just one year—I went under another operation.

"This time it did not heal so readily and I lost all hope, knowing that the disease was in the blood.

"My physician, Dr. Johnson, of Hartford, Conn., who performed the operations, knew it was a hopeless case.

"I could draw no word of encouragement from him.

"I had also been troubled for years with indigestion and all its evil consequences.

"In this hopeless condition I went one day to see a dear aunt of mine.

"She had one of the LEAVES and read to me how Mrs. Lowrie was healed of cancer of the breast. (See LEAVES OF HEALING Vol. 1, No. 3 Sept. 14 1894, p.p. 33 to 34.)

"But I said, 'Auntie, there is no hope for me.'

"She said 'Yes, there is hope for you. You must go to Chicago to see Dr Dowie and I know you will be healed.'

"On Feb. 23, 1895, I entered Divine Healing Home No. 3.

"Dr. Dowie prayed with me, laid hands upon me, and taught me God's Way of Healing.

"Praise God, I came home a well woman, for God cleansed my blood and took all disease out of me.

"I did not receive an instantaneous healing, but it was according to my faith, and at last I was perfectly delivered.

"I needed so much teaching.

"I tried so hard to believe, but as soon as I *gave up trying and simply trusted* and believed, why, I was healed.

"I enjoyed the Home so well that I remained there during the summer of 1895.

"I came back for a time in 1896, and was married by Dr. Dowie in the Home where I was healed.

"I have so much to thank Dr. Dowie and Mrs. Dowie for, and all the dear helpers in Zion. They were so kind to me.

"These have been the two happiest years of my life.

"I praise and thank God daily for His wondrous love to us and that He led me to Zion.

"But for your teaching and prayers I believe I would be in my grave to-day.

"Now my friends say they never saw me looking better

"I give God all the glory.

"Faithfully yours in Jesus,

"MRS. C. E. SOULE."

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A Voice from Zion

To God's People in Every Land.

CONFERENCE WITH MENNONITES

At the Railway Schoolhouse, near Pekin, Illinois, On Friday, May 14, 1897.

SALVATION AND HEALING ARE UNITED BY GOD BUT SEPARATED BY MAN.

The Sixty-Seventh Psalm and the Eighth Chapter of Matthew Read and Expounded.

Sermon:--"I WILL."

Questions are Eagerly Asked by the Interested Audience and Answers Given from the Word of God.

REPORTED BY A. D. JR. AND S. & E. W.



The Conference was opened at 9:30 a. m., Dr. Dowie conducting the services, which were commenced by singing,

"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."

In giving out the second stanza of the hymn Dr. Dowie said:

Now, last night I said there was something better than taking it to the Lord in prayer. It is better to leave things with the Lord in prayer.

Now I would advise you to sing with me,

"Leave it with the Lord in prayer."

SCRIPTURE LESSON.

Now, my brothers and sisters, let us read the 67th Psalm:

"God be merciful unto us, and bless us; and cause His face to shine upon us; Selah.

"That Thy Way may be known upon earth,"

Notice that word, "That Thy Way."

Who is God's Way?

Jesus Christ is God's Way. Jesus said:

"I am the way, the truth and the life."

Christ is God's Way. He is the way to the Father.

"No one cometh to the Father but by Me."

"Thy saving—"

Sickness. Saving what?

Audience.—"'Saving health.'"

Dr. Dowie:—Not saving sickness. Sickness never saved you.

"Thy saving-health among all nations."

Salvation and Healing are joined together.

"Let the people praise Thee, O God; let all the people praise Thee.

"O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon the earth. Selah.

"Let the people praise Thee, O God; let all the people praise Thee.

"Then shall the earth yield her increase."

Do you not know when people get right with God, God is going to bless the very soil? He is going to bless the earth, and it is going to yield its increase.

"And God, even our own God, shall bless us.

"God shall bless us; and all the ends of the earth shall fear Him."

Oh, beloved, I want to see all blessed this morning. God bless us.

"And all the ends of the earth shall fear Him."

Now, brothers and sisters, let us read the

8TH CHAPTER OF MATTHEW,

and read it from the heart.

Mind you, I sometimes make mistakes. I want you to look on your Bibles, and see if I read rightly.

"When He was come down from the mountain, great multitudes followed"—Peter. Is that right?

Audience:—"No, sir."

Dr. Dowie:—Followed Martin Luther, followed Mennon. (Laughter.) Is that the claim there?

A voice:—"No, sir; followed Jesus; followed Him."

Dr. Dowie:—Whom did they follow? I want you all to talk back to me; it makes it so nice and homely.

Audience:—"They followed Jesus."

Dr. Dowie:—Whom do you want to follow?

Audience:—"Jesus."

Dr. Dowie:—Now, friends, whom are you going to follow to-day? Let us follow Jesus, and if we see something to-day that we did not see before, let us follow Jesus, let us follow Him. Let us do what the multitudes did when Jesus came down from the mountain. Great multitudes followed Him. Oh, let us follow Jesus!

I do not want you to follow John Alex. Dowie, excepting so far as he follows Jesus. If I follow Jesus, that is all right; you can follow then safely, but never follow any man who does not follow Jesus.

"And, behold, there came a leper and worshiped Him, saying, Lord, if Thou wilt, Thou canst make me clean.

"And Jesus put forth His hand, and touched Him, saying, I will; be thou clean. And immediately his leprosy was cleansed.

"And Jesus said 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.

"And when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him,

"And saying, Lord, my servant lieth at home sick of the palsy,—"

Now, you watch me; I might read wrong.

"And Jesus said unto him"—go home, and tell him that his heavenly Father made him sick for his good. Is that right?

A Voice:—"That is not according to the German version."

Dr. Dowie:—Or the English version either. I made a little mistake there just to see whether you read rightly. That is what some folks say, you know.

"My servant lieth at home sick of the palsy, grievously tormented,"

and Jesus did not say to him, Go home and tell him that his heavenly Father afflicted him for his good, but Jesus said:

"I will come"—what?

Audience—"I will come and heal him."



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"The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant—"

A voice:—"'Shall.'"

Dr. Dowie:—"My servant"—can be healed? Is that right?

A voice:—"'Shall be healed.'"

Dr. Dowie:—Read the German, please. [Audience reads it in German.]

Dr. Dowie:—What is that?

A voice:—Shall be healed.'"

Dr. Dowie:—"My servant shall be healed." Now that is faith. Faith never says, "May be healed." Faith never says, "Can be healed," but faith says "*Shall!* SHALL!"

OH FRIENDS, IT IS A GLORIOUS THING TO GET THAT DIVINE "SHALL" INTO YOU.

Whatsoever God hath promised it shall be done. If I fulfill God's conditions, God will fulfill His promise every time. You can say shall, can you not?

Audience (repeats after Dr. Dowie):—"'Shall be healed.'"

Dr. Dowie:—Let us all say it.

Audience:—"'My servant shall be healed.'"

Dr. Dowie:—Now, get hold of that, just the simple elementary truth that when Jesus speaks it *shall* be done.

"*My servant shall be healed.*

"For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

What did the centurion mean by that? He meant this—that every thing he said to those under him, they did, and he meant that Christ was above all authority, and whatever Christ said would be done throughout the whole heaven and earth.

Do we believe that? Do we really believe that Jesus the Son of God is exalted, and that He has all power in heaven and on earth?

I believe it. I hope you do. I want you not only to say you believe it, but really to believe it deep, *deep*, DEEP down in your hearts.

"*My servant shall be healed.* . .

"When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel."

Brothers, it is a very remarkable fact that the Lord only used these words

"GREAT FAITH"

concerning two persons: the one was this Centurion, and the other was the Syro-Phenician woman, the Canaanitish woman.

"Oh, woman, great is thy faith."

They were not Israelites at all; they had been Gentiles and heathen.

Friends, how often we see that the greatest faith is exercised by those who have been outside of all church privileges. They are brought in, and they put to shame many that have been born amidst good influences.

What a shame it is, that the greatest faith should be exercised often by persons who have come from the heathen world and outside! And so it was in that day.

Now, may God grant that we shall not be put to shame.

"And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven:

"But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.

"And Jesus said unto the Centurion, Go thy way; and as thou hast believed"

That is, just exactly in the same proportion as you believe,

"So be it done unto thee. And his servant was healed in the selfsame hour.

"And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever."

I said last night in Pekin that the Pope pretended to be Peter's successor. Now, if he really was, and followed Peter's example, he would marry and have a mother-in-law; but you see he does not, and that is the cause of great scandal in Europe to-day, and all over the world, the fact that priests do not marry.

"Marriage is honorable in all, and the bed undefiled, but whoremongers and adulterers God will judge."

"MARRIAGE IS HONORABLE IN ALL."

The Bible says it is a good thing for God's ministers to be married men; in fact no man has a right to be an elder unless he is married for the first condition of an elder is that he shall be

"Blameless, the husband of one wife."

Remember that.

If any man has been ordained to the eldership amongst you who is not married, that was wrong, because Paul declares that. In the first chapter of Titus, you will see there in the 5th verse Paul has written to Titus,

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee

"If any be blameless, the husband of one wife, having faithful children not accused of riot or unruly"—and so on.

You see a man has got to be blameless, and the husband of one wife. He must be a married man to be an elder; and in order to be an apostle, and a true follower of Peter in that sense, following Peter's example, the Pope ought to be a married man. The fact that he is not, is one of the proofs that he is not following the apostle Peter.

"And when Jesus was come into Peter's house, He saw his wife's mother laid, and sick of a fever.

"And He touched her hand, and the fever left her: and she arose, and ministered unto them."

How wonderfully she was healed. And now comes a beautiful scene.

"When the even was come, they brought unto him many that were possessed with devils: and He cast out the spirits with His word, and healed all that were sick:

That it might be fulfilled which was spoken by Esaias the prophet, saying"

Now, I wonder what he said.

"*Himself took our infirmities, and bare our sicknesses.*"

Now, is not that plain? Is it not plain that Christ came to take away our infirmities and our sicknesses?

Will you please to repeat that with me?

Audience (repeating after Dr. Dowie):—*Himself took our infirmities, and bare our sicknesses.*'"

Dr. Dowie:—Now, say it in German. [Audience reads the passage in German.]

Dr. Dowie:—I wish I could speak German? Now, say it in English.

AUDIENCE:—"'HIMSELF TOOK OUR INFIRMITIES, AND BARE OUR SICKNESSES.'"

Now, you will not forget that. You keep on saying a truth for a number of times, and getting the Word of God in your heart, and you will not forget it.

Well, now, I am going to ask you to pray for me, pray for each other, that we may have a good time. I am so glad to meet you at this early hour; for it is just ten o'clock, and we have time for a little talk, and time for a little prayer.

Now, brothers and sisters, shall we not pray in faith? What are we going to pray for this morning? I have come here in love with a great desire to be a blessing to you. I very seldom leave Chicago. I have not held a mission outside Chicago for nearly four years.

I was down in Washington the capital the other day attending to business for my Lord, and for this work, and I held some meetings. These were the first for more than three years. But they were not planned before I left Chicago.

When the Lord used me to my good brother, Mr. Andrew W. Ropp, here some time ago, and he was healed, shortly after he said: "Now, you will come out to Pekin some time won't you?" and I said: "I will come," two years ago.

I do not know any place that would have brought me away from Chicago just now, excepting Pekin, because I have much to do in perfecting our work at the center.

But I promised these brothers and others, who have been blessed under my ministry in this neighborhood, that I would come, and here I am. Our beloved brother Sommers and others have been very loving friends.

I know they have prayed for me very earnestly, and I know they have been a blessing to many. They have brought their dear sick friends to the Lord in faith, and they have

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been blessed, and they have spread the literature, and they have been among those that have helped me in that great city to do good, and I thank God to-day for it.

When I have an opportunity of showing how I love my brethren, and how I want to be a blessing to those whom they love, I delight to take it.

So now we are going to pray here to-day for what? We are going to pray for the blessing of God, to open to us that Word, to make us understand it better than we have understood it before; to make us love it, and to make us get all that God has for us a Perfect Redemption, here and now, for spirit, soul, and body.

God has more for us in His Word than ever we have got yet. You believe that? Treasures that we have never yet been able to get out of it.

Now, I am going to ask you to pray for that. I should like for you all to pray, and I want you to pray in English and also in German, the tongue that is so familiar to many of you here.

I will ask dear Elder Buercky to lead us in prayer. Come up here, elder! I feel to ask you to pray in German. I want you to pray in the tongue that is so well known to many, and then after you have prayed in German, will you ask God to give us the Holy Spirit that I may be able to speak right to the people, that they may be able to hear aright, and that our hearts may all be humble, and that we may all be teachable before God, that God may lead us by His Spirit.

Now, Elder, you pray in Deutsche, and I will pray in English.

[Elder Buercky offered prayer in German. The following prayer was then offered by Dr. Dowie.]

PRAYER.

Father in heaven, we thank Thee for the prayer offered, and now in Jesus' name let the Holy Ghost come upon this assembly. Teach them many things out of Thy Word, dear Lord, and use my lips.

I am so thankful that there are those here who have been healed and blessed already under our ministry. Oh, we are glad to meet with so many earnest Christians who are seeking for life and light, and for more of the love of God. Oh, shed that love abroad in every heart. Let every one here to-day realize the presence and power of God in this dear little school-house. God bless, and bless those who are yet going to come to the meeting to-day, in the afternoon when more will be able to come. Oh, God! fill this place with Thy glory, and now hear us, and in Thy great love and mercy, answer us for Jesus' sake. Amen.

THE MORNING OFFERING.

Beloved brothers and sisters, before I deliver my little address, I want to make a short statement about a matter of interest to many of you. My good brother Ropp this morning, after breakfast, showed me a letter which he had received from Elder John Harms of Hillsboro, Kansas. That brother has been amongst you raising money and raising corn for the India famine relief fund, but our brother Harms, it has come to our knowledge, is himself a very poor man, and is in great need at this time. I understand that the crops were an absolute failure—

A voice:—"For the last three years."

Dr. Dowie:—And the good brother has been reduced to very great necessity; and as I read this letter I felt this morning that I should like to ask you to give the morning collection to brother Harms, and let it be a good one for the brother. I want you to help our work, but I want you, first of all, to help a good man that is needing some of the necessaries of life in his home. May God bless him, and let the offering be taken. I think while it is being taken we can sing "Jesus lover of my soul."

The offering was taken during the singing of "Jesus Lover of My Soul," followed by the address,

I WILL.

INVOCATION.

Let us just ask God for a blessing now upon the Word.

"Father in heaven, bless the word that we are going to speak for Jesus' sake. Give me Thy Holy Spirit, and help me to speak it in great love, in great wisdom, and with the omnipotent power of the Holy Ghost. Amen.

Now, I want to talk to you this morning about the willingness of the Lord to heal His people. That is a very lovely subject, is it not?—the willingness of the Lord to heal His people.

TEXT.

Jesus said,
"I will; Be thou clean."

I WILL.

When I have spoken, I am going to answer any questions that may be asked me by any of the elders or brethren present who would like to get information regarding any particular point.

Now, the Lord said "I will" to the leper.
"I will; Be thou clean."

A great many people have this thought about the Lord's healing. They say, "While we know that God can heal his people—every Christian knows that—we do not know that the Lord is always willing to heal His people; sometimes it may not be His will, and therefore we cannot be sure when we pray, and the right way for us to pray is to say this—I am telling you what other people say now—"we are to say when we pray, 'Father, if it be Thy will, heal us,' and we must just leave it there, because we cannot and do not know whether it is God's will."

Now, that is wholly wrong. You have no right to pray like that.

When the leper came to Jesus he said:
"Lord, if thou wilt?"

Did he not say that? Is that not how it reads in your German version? I want you to give me it in German. I am going to make you (addressing Elder Buercky) my German talker. Now, talk loud. Some of these dear people are deaf, you know. You must always remember that there are usually deaf people present in a large congregation. Now, then, what does it say in German, the prayer of the leper?

[A brother reads in German the passage:]
"Lord, if thou wilt, thou canst make me clean."

"Lord, if thou wilt." He put in an "If" did he not, and what did the Lord say? Tell me in German.

[A brother reads in German]
"I will; be thou clean."

Dr. Dowie:—"Now when Jesus said "I will," did the leper say "If thou wilt" any more? Tell me. You tell me Yes or No.

Audience:—"No, sir."

Dr. Dowie:—Why?

A voice:—"Because the Lord had said I will."

Dr. Dowie:—If I say I will, I do not want you to say "If thou wilt" any more. If you ask me to do a thing for you, and I say, I will, I do not want to hear any more about it, excepting you shall believe what I say.

AN ILLUSTRATION.

Supposing now that you were in our Zion home. Now, I have a great many sick people there. I have got as many people in that home as there are people in this school-house, nearly; not quite as many, but there are a large number of persons in the Home now.

We have thousands who come to Zion Tabernacle. There are two institutions; there is the Home where I live, where I see the sick people who come from distant parts, and where they live when they are in town; and there is a great big Tabernacle where I teach and preach and where we see everybody.

But, suppose that I was teaching in my home this morning, and after I had finished teaching, you come up and say: "Doctor, can I see you this morning?"

You know they all want to see me at the same time sometimes, and they cannot do it, because I am a very, very busy man, and I have an immense number of things to do. But you have said to me: "Can I see you this morning?" and I say: "Yes, if you will come to my room No. so and so, I will see you at eleven o'clock to-day."

Well, now, suppose you come to my room at eleven o'clock. My secretary's room is close to mine, and I have

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a number of young men there who are attending to my large mail and correspondence. Suppose that you come to my room, and you say to my secretary, "The Doctor told me that if I came he could see me at eleven o'clock."

"All right there is the Doctor's door, knock there."

Suppose you come into the hall near to my door, and you lie down upon the floor, and begin to howl like this: "Oh! Doctor, if thou wilt, if thou wilt, thou canst see me in thy room. Oh! Doctor! if thou wilt." Well, I wonder who it is making all that noise, and I touch my bell, and my secretary comes, and I say, "Mr. Carpenter, who is out there making that noise?

"Oh, it is a person you told to come and see you this morning, and I told him to knock at your door."

"And what did he say?"

"The person said to me, 'Oh, it is so good of Dr. Dowie to invite me to come. Oh, I could wish he was willing. Oh, if I only knew he was willing.' I said,

"Did Dr. Dowie not tell you he was willing?"

"'Yes, and I wish I could believe it.'"

"Oh, Dr. Dowie, if thou wilt, if thou wilt," and you keep on howling like that, and I say, "Mr. Carpenter, go and tell the person I am willing to see him. Bring him right in." You come up closer and begin howling again, "Oh, Dr. Dowie, if thou wilt."

"Mr. Carpenter, tell that person to come in at once."

"He won't come in, Doctor."

"Why?"

"He says it is too good to be true; he won't come in unless you go out." So I go out and say, "My dear friend, I told you to come to my room at eleven o'clock, and I am willing to see you."

"Oh, Dr. Dowie, I wish I could believe it was true. Oh, if thou wilt if thou wilt."

APPLICATION.

Now, would that not be great nonsense? But that is the way people talk to God. Jesus said, "I will." He was willing to heal the leper, and they say, "Oh, I wish it could be true. I wish I could believe it."

Why, you can believe it, if you like. When I say to you I will see you in my room at eleven o'clock you can believe that, if you like, and you do not need to go howling there, but to just come and knock at my door.

"You told me to come at eleven o'clock."

"That is all right; come in, my friend, sit down."

I remember brother Ropp one day said, "I want to see you with my wife and daughter, and some friends, Doctor," and I said, "You can come." When the time came, he knocked at the door, and I said, "Why, you are all here, come in," so they all came in.

Now, brothers it is so foolish of people when God says I will, to say I wish I could believe it. You can believe it if you like.

LET US CONSIDER THE ALLEGED DIFFICULTIES IN THE WAY OF BELIEVING THAT THE LORD IS THE HEALER.

The difficulties that you say exist. I do not believe that they do exist, but they exist in your imagination, and you know if you imagine a thing, it becomes a very real difficulty.

I read of a man once who in the darkness stumbled over a precipice, as he thought it was, in the road. It was dark, and he knew there was a great steep precipice not far away. In the dark he stumbled over, and he held on to a tree and managed to get his foot on the ledge of a rock. He could not get up, and he was afraid to fall lest he should fall down a terrific precipice. There all night in the darkness he held on to this root of a tree. He was afraid to lose his footing lest he would fall. When the morning came, he looked around and there was no precipice, but there was only sixteen inches to step down.

Now, he had imagined he was hanging over a precipice all night. If he had only a little light to show him there was only sixteen inches to step down, and that there was no precipice there, he would not have hung in fear all night; but he hung there in fear all night, and it turned his hair white by morning, because he was in darkness and was afraid.

There are a great many people imagine certain difficulties that do not exist, and that is the thing that keeps them from getting blessing; they get afraid.

Now, let me show you, let me answer some of the common objections to the Lord's willingness to heal.

1. MANY PERSONS SAY: "DOCTOR, I CANNOT BE SURE THAT THE LORD IS WILLING TO HEAL ME, ALTHOUGH HE WAS WILLING TO HEAL THE LEPER."

Well, friends, the Lord will not heal you unless you repent of your sins, and unless you give yourself to Him. "Well," you say, "I have repented of my sins; I have confessed my sins and do trust Jesus as my Saviour." Well, then, the Lord is willing to heal you.

"Well, but Doctor, because the Lord was willing to heal the leper, does it follow He is willing to heal me?"

Yes. "Why?" Now, I will tell you, there is one thing about Jesus that you can always be sure about, He never changes. Does He? Tell me, Yes or No. Does God change?

Audience:—"No."

Dr. Dowie:—Is Jesus Christ the same?

Audience:—"Yes."

Dr. Dowie:—Yesterday?

Audience:—"Yes."

Dr. Dowie:—And to-day?

Audience:—"Yes."

Dr. Dowie:—And how long?

Audience:—"Forever."

Dr. Dowie:—Now, brothers and sisters, follow me closer. If Jesus Christ is the same, when He was on earth, was He not the Saviour from sin, tell me?

Audience:—"Yes, sir."

Dr. Dowie:—Was he not the Healer from sickness?

Audience:—"Yes, sir."

Dr. Dowie:—Was He not willing to save and heal all who came to Him?

Audience:—"Yes, sir."

Dr. Dowie:—Is He the same now.

Audience:—"Yes, sir."

Dr. Dowie:—Well, if He is the same now, must he not be able and willing to save and heal you? Tell me.

Audience:—"Yes, sir."

Dr. Dowie:—Well, that is very plain, simple, common sense.

2—BUT SOME PERSONS WILL SAY: "BUT, DOCTOR, WAIT A LITTLE, DO YOU NOT THINK SOMETIMES GOD SENDS US SICKNESS FOR OUR GOOD, AND THAT WE ARE BETTER BECAUSE OF SICKNESS, AND THEREFORE IT CANNOT BE GOD'S WILL TO TAKE IT AWAY, BECAUSE SICKNESS IS SOMETIMES A VERY GOOD THING?"

Now, that is commonly enough said, is it not now? And I am going to dispute with you, if you believe that.

I want to show you that sickness is not a good thing, and that it is not true that God sends it.

Now, these are the two points I want to dwell upon, that sickness is not a good thing, but a bad thing, and the devil's work always, and that God cannot send it; that it is impossible for God to send disease.

Now first, is disease from the devil? That is the point: Is disease always from the devil?

Now, I make the assertion first which I want to prove, that every kind of sickness, and every kind of disease from which you suffer, or from which any one upon this earth suffers is the work of the devil; and I want therefore to show you that the work of the devil can never be the will of God.

Now, the first thing is to show it is the work of the devil.

Open your Bibles at the 4th chapter of Matthew at the 23d verse, and read with me there both in English and in German; for I want this made very plain to you, and therefore I am asking my good brother the elder here to read

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in German. Now, he is going to believe that half the people are deaf; he is going to read louder than he did the last time.

Now, that is one reason people listen to me—I speak loudly.

In the 4th of Matthew, the 23d verse. I will read it to you first in English.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing"—what?

Audience:—"All manner of sickness and all manner of disease among the people."

Now, read that in German, please. [The brother reads the 23d verse in German.]

Dr. Dowie:—Do you believe that? Do you believe all that?

Audience:—"Yes, sir."

Dr. Dowie:—Now, I want you to talk back. I am going to make this a little class, you know. This is a schoolhouse is it not? Now, you are all in school this morning, please, and when the teacher asks you questions, you will please answer them.

Now, then, does it not say He went about healing all manner of disease? Do you believe that? Tell me.

Audience:—"Yes, sir."

Dr. Dowie:—Very well; now, I do not need to read more passages to show you that He healed every kind of sickness, and every kind of disease. That is written of Jesus many times.

I want to show you where all this disease comes from.

Turn to the 10th chapter of the Acts of the Apostles, 38th verse. This is a statement of Peter in the house of Cornelius, the Centurion, covering all Christ's mission and ministry.

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed with the devil; for God was with Him."

Now, my dear brother, read that. [Reads in German.]

Dr. Dowie —"And healing"—whom?

Audience — "Alle."

Dr. Dowie —It does not say some of them were oppressed with the devil does it? Read it again. "And healing—"

Audience.—"Alle."

Dr. Dowie:—Now, I want you to say Yes or No. Does not the Bible say that nineteen centuries ago everybody whom Jesus healed was made sick by the devil, that they were oppressed by the devil?

Audience:—"Yes."

Dr. Dowie:—Did He heal every kind of sickness?

Audience—"Yes."

Dr. Dowie:—Nineteen centuries ago every kind of sickness was the devil's work? Is that so?

Audience:—"Yes, sir."

Dr. Dowie:—Whose work is it to-day?

Audience:—"The devil's."

Dr. Dowie:—It must be the devil's, unless God is doing the work now that the devil used to do. Do you think God is now doing the work the devil used to do?

A voice:—"No, sir."

Dr. Dowie:—And did not the Lord heal all kinds of sicknesses?

Audience:—"Yes."

Dr. Dowie:—And all He healed were oppressed of the devil?

A brother:—"That is what it says in that passage."

Dr. Dowie:—And does it say differently in another passage? Let us look at another passage to see what Jesus came into the world to do. The first Epistle of John, 3d chapter. We will just take it from that passage. I want you to get the Bible. I do not want you to think anything, excepting what God's word teaches. Now, my brother, will you please to read after me in German?

"He that committeth sin is of the devil." [Reads in German.]

"For the devil sinneth from the beginning. [Reads in German.]

"For this purpose the Son of God was manifested. [Reads in German.]

Say that again. [Repeats in German.]

"That He might destroy the works of the devil." [Reads in German.]

What did Christ come into the world to do?

A Voice:—"To destroy the works of the devil."

Dr. Dowie:—Did He go about destroying sin? Tell me, Yes or No.

Audience:—"Yes."

Dr. Dowie:—Did He go about destroying disease?

Audience:—"Yes."

Dr. Dowie:—Whose work was He destroying when destroying disease?

Audience:—"The devil's."

Dr. Dowie:—Whose work was He destroying when He destroyed leprosy, cancers, and all that kind of sicknesses? Tell me! Whose work was He destroying?

Audience:—"The devil's."

Dr. Dowie:—Well, whose work is it to-day?

Audience:—"The devil's."

Dr. Dowie:—Now, dare any of you say any more it is God's? It is the devil's work.

Let me ask you another question: Did Jesus ever say to anybody, "Your Heavenly Father made you sick?" Tell me.

A Voice:—"No."

Dr. Dowie:—Would there have been any sin in this world had there been no devil? Say Yes or No.

Audience:—"No."

Dr. Dowie:—Would there be any disease if there were no sin?

Audience:—"No."

Dr. Dowie:—Well, then, is not disease the result of sin?

Audience:—"Yes."

Dr. Dowie:—And is not sin the work of the devil?

Audience:—"Yes."

Dr. Dowie:—Well, then, is not disease the work of the devil?

Audience:—"Yes."

Dr. Dowie:—Very well. Now, wait a moment, I want you dear brothers and sisters to follow the Lord; that is all. You follow the Lord.

I am so glad to see so many young men here. I am so glad to see so many men as well as women.

It is a remarkable thing in connection with our work that while the other churches have more women than men, we have more men than women; and I notice this morning there are more men than women in this audience by a great deal.

I am very glad we have the women with us. We have always got the women. They are nearly always on the right side, but the men are hard fellows to get hold of. They are a bad lot for the most part. They have got to be put straight.

Now, I want you to follow me a little more closely.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

All kinds of sicknesses; do you believe that every kind of sickness possible to humanity was healed by Jesus, tell me?

Audience:—"Yes."

Dr. Dowie:—And all that He healed were oppressed of whom?

Audience:—"The devil."

Dr. Dowie:—If nineteen centuries ago every form of sin and sickness and disease was the work of the devil, I ask you whose work it is to-day?

Voices:—"Same fellow." "The devil's work." "The devil's."

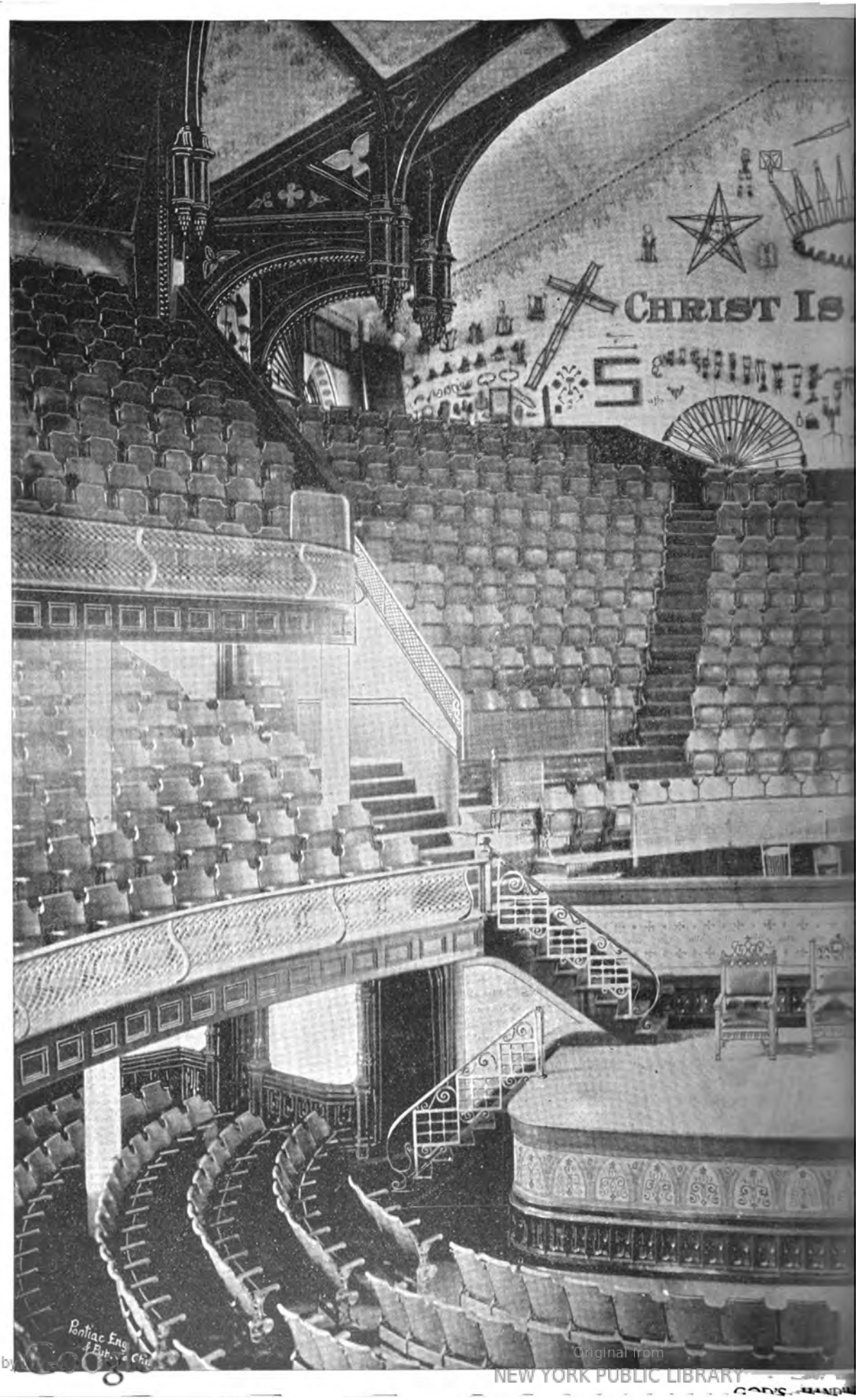
Dr. Dowie:—If it were God's, would not God be doing the work the devil used to do?

A voice:—"Yes."

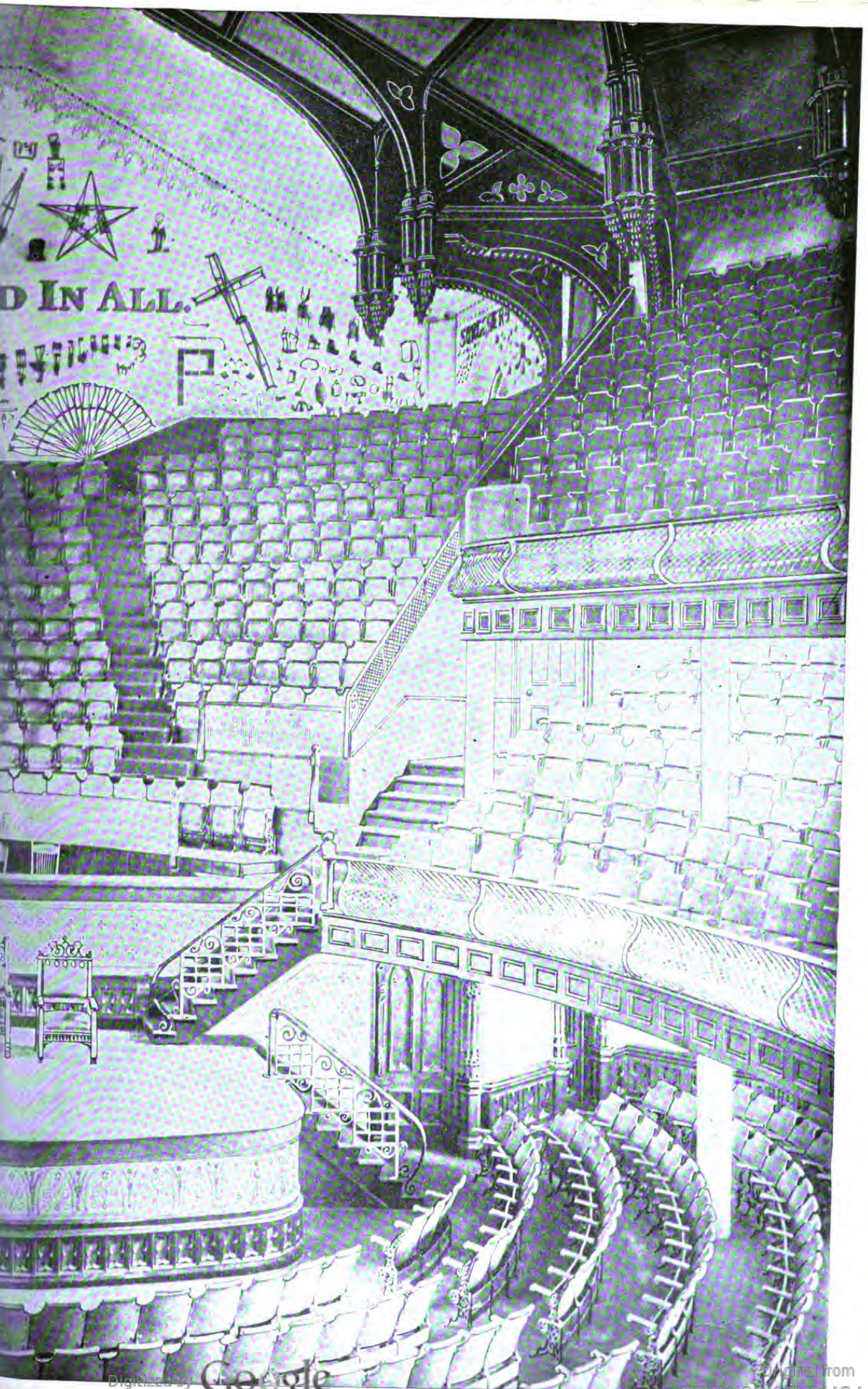
"BUT, DOCTOR," SAYS SOMEBODY, "DO YOU NOT KNOW THAT JOB SAID,"

"Have pity upon me, have pity upon me, O ye my friends; for the hand of God hath touched me?"

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I know he did, and Job was a fool for saying it.

"Oh, Doctor, Doctor, that is the Bible."

Yes, and the Bible says that Job had to repent for saying that. Now, I want to show you that. I want to show you that Job talked nonsense, and that God had to put him right.

You refer to the Book of Job, please, because I want to put this point right. There are some folks that say: "Oh, Job said it was the hand of the Lord which made him sick." But I go in further. I want to ask you a question: Was it God or was it the devil who stole all Job's cattle? Tell me. God or the devil, which?

Audience:—"The devil."

Dr. Dowie:—Was it not the devil that stirred up the Sabeans and Chaldeans, and all these thieves to steal his cattle, and who burnt up his grass? Was it not the devil that brought up a great wind from the wilderness, and pulled the house about his sons' ears? Tell me, was it God or the devil?

Audience:—"The devil."

Dr. Dowie:—Now, were not all the miseries Job suffered the work of the devil? Were not all the boils on Job's body put there by Satan? Does not the book say?

"So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown."

Is that not true? Say Yes or No.

Audience:—"Yes."

Dr. Dowie:—Very well, Job did not know; Job thought that God did it, and Job said so. Now, what did God say to Job? Now, listen, 38th chapter of Job. Here is what the Lord said to Job after he had said the Lord had made him sick. Job had said:

"The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

Job blessed the Lord for the devil's work! The Lord had given him, and the devil took away, and Job was so ignorant that he blessed the Lord for what the devil did.

Now you will see that after Job had talked nonsense and Job's friends had talked nonsense for about twenty or thirty chapters, then God stepped in, and here is what he said. Now you follow me. Read it in the Deutsche as I read it in English.

"Then the Lord answered Job out of the whirlwind, and said,

"Who is this that darkeneth counsel by words without knowledge?" [A brother reads the foregoing in German.]

Does that not mean who is talking nonsense—does not know what He is doing? Is that not it?

Then God goes at Job, and all through that chapter, and all through the next chapter He rebukes Job. Now, turn to the 40th chapter and read again.

"Moreover the Lord answered Job, and said,

"Shall he that contendeth with the Almighty instruct Him? he that reproveth God, let him answer it.

"Then Job answered the Lord and said,

"Behold, I am vile; what shall I answer Thee? I will lay mine hand upon my mouth.

"Once have I spoken; but I will not answer: yea, twice; but I will proceed no further.

"Then answered the Lord unto Job out of the whirlwind, and said,

"Gird up thy loins like a man: I will demand of thee, and declare thou unto Me.

"Wilt thou also disannul My judgement? wilt thou condemn Me, that thou mayest be righteous?"

He then rebuked Job. He rebuked Job all through that chapter, and all through the next chapter to the 42d chapter. I will read it in English.

"Then Job answered the Lord, and said,

"I know that Thou canst do everything, and that no thought can be withholden from Thee.

"Who is it that hideth counsel without knowledge? therefore have I uttered that I understood not; things too wonderful for me, which I knew not.

"Hear, I beseech thee, and I will speak: I will demand of thee, and declare Thou unto me.

"I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee.

"Wherefore I abhor myself, and repent in dust and ashes."

Didn't Job repent for saying all that nonsense?

Didn't Job repent in dust and ashes for saying that God had made him sick? Then God heard his prayer, received his repentance, and God healed him.

Now, I want to say to you that God cannot make you sick. You understand? That God cannot make you sick.

A REMINISCENCE.

Now, I remember when I was in New Zealand, away down in those southern seas, a minister rose up very angrily, and he said:—"Doctor, I am going."

I said, "Why are you going?"

"Because that is blasphemy."

"What is blasphemy?"

"You say it is impossible for God to make anybody sick. I am going because, he said, "it is blasphemy to say anything is impossible to God."

I said, "You say that?"

"Yes."

"Why," I said, "you cannot have read your Bible."

He said, "I have read my Bible and my Bible teaches me that there is nothing impossible for God."

"Oh," I said, "wait a minute before you go, Does not your Bible say it is impossible for God to lie?

"Oh," he said, everybody knows that."

"Well," I said, "you did not a minute ago. You said there was nothing impossible for God.

SOME PLAIN TRUTHS.

Let me tell you this, it is impossible for God to lie, is it not? Tell me.

Audience:—"Yes, sir."

Dr. Dowie:—It is impossible for God to do evil is it not? Tell me.

Audience—"Yes."

Dr. Dowie:—Is disease a good thing, or a bad thing? Tell me.

Audience:—"Bad thing."

Dr. Dowie:—Very well, can you get a bad thing out of good?

Audience:—"No, sir."

Dr. Dowie:—Is there any disease in God?

Audience:—"No, sir."

Dr. Dowie:—Is God pure?

Audience:—"Yes, sir."

Dr. Dowie:— Is God holy?

Audience:—"Yes, sir."

Dr. Dowie:—Is there any corruption in God?

Audience:—"No, sir."

Dr. Dowie:—Can you get corruption out of God?

Audience:—"No, sir."

Dr. Dowie:—Well, if you cannot get corruption out of God, how can God ever give you any disease? You cannot get out of God what is not in Him.

There is no disease in God. It is impossible for God's hand to communicate disease.

AN ILLUSTRATION.

If there is any disease in me to-day, and should I turn to Mr. Peter Ropp, and say Elder Ropp, you shall have small-pox, or to Elder Buercky and say, Elder, you shall have jaundice and Brother Andrew you shall have—what would you have?—rheumatism, (laughter) and Elder Strubhar you shall have—what shall you have—well, we will give you as a special favor, cholera; and if I were to come to you and say I was doing all that because I loved you, the rest of you would get out of this school-house in case I should love you too. (Laughter.) I think you would all want to get out of this school-house, because you would say, Dr. Dowie is a fountain of disease, would you not?

THE APPLICATION.

Now, if God can do that thing; if God can give to one small-pox, and another rheumatism, another scarlet fever, and another leprosy—if God's hand can do that, must not the disease be in God? Is there any disease in God?

Audience:—"No."

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Dr. Dowie:—Then it cannot come out of God can it?

Audience:—"No."

Dr. Dowie:—Then you can never get disease from God. It is impossible for God to make anybody diseased. Is there any disease in heaven, tell me?

Audience:—"No, sir."

Dr. Dowie:—Any small-pox in heaven?

Audience:—"No."

Dr. Dowie:—Any fever or rheumatism in heaven?

Audience:—"No, sir."

Dr. Dowie:—Any corruption?

Audience:—"No, sir."

Dr. Dowie:—Well, then, if it is not in heaven, can it come out of heaven?

Audience:—"No, sir."

Dr. Dowie:—Well, then, if disease cannot come out of heaven, and cannot come out of God, where does it come from?

A voice:—"From the devil."

Dr. Dowie—From the devil, and from hell, and from people that have been oppressed by the devil; from God's people oftentimes, who have been saying that disease came from God. But the original source is the devil.

How wicked to say that disease comes from God! Do you hear? It is wicked to say that disease comes from God; because, if you say disease comes from God, you make God a fountain of disease, and you make heaven a place of the diseased and not of the pure.

Well, now, you are all with me are you not? You all believe that Christ healed every kind of sickness, don't you. Say Yes or No.

Audience:—"Yes."

Dr. Dowie:—And all that were healed were oppressed by whom?

Audience:—"The devil."

Dr. Dowie:—And he is the same old devil, is he not?

Audience:—"Yes."

Dr. Dowie:—Is he any better? Has the devil improved any?

Audience:—"No, sir."

Dr. Dowie:—Is he not the same old devil? Does he not do the same kind of works. I think he is a worse devil than he used to be, because devils grow worse just as people get worse. Either a man grows better or he grows worse, and the devil must get better or worse. Now, I do not think the devil has been getting any better. I believe he is a meaner devil than he ever was, and I believe he has got control of more disease factories now than he ever had. There is more disease in the world now than ever, because there is more sin.

THE DEVIL HAS BEEN STUDYING CHEMISTRY;

and do you not know this that ever since the devil has been studying chemistry, he has been giving the result in tempting and poisonous drinks to the people. He got Noah drunk, didn't he?

Don't you know that Noah was faithful in the midst of a faithless world, and then when Noah came down from the ark the devil said something like this to him: "I want to work this vineyard on shares with you." Do you know what he did? He got Noah to make intoxicating wine, and Noah got drunk, and ever since that day the devil has been getting people drunk in various ways.

The devil has been getting people mad and bad by means of poisons, and you will find, during the last half century especially, poisons have been multiplying, drug-shops are just getting crammed with poisons; and that all kinds of poisons are being bought by the people. They not only buy alcohol in the form of whiskey, wine and beer, but they buy it in other forms; they not only buy nicotine poison which is in tobacco, but they buy other poisons belonging to the same nicotine family.

They buy opium, they buy cocaine, they buy strychnine, they buy arsenic, they buy laudanum; they buy all kinds of poisons, and do you know that these druggist's shops are just the devil's own shops.

Do you know it is a remarkable fact that

THE BIBLE SAYS A DRUGGIST WILL NOT GET INTO HEAVEN?

I never saw that until the other day.

I will show it to you in the last chapter of the book of Revelation. I want you to read it. Now, I shall be rather curious to know how the Elder translates that. The 22d chapter of Revelation, the 14th verse:

"Blessed are they that do his commandments, that they may have the right to the tree of life, and may enter in through the gates into the city.

"For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

These are outside of heaven. Now, read me that verse, please, in German. [The brother reads in German.]

What does that word sorcerers mean in German?

A voicc:—"Witchcraft."

Dr. Dowie:—I see that is not a good translation there any more than in mine. Do you know what the word is in Greek? The word in Greek is pharmacist. φαρμακεύς; they are pharmacists. Any of you who know Greek, if you will take up your Greek lexicon you will see that the word pharmakos means a maker, and a seller of poisons, a sorcerer, a murderer.

I will tell you this, that if it be a bad thing, and it is, for a man to run a saloon where he sells one poison, alcohol, it is a ten times worse thing for a man to run a drug store where he sells all the poisons to all who come with money. Many men and women will buy deadly poisons in a drug store, poisons which madden and intoxicate, who would not enter a beer or whisky saloon. Humanity is being destroyed by these deadly poisons.

Now, some will say to me,

"DO YOU NOT THINK GOD GAVE US THESE POISONS?"

God gave us lots of things He did not mean us to put in our mouths. It is only a baby that wants to put every thing in its mouth. A baby will put your hair in its mouth, and if you put your watch down, it will smash the watch, and put it all in its mouth. Is there anything a baby does not want to put in its mouth? Men are like babies about saying everything God has made, every creature, is to be eaten. All right, go and eat a skunk. (Laughter.) Go and eat a rat. If everything is made to be eaten, go and eat a buzzard.

Do you mean to say that God made everything to be eaten? Did He mean everything to be drunk? Verily no. There are many things in nature that God never intended to be eaten or drunk.

BUT YOU CANNOT GET ALCOHOL WITHOUT DESTROYING SOMETHING.

You have got to destroy the grape before you can get wine. You have to destroy the corn, and make it corrupt, before you can get whisky. You have got to destroy barley before you can get beer. You have got to destroy the grain, and get alcohol out of this rotting juice.

A sheep is a good thing, but is a rotten sheep a good thing to eat, tell me? Is that a good thing to eat? Is it a good thing to eat tainted bad meat, tell me? Is it a good thing to eat the rotten juice of the grape, and the rotten juice in these dirty, filthy poisons? Let me tell you, God never gave us these poisons to drink.

See, here is the Bible. You know it, you have got it as well as I. Between these two boards from Genesis to Revelation there are 4,100 years of human history.

SHOW ME ONE PASSAGE IN WHICH GOD TELLS PEOPLE TO TAKE DRUGS?

Show me one passage in that Bible in 4,100 years that tells people to go to doctors. Where will you find it?

Do any of you know of a passage from Genesis to Revelation which says, "Is any among you sick, let him call for the doctor?" It is not there. Do any of you know of a passage in the Bible that says, "Is any among you sick, let him call for a doctor, and take the medicine, and ask Him to bless the

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medicine and heal you?" It is not there. It is not in that Bible, but I will tell you all that is said about doctors in that Bible is that "they are all physicians of no value." "In vain shall ye use many medicines."

"I am the Lord that healeth thee" is in that Bible

"I am the Lord, I change not" is in that Bible.

"Come unto me; I took your infirmities and bore your sicknesses," that is in the Bible.

DIVINE HEALING IS IN THE BIBLE, BUT DRUGS AND DOCTORS ARE NOT IN IT.

That is a remarkable thing is it not? Think that over. That there are 4,100 years of God's Revelation to humanity in the Bible, and not one word in favor of doctors or drugs.

Friends, I see a great deal of doctors. I see a great deal of the result of doctors' practice. I was born in Edinburgh, Scotland. I went out to Australia when I was a young man, and I returned to Edinburgh Scotland, and studied at the University of my native city. I had been healed by God, but I was very much interested in the sick, and I used to visit the hospitals. I used to attend the clinics; that is the lectures by the bed-sides of the sick people. I used to go through all the hospitals with all the great professors. I know a great deal about doctors. And I am "accquainted with griefs"—sicknesses.

I see now every week from 1,000 to 1,500 sick people. I suppose on the average I have prayed, laying hands upon the sick 50,000 times a year, for many years. I have been praying for the sick, laying hands upon them since 1876; that is twenty-one years, and I dare say that my average for the last fifteen years has been at least 50,000 times each year. That may seem impossible to some of you, but if you are down in Zion you see something of how it is done.

You see the sick there in hundreds, and in thousands. I prayed on Tuesday last with nearly five hundred sick persons. I prayed on Monday for nearly a hundred. I prayed on Wednesday for nearly a hundred. I have prayed this week, before I left town yesterday, with about 800 sick persons, laying hands upon them, and I have prayed for nearly a thousand persons whom I did not see at all whose requests came in to me. I say, therefore that I have a right to talk as one that knows a good deal about doctors and drugs, and their consequences, and I say to you this, that

THERE ARE SOME DOCTORS WHO ARE GOOD MEN, DOING THE BEST THEY CAN, BUT NINE OUT OF EVERY TEN OF THEM ARE A SET OF UNMITIGATED VILLIANS.

I was educated amongst them.

They are not godly, they are not Christians, and the training they get is a very bad one. I know no worse training for a young man than to send him to be a doctor. When he has gone into the college they send him into the dissecting room, and to send a young man into the dissecting room, is to ruin him, nine cases out of ten, morally.

It is a most degrading thing for that young man to go into the dissecting room, and see the horrid sights of the dead and naked bodies of women and girls who have been taken from the hospitals, and dissect them. It is a degrading thing. It is an unnecessary thing; it is a brutal thing. And when they first go in they often faint, and then they take whisky, and they take morphine, and things of of that kind, to quiet their nerves, and the great mass of doctors to-day are under the influence of these drugs.

Doctors to-day are the most demoralized class in the community, as a rule. In Chicago there are hundreds of them that are just incarnate devils. I say that when I am there. I do not only say that here. You will see in my tract, "Doctors, Drugs and Devils" that I not only said it, but I gave the facts which proved it. I quoted cases; I challenged these men to deny them; that is why they want to kill me; that is why they want to put me in prison, because they know I have got them in the hollow of my hand.

They have murdered babes, the unborn babes. They have helped women to destroy their offspring. Give them their way and they would utterly destroy the human race. Murderers!

I speak strongly. I feel strongly. They know nothing about what they are talking about when they pretend to diagnose and cure diseases.

MEDICINE IS NO SCIENCE.

It has not an atom of science in it.

In my own University, one of the greatest professors, Prof. Douglas MacClagan, said in my hearing:

"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, from treatment to treatment, and we have not found the first stone to lay as a foundation for medicine as a science."

Where is the science in medicine?

Here are two opposing schools. Here is one man calls himself an allopath; here is another who calls himself a homeopath. Take these two as an illustration.

You say to the homeopath, "If I put my body in your care, sir, how will you treat it? On what principle?"

The homeopath says: "I will treat it upon this principle, '*Similia similibus curantur*'—like cures like—meaning that the way to cure one disease is to put in another of the same kind. That is a funny way to cure it, is it not?—to catch a thief by putting another thief inside the house.

"Well, now, Mr. Allopath, what will you do?"

"Oh, that homeopath is a fool. I will do exactly the opposite."

"What will you do?"

The allopath says: "'*Contraria contrariibus curantur;*' that is, the contrary cures the contrary."

"Well, how do you do it?"

"Well, when I see a disease in you, I put in the opposite fellow, and knock him out."

"Oh, well, Mr. Allopath, after you knock him out, what do you do with the fellow you put in?"

"Oh, well, he will give us some trouble after awhile, and we put another fellow in and knock him out."

"Well, Mr. Allopath, what do you do with the fellow that has knocked him out?"

"Oh, put in another stronger one, and knock him out."

"Well, but Mr. Allopath, what do you do with that stronger one you put in by and by?"

"Oh, by and by we knock the patient out." (Laughter.)

That is it. Now, is there any science in that nonsense?

I tell you this, I have been through schools of medicine; I could qualify within a very short time to be a practitioner, if I chose, under the laws of this State. I would not do it. For a man to give drugs is just to walk in the dark; to put deadly poisons into people's stomachs. He does not know what they are going to do. There is nothing so criminal, and so foolish, and so silly as the so-called practice of medicine.

NELLIE BLY'S EXPERIENCE WITH THE DOCTORS OF NEW YORK CITY.

Take an illustration that will make you laugh. It made me laugh when I heard the story. This is the way the story was told to me, and although I cannot personally vouch for its truth, I know that similar facts are of daily occurrence all over the world.

Down in New York there is a bright young lady named Nellie Bly. Nellie Bly is a reporter upon the staff of the *New York World*. It is a sensational paper. They were looking around for a sensation. Nellie Bly had gone around the world, and they were looking out for a sensation, and Nellie went up to the editor, and she said: "I think I have got a sensation," and she told him her plans.

"All right," said the editor, "do it Nellie." So the editor gave her six crisp, new twenty-dollar bills, and Nellie with a smile upon her face left the office, and went up Fifth Avenue, drove up in a carriage to a great doctor's house. She got out; she went into the house, and of course, this was a very high-priced doctor. His consultation fees were high. She put down her twenty-dollar bill for a consultation with the doctor. The doctor received her very nicely, very

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politely, and he began to examine her—put his finger on her pulse, shook his head, put his stethoscope to her breast, thumped her, listened, shook his head (there was nothing in it—I mean his head) (Laughter.) He did not know a thing about it, he sat down, and thought.

"What do you think is wrong with me?" said Nellie, sly little girl that she was. "What do think is wrong with me?"

"Well, my dear young lady, it is quite a grave case; I think that you have incipient tuberculosis; that is to say, you have consumption." So Nellie sat as gravely as she could. "Doctor, will you please write out my case, and give me a prescription?"

"Certainly," so he wrote the diagnosis of her case: "This young lady has incipient tuberculosis," and he gave her a prescription, and he took up the twenty-dollar note, and she took up the prescription, bowed and went out to her carriage. She drove up Fifth Avenue a little further, and she got out of the carriage, and went in to another doctor, sat down. "Doctor, will you please to examine me, and tell me what my trouble is?"

"Certainly, Miss." He saw her twenty-dollar bill too.

He felt her pulse, sounded her, tapped her, shook his head, (there was nothing in it—[laughter] nothing in his head) and he sat down, and she said: "Doctor, what is it?"

"My dear young lady, I am sorry to tell you that you have every appearance of incipient Bright's disease of the kidneys." (Laughter.)

"Doctor, will you write that out, if you please, and give me a prescription?" So he wrote it out, and gave her a prescription, invited her to come again. She got into her carriage, and went away further up the Avenue, got out at another doctor's, "Will you please tell me, Doctor, what the matter is with me?"

"Yes," looked very serious, thumped her, shook his head, (nothing in it.) (Laughter) she sat down. "Doctor, will you please tell me what the trouble is with me?"

"I do not like to tell you, but it is quite apparent that your liver is very badly deranged." (Laughter.)

He sat down and wrote a prescription.

She got into her carriage, and went to another: "What is your profession?"

"Well," she said, "I am a literary woman." He felt her pulse, shook his head. "My dear young lady, you are in great danger; you have got incipient idiopathic muscular atrophy."

"Well," she said, "Doctor, what does all that mean?" (Laughter.) "Well," he said, "it means, my dear young lady, idiopathic muscular atrophy, that unfortunately your muscles are without nourishment, and they are rapidly decaying, and am afraid, my dear young lady, that you will be paralyzed."

"Well, Doctor, will you write that down, please?" He gave her a prescription, and with great difficulty she got out of the place without laughing, but when she got out she said to the driver, "Drive back to the *World* office."

She entered the editor's room, and she said: "There are the five prescriptions, the five diagnoses, and now just imagine how much wisdom there is in our best doctors, for there is not a thing the matter with me." (Laughter.)

That is said to be a fact which was published the other day in the *World* only keeping out the names of the doctors, and the *World* threatened if the doctors denied it, they would publish their names. They never denied it. (Laughter.)

THE DOCTORS IN CHICAGO.

The other day in Chicago there were a number of people died in a certain neighborhood, and the hue and cry arose they were all poisoned; somebody put poison in the bread. It was no such thing, they had all eaten swine's flesh, and they all died of trichinosis. The dirty trichinae in the swine's flesh had entered their muscles and killed them.

I knew of fifteen people in one week that died through eating pork with the dirty trichina in them.

Friends, the doctors do not know what they are talking about.

DOCTORS IN THE EAST.

A little while ago in an eastern city there were seventeen people died in a certain neighbohood. The doctors were summoned, and they did not know. They each gave a different autopsy. One died of scarlet fever, and another one jaundice, and so on. Presently it was found that every one of these people had died of arsenical poison, arsenic having got into a batch of flour. All their bodies were disinterred, and the poison was found in their stomachs. There was not one doctor found it out. So much for their skill in surgeries.

RESULT OF TRUSTING IN DOCTORS.

Friends, I know what I am talking about when I say this: When you put yourself into the hands of men who say "Now open your mouth, shut your eyes, and pay your money, and let us pour down your throat whatever we like," that you are a pack of fools, and that the Bible will not back you up.

Your condition will be like that of the woman who came to Jesus. She

"had suffered many things of many physicians, and had spent all she had, and was nothing bettered but rather grew worse."

Now, the Lord is the Healer; there is His word, "I will come and heal you."

I want you to believe it. I know it and thousands and tens of thousands know that He is the Healer.

DIVINE HEALING IN ITSELF IS NOT ANYTHING, UNLESS IT ACCOMPANIES DIVINE SALVATION.

Salvation must come first, and your hearts must be right with God, and you must put away the things that are wrong, and then give yourself to God, and He will keep you, He will heal you.

A man once said: "Doctor, if people were always healed like that they would never die; they would never die."

"I said, "That is true, and they ought not to die."

"Oh, doctor, you do not mean to say people are not going to die?"

"I do."

What did Jesus say?"

"If a man keep my sayings he shall never see"—what?
Audience:—"Death."

Dr. Dowie:—"He shall never see death."

"He that believeth in Me, though he were dead, yet shall he live:
"And whosoever liveth and believeth in Me shall never die. Believeth thou this?"

Death is God's enemy.

"Death and hell shall be cast into the lake"—of what?
A voice:—"'Fire.'"
Dr. Dowie:—"The lake of fire."
"The last enemy that shall be destroyed is"—what?
Audience:—"'Death.'"

Dr. Dowie:—Death is God's enemy.

"WELL, IF WE ARE SAVED, AND IF WE ARE HEALED, DOCTOR, ARE WE NEVER GOING TO DIE?"

"No, I hope not; I pray not."

"What is going to happen?"

"Unless the Lord comes—for He is coming—to take me to Himself, I will tell you what will happen to me. If I am faithful, I will do my work, I shall be saved, I shall be healed, and one night I shall lie down in peace, and I shall sleep on earth, and wake in heaven."

"He giveth His beloved"—what?
A voice:—"'Sleep.'"

"HE GIVETH HIS BELOVED SLEEP".

"Even so them also which sleep in Jesus will God bring with Him." "Lazarus sleepeth." Stephen "fell asleep."

Those who are Christians have a right to expect to live their lives without sin, letting God take away that sin, that sickness. Without dying, you should lie down in peace when your day's work on earth is done, to sleep on earth and wake in heaven.

I want to lie down in peace and sleep, but I do not want to die.

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Death is God's enemy.

"He that hath the power of death is"—what?

A voice:—"The devil."

"Forasmuch then as the children are partakers of flesh and blood. He also Himself likewise took part in the same; that through death He might destroy him that had the power of death, that is the devil."

That is what the Bible says. Death is the devil's work. How God hates death.

Oh, friends, it is a good thing to know then that God is willing to save you, and heal you, and cleanse you, and to keep you, and when your work is done, let you lie down and rest in peace. Just as a tired man does when he comes in from the fields. He lies down in peace, and he sleeps until the morning. Oh, that we might do our work, and then lie down in peace, and sleep on earth to wake in heaven.

SUPPLICATION.

Father in heaven, bless this address for Jesus' sake Amen.

QUESTIONS AND ANSWERS.

If any one present has any respectful questions to ask about my teaching or work, I shall be very glad indeed to answer them. I will give you a little time to ask these questions.

"DID JESUS EVER DRINK ANY WINE?"

Dr. Dowie:—Yes. He drank the wine that I drink. I drink wine. I give my people wine. In Australia I have drunk considerable quantities of wine, but there was not a drop of alcohol in it; it was unintoxicating wine.

When at the marriage feast of Cana, in Galilee, He drank wine, but it was not intoxicating wine, and the proof of that is this. If you ask any Jewish Rabbi to-day, as to whether in the feast of the Passover there is any alcohol, he will say, No. Now, our Lord Jesus Christ when He ate the Passover supper, He drank wine, but there was no alcohol in it; for this reason, that there never was any alcoholic wine, or any fermentation at all in the Passover Feast, and in the marriage feast.

The other day there was a Rabbi married, and when he was married to his bride, there was a glass of wine poured out, and she drank one-half of it, and he drank the other half of it, and then threw down the glass, and ground it beneath his feet in the synagogue.

I asked, What kind of wine was that?

"That, Doctor, was unintoxicating wine."

"And what was the reason of his throwing down the glass, and tramping it beneath his feet?"

"That there should never be any leaven of sin in that marriage."

In the Orthodox Jewish wedding there is no alcoholic wine used?"

"Well, then," I said to a Rabbi, "there could have been no alcoholic wine used at the marriage feast at Cana?"

He said, Wherever there was an orthodox Jewish marriage there was no possibility of its being used.

"DOES NOT OLD WINE FORM ALCOHOL IN IT BY AGE?"

Dr. Dowie:—No, sir; not so long as the air is excluded. The moment the air gets to it, if it is not drunk, within a few hours it would form alcohol, but as long as it is drunk within a certain time, no alcohol is formed.

The brother:—"I thought age, even if sealed up, would make it form alcohol."

Dr. Dowie:—Age will not make it form alcohol. Age would make it form a sugary deposit, but alcohol is only formed when the air gets to it. It is never formed otherwise, and that fact explains the reference to old bottles in the Scripture. The old bottles used to be made of skins, and they had poured the wine into skins, and sealed it up, keeping out the air so that it would not burst. But if you poured out the wine from the skin, and then tried to pour new wine into the old skin, the contact with the air would make it ferment, and the consequence was it would burst the skin. But there is no possibility of alcohol forming until the air gets to it. I may say we use unfermented wine in our communion service. We use non-alcoholic wine, and it is made in various ways; sometimes it is sterilized. It is corked up and hermetically sealed, and it never ferments until it comes to the air, and if you do not drink it within a short time, it will ferment.

"WAS PAUL EVER MARRIED?"

Dr. Dowie:—Yes, I hold that Paul had been married; for this reason, that at the death of Stephen, it says in the Bible that he

"Was consenting unto his death."

The word that is used for consent there is a legal term, showing that he was one of the Sacred Council and cast his vote for the death of Stephen. He could not have been a member of that Council unless he was thirty years of age, and a married man.

The probabilities are that Paul was a widower when he wrote his letter and said:

"Have we not power to lead about a sister, a wife."

That his wife had died while he was still a Rabbi, and after he became a Christian he thought it was best for him to be unmarried, because the Holy Ghost had said that bonds and imprisonment awaited him in every city, and it is not a very good thing for a man to be married who is getting into jail in every town he comes to.

"IS IT POSSIBLE FOR AN UNCONVERTED MAN TO BE HEALED?"

Dr. Dowie —Yes, by the sovereign grace of God. God is a sovereign, and I dare not shut out the possibility of God healing a person who is not converted, because God is a sovereign, and He can do what He likes, but my brother's question leads me to this supplementary answer.

I do not know of a single case, in all my experience, of an unconverted man being healed through faith in Jesus Christ. Why? Because it is impossible for an unconverted man to exercise faith in Jesus for healing; because faith in Jesus is only possible to a man who has given his heart to Jesus. That does not mean that some were not healed who did not know Jesus as Christ; for there are several mentioned in Scripture who were so healed. But these were godly and converted according to their light.

"SHALL I FORM THE OPINION ON ACCOUNT OF BEING SICK THAT I AM NOT CONVERTED?"

Dr. Dowie:—No. Salvation and Healing are two different things. A person may be saved and yet sick. They are two different things altogether; but if you are continuing in sickness and sin, that will show you that you are not trusting Jesus for healing, but it does not show you are not saved. Multitudes of Christians are sick who are saved, and they are never healed, but their Salvation is not affected by it at all. Still they do not live to glorify God, and they do not do the good they would if they were well.

I am glad my brother asked the question. Salvation is a totally separate thing from Healing. You must be saved before you can be healed, but it does not follow that you are unsaved because you are unhealed. On the contrary, vast numbers are saved who are not healed at all. I am very sorry it is so, but it is so. I should be very sorry indeed to say that every one who was not healed was going to hell; but I do say this, that a person who is not healed, and is not seeking God for healing, will very soon go to the grave, and I wish they would live longer if they are true Christians; for the Lord hath need them. That is why I am talking to you dear Christians, because there are many Christians amongst you sick. I want you to live a long time. I want you to live healthy lives so that you can do more for Christ in your families, in the Church and in the extension of His kingdom in the world.

Will you explain,

"'WHOM THE LORD LOVETH HE CHASTENETH?"

Dr. Dowie:—Yes, I will explain that. I am very glad that our brother asked it. The word "chastening" or chastisement" in the original tongue has a very definite meaning. The word that is translated "chastisement" there is "παιδεία" in Greek, and comes from the little word "παῖς." "παίδος" is the genitive form, and "paideia"

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in the original Greek means training, the nurture, the growth and instruction, and the bringing up of children. So that passage in Hebrews means "Whom the Lord Loveth He nourisheth, He cherisheth, He instructeth, He traineth, and He bringeth up as a loving father does a child."

Now, when you bring up a child, do you give it a regular dose of sickness every month? Is that any part of its training, or do you endeavor to keep the child well? Tell me. Do you endeavor to keep the child well? Yes or No.

Audience:—"Yes."

Dr. Dowie:—Is that not the object of the mother to keep the little one clean and well, and keep it from being sick?

Sometimes you correct the child, but do you correct the child by breaking its leg or knocking out an eye? Is that the way you correct it? Do you correct it by giving it a dose of small-pox? No. Neither does God. The word there simply is: "Whom the Lord loveth He" nourisheth, He instructeth, He traineth, He cherisheth as a loving Father does a child. He brings it up in order that the child may be a strong man, healthy, and pure, and good, and to be a blessing.

You see that is the word there, and it is very much misunderstood. It does not mean, "Whom the Lord loveth He maketh sick." If it meant that, then the sicker you are, the more the Lord loves you, and the consequence is that when you get one sickness, you should say humbly, "How the Lord loves me in my right leg. Oh, how He loves me with this rheumatism. Lord, love me on the other side too."

It is all nonsense to suppose that "Whom the Lord loveth He chasteneth" means "Whom the Lord loveth He maketh sick."

"CAN THE PRAYER OF A SAVED PERSON BE THE MEANS OF HEALING THE UNCONVERTED SICK?"

Dr. Dowie:—No; not an unconverted sick man, because in that case then that man would be healed against his will. That man would be healed with a bad heart. That man would be a child of the devil, and healed because I prayed for him. God does not heal children of the devil.

"IS A FOLLOWER OF CHRIST ALLOWED TO WEAR GOLD?

Dr. Dowie:—Yes. I will answer that. Now, you please turn to your Bibles in the first epistle of Peter, the 3d chapter. Now, I want to read the whole passage. This is the passage which is rested upon by friends who say that a Christian must not wear gold. Will you please to read the whole passage now with me. Please read it in Deutsche after I read it in English.

"Likewise, ye wives, be in subjection to your own husbands."

You please to notice that all this is about women. You see it is not about men at all; it is about women.

"That if any obey not the word, they may also without the word be won by the conversation of the wives;

"While they behold your chaste conversation coupled with fear.

"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel." [The brother read the foregoing, clause by clause, in German after Dr. Dowie.]

Now, if that passage means you are never to wear any gold, it also means you are never to wear any clothes. Do you see it? That is the first thing I ask your attention to. If that passage says you are never to wear any gold, it also says that no woman is ever to tie up her hair, and she is never to wear any clothes.

Read it again:

"*Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel.*"

Are you not to wear any clothes? You would die if you did not wear clothes. You would be very disgusting, and immoral, and very improper. It would be a shameful thing for a woman to go about naked. A shameful thing for men to go about naked. Even savages do not go about wholly naked.

It means that you are not to spend your time as the ancients used to do. Why they used to spend hours and hours in getting their hair plaited in various forms, and all kinds of ornaments put into it. Sometimes it took a whole day to get a woman's hair ready. Sometimes it does now. Sometimes it takes three or four hours to get a fashionable woman's hair ready.

I said to you last night that I wear these gold sleeve links Where did I get them? I got them, the first set—this is only just a duplication of them—from the children whom I was the means of healing, whom God healed. I never healed anybody. I laid my hands in 1876 upon three dying children, and they were all healed. That was the beginning of my ministry of healing. I have told the story fully in my tract entitled, "He is just the same to-day." I knew nothing about their thank-offering, but a few weeks afterward they came to my house with a beautifully written note. I was about to leave my home in Newtown, Sydney, New South Wales, to go and marry my wife, in Adelaide, South Australia, a thousand miles away. I was not then married. They were healed through my agency. They were dying, and were instantly healed. They brought me a pair of gold studs with a letter in words something like these: I remember it as if were to-day.

"DEAR PASTOR:

"God has used your hands in praying with us when we were dying. We want to put something in your hands that will always remind you of your dear little children whom you prayed for.

"And we want you to please take these studs that we have purchased with our savings, and put them in your sleeves on your marriage day, and remember us always when you look at them."

I put them there, and God has used these hands in being laid upon thousands and tens of thousands of people, and I never think of my studs until somebody calls attention to them, because I never see them for one thing. They are on the other side of my sleeve, and I have not an atom of pride or vanity concerning them. I do not care a pin about them; so far as appearances go; but I wear them because they remind me of the children who were first healed, and when I put them on in the morning I still pray for these children and for the children who appreciate them. They have grown up now, and one of them, the one that was healed first, Mary, the one that I told the story of in "He is just the same to-day," she is a wife, and she is a mother, and she has got noble sons and daughters away off in the great Australian land. Without the mercy and healing power of God she would have been dead, and when I take up these studs in the morning and put them into my sleeve I always pray for them, I always say God bless Mary Ray; she is Mary Hardie now; God bless her husband, God bless her children, God bless my own son and daughter who gave me this second set. And do you know that these studs have reminded me, as nothing else in the world could, of the first healing and of my own dear ones.

And when I take out my watch, that is gold too. I suppose that cost some hundreds of dollars. I never paid a cent for gold ornaments or articles of use in my life. That watch was given to me the other day, as a token of gratitude by two ladies of Cincinnati, for the blessing which God had me to their dying aunt. She was carried to my Home dying. She was brought into our Home a dying wreck and the Lord used me to her, and the other day, without my knowing anything at all about it—they sent this watch, and they asked me to accept it as a token of love. The fact was my other watch was not keeping time and was always getting me into trouble—but they made me a present of this watch.

Do you think that does me any harm to wear that watch? I take it and as I use it I thank God. It will last me all my lifetime, unless somebody steals it, and then may the Lord have mercy upon the thief. (Laughter.)

But it will last me longer than a common watch would.

Now, let me say a word more about this wearing of gold. Friends, if you are going to spend all your money in wearing gold, and if you are going to spend all your money and vex your husband in wearing clothes, and not dress in a seemly fashion, the Lord have mercy upon you. I do not object to any of you wearing any attire you please.

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You are at liberty to wear a bonnet such as many of you are wearing. I do not think it quite becomes you. I would like to see more of your faces. Some of you have got very sweet faces, but I cannot half see them.

I think some of you have got very nicely shaped heads but, I really cannot tell what the shape of your head is. I love to see a nicely shaped head; it seems to me a very pleasant sight; but you know if you choose to wear a hat that does not show how very nice your face is, all right, I will not object to it; you have a right to wear that hat. But you have got no right to say that my wife shall wear that hat. She has got a right to wear what she likes, and there is no passage in the Word of God that says she shall not.

I think that sometimes you do a great deal of injury to the cause of God when you say that the plainer your attire, the holier you are.

I know a great many people who are very plainly attired, and have very proud hearts I know a great many people who have very beautiful attire, and very humble hearts; and I venture to say of my wife—I would not say it, if she was here; I would not praise her to her face—there is no purer woman upon God's earth; there is no humbler woman upon God's earth; there is no woman that will do more for the sick and sorrowing that my wife will do, and she is always nicely attired. She always wears colors. She has done so from her youth, and I love to see her do it.

I must confess that I love to see a rainbow with all the colors. I must confess I love to see your beautiful flower gardens with all their colors, and I should very much object to somebody taking a tar brush, and going through the garden and painting them all black. (Laughter.)

Let me tell you another thing, heaven is full of color. Let me tell you that the foundations are of precious stones, the walls are jasper, the streets are gold; but God forbid that I should have any of you go away, and spend all your money upon adornment.

There is an excess of it, and one reason why plainness of dress was adopted by the beloved sisters whom I see before me and their mothers, was a protest against the shameful waste of money upon attire.

I can only say this of my wife who wears colors, and wears bonnets of a different kind to some that you are wearing here, that she does not spend as much money as persons that wear the plainest of attire; for this reason, that she takes care of what God gives her. Makes it over and over again, and there is not a single thing that ever my wife wears that is not worn out to the last thread by somebody; for it goes at last to the poor. I do thank God for the rainbow with all its colors, and for heaven with all its beauties. To tell the truth I would like to see some of you here, very nice looking ladies I would like to see a little more the shape of your head, and to see a little more the shape of your body. Why shouldn't I? I like to see beautiful forms. God does; and that is why He made them comely. I can admire a lovely form and face without sin, and those who cannot have polluted hearts.

Brother Ropp this morning showed me his elks and his deer. They were beautiful to look at, and as I looked at them I thanked God He had made such beautiful creatures.

I love to see beauty. I would like to see a beautifully formed angel. I like to see a beautifully formed man. I admire a beautiful baby. I admire a beautiful lady. I can do it with a pure heart, and those who are talking otherwise oftentimes have got very unclean hearts.

But I say these things lovingly to you. If any man think otherwise—if any of you think otherwise, it does not matter, go on, beloved sister, be humble in heart, wear whatever attire you please. I would not object to it; I have no right to object to it. But on the other hand, don't you criticize your sisters who choose to wear a little green in their bonnets, a little flower on their jackets like that young sister there. She has got some nice blossom there, and she has got a nice face, and the blossom looks very nice alongside of her pleasant and pretty face. I love to see it. I love to see children playing in the fields, and putting a garland upon each other's brow, don't you?

I love to see children; I love to see grown-up people fond of beauty. Oh, I love beauty! I love beauty; I love color; I love God; I love the thoughts of heaven, and I love everything that has got color to it. I revel in the description of the City of God, and I stand entranced before the glories and beauties of earth, and sky and sea.

Why, you do not wear much color yourself some might say! No, I am black and white like most of you. But still I love to see colors, and let those wear them who choose.

Now, friends, do not be misunderstood. I would not say one word to grieve anybody in the world unnecessarily, and upon this matter of clothes I simply say to you, *Give to others the liberty that you claim for yourselves.*

"WHEN DOES THE FORGIVENESS OF SIN TAKE PLACE IN A MAN'S LIFE?"

Dr. Dowie:—The moment he repents of sin fully, vows to do right to his fellow man and God, and trusts in Jesus Christ for a full Salvation. That moment it comes, just that moment. We see it gloriously displayed in Zion Tabernacle. Many people stand up there, and repeat the consecration prayer, and the healing often comes at the same moment they repent of sin, and trust Jesus.

"DOES A MAN'S PHYSICAL CONDITION DEPEND UPON HIS SPIRITUAL CONDITION—BELIEF?"

Dr. Dowie:—Largely. I will answer it a little differently, perhaps, so as to make my meaning clear. My brother perhaps means by the question something that I do not see. He may mean two or three things. Now, for instance, a man's physical condition may be derived from his parents; his parents may have sinned; they may have been drunkards; they may have been immoral, and the consequence is a man's physical condition from the very beginning may be miserable because of bad blood, and an impure condition, or a distorted frame: in that case his physical condition would not be dependent upon his spiritual condition; because his spirit might be all right, but he is the inheritor of the consequences of his father's sins. In that case, of course, he can come to God, and ask God to heal him of things that have been inherited from his parents.

But if you mean it the other way. Ordinarily speaking, will a man's physical condition keep pace with his spiritual?

The brother:—"That is what I mean."

Dr. Dowie:—If a man lives close to God, and is living a holy life, and abstains from every form of evil, abstains from all things that would hurt him to eat or drink; abstains from impure thought, and impure reading, and impure connection, the consequence is that his spiritual nature is that of a clean man, and of necessity his body is guarded, and he endeavors to eat that which is good, and do that which is good. As a rule such a man's body will keep pace with his spirit, especially if he is not foolish enough to go to doctors and take their medicines. (Laughter.) I do not know if you are a doctor. (Laughter.) Of course, you know I am not speaking with any reference to you specially.

But I will say this, that if a man is of a degraded spiritual nature—if a man is spiritually impure, he will be very quickly physically impure, because the corruption will sooner or later extend to his body as well as to his spirit. Prize fighters are good illustrations of this. Magnificent physical frames become masses of walking corruption, because they yield to the demands of their filthy spirits.

CALL.

Will you please rise with me, and ask God to bless us all? [Apparently all present rose.]

Say with me a little prayer.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right: if I have wronged any, to confess, and to restore, and to do right in Thy sight. Cleanse my spirit, cleanse my soul, cleanse my body. Make me good and pure, and true by Thy Holy Spirit for Jesus' sake. Amen.

The Doxology was then sung, and the Conference closed by Dr. Dowie pronouncing the Benediction.

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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GOD'S WITNESSES TO DIVINE HEALING.

MRS. MABEL BOWERS, Marcus, Iowa.

"AS MANY AS TOUCHED WERE MADE PERFECTLY WHOLE."

This Witness tells of a healing of which we never knew until we received her letter, and this picture, a few days ago.

Her story illustrates a feature of the work in Zion to which very little attention has been given in LEAVES OF HEALING, namely, the healing of hundreds and thousands of persons in the Healing Room of Zion Tabernacle.

There we pray and lay hands upon many thousands who go away healed.

Those who know of the almost continuous meetings in Zion Tabernacle, are aware that we see scores of thousands annually in the Healing Room, at the close of the teaching services.

The Healing Room is seated for seventy, and exactly that number are admitted at a time.

They take their seats in silence, and except for the few words of invocation as we lay hands on each, they are prayed for in silence.

As the words, "In the Name of the Lord Jesus Christ, in the Power of the Holy Spirit, and in accordance with the will of God our Heavenly Father" are uttered, the people gathered say, "Amen!"



MRS. MABEL BOWERS, Marcus, Iowa.

We then pass on to the next, until all are prayed with.

Ordinarily there will be as many as 400 to 500 prayed with in one afternoon and evening in this way, and we have prayed with over 3,000 in one week in some of our missions, beginning at 9:30 a.m. and going right on to 2 and 3 a. m. of the following day.

We have prayed as many as 70,000 times in one year in this manner with those who have entered the Healing Room.

It is simply impossible to ever publish the results of our prayers with these throngs.

Hundreds are ready to testify at our special meetings for whom there is no time, and thousands upon thousands of healings have taken place in the Healing Room of which we have no record.

This witness is one of the throngs who have in Zion touched the hem of Christ's garment, and been made perfectly whole.

Of all the many tens of thousands whom Jesus healed in

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the days of His ministry in the flesh, there are less than thirty cases given in detail.

The Gospels would be immense volumes had the full story been told, and there were no facilities for preserving the records of His work.

And of the healings in Zion only a few are fully recorded in these pages.

The greater part of the story of these wonderful works of God has never been, and never can be, told in any paper or volume.

We often wish that more of the Gospel miracles had been preserved in detail, and we rejoice that in these days the power to preserve and publish is so great. Yet with all the facilities it is entirely unequal to the task.

There is never any difficulty in finding Witnesses.

The difficulty always lies in the time to get their testimony, and in the selection of the cases which will be most helpful.

Both in the Healing-Room and in Zion Tabernacle meetings the work of saving-healing-cleansing power, through Faith in Jesus, goes on silently in tens of thousands of hearts and lives.

But the story of Divine Deliverance can never be fully told on earth.

"MARCUS, IOWA, JULY 1, 1897.

"REV. DR. DOWIE:

"I too, am among the great throng of people who have been doctored and doctored nearly to death.

"Every person had a different prescription, and all of no avail.

"So one day I said to my mother, 'I shall not take any more medicine from the doctors for they cannot do me any good; and yet I did not know that the Lord could heal me.

"I had not been taught that the Lord was my healer.

"I stopped going to the doctors, yet I took medicine twice and three times a week regularly for chronic constipation.

"I had internal trouble, for which I had been operated on four times, and for which they never gave me anything to deaden pain. I had to suffer it all.

"They said my heart was not able to stand taking anything.

"I went through the first operation July 11, 1892, and was healed four years later, July 10, 1896.

"Through this four years I wore a support all the time.

"I had the heart trouble so bad at one time, that I became unconscious.

"I have had the tonsillitis summer and winter, and would have it so bad at times, that for ten days I could not speak, eat nor sleep but very little, and would generally walk the floor at night.

"I became so nervous that at times I could not eat my meals at the table with the rest of the family.

"I would suffer terribly with my head and back; in fact I never knew what it was to spend a day without suffering.

"But one day, while my mother was at a sewing circle, a lady read to the ladies from Dr. Dowie's paper, THE LEAVES OF HEALING, of cases of sickness cured by faith in the Lord Jesus Christ.

"Mama came home and told me about what she had heard, and I requested her to get me the paper so I might read it. I said, 'If Divine Healing is taught from the Bible, there is my *healing*.'

"We planned together, right then and there, that just as soon as I could get away from my business (as I was a Milliner) that we would go to Chicago and hear the teaching.

"All that season I worked hard and suffered all the time, and I kept getting worse rapidly.

"Two weeks before going to Chicago, I had the tonsillitis and toothache.

"I would work all day and walk the floor nearly all night; this was added to all my other suffering.

"Mother was afraid I was not going to be able to stand the journey, but we started for Chicago on July 6, 1895, and arrived there on the 7th of July, on Tuesday before noon.

"We went to the Tabernacle in the afternoon. Mrs. Dowie preached, as Dr. Dowie was defending Divine Healing in the courts of law.

"Went to the Tabernacle again on Friday. Dr. Dowie preached, after which I went into the prayer-room, and as Dr. Dowie came to me I spoke to him and he told me to rise.

"I arose, he laid his hands on me and prayed the prayer of faith and I was immediately healed.

"I have never needed my support since, and I have never taken a drop of medicine since the day before I left home.

"I am perfectly well, and have been ever since I was healed.

"I praise God for it.

"On our way home mother and I visited at her old home in Illinois. We went up and down steps and hills and were on the go continually. Yet I could do it as I had never been able to do it for years and come home well.

"Dr. Dowie will not know that I ever was there and was healed until he gets this statement written by myself.

"He does not begin to know what a large number of people are healed through his prayer of faith in God, unless he hears from them all personally.

"Before I went to Chicago one would say to me, 'I wouldn't go, it will never do any good.'

"Another would say, 'You will never find such a man there as Dr. Dowie, etc.

"I said, 'Don't trouble yourself about us for I am going and I shall see Dr. Dowie and Mrs. Dowie when I get there and I shall come home well, because Christ is my Healer.

"He has healed me, and I believe He is the same yesterday, to-day and forever, and I praise God for his goodness and mercy which endureth forever.

"May God bless Dr. Dowie and his family and all his helpers.

"MRS. MABEL BOWERS.

(Née Mabel Goodburne.)

DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, today and for ever." (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 *sickness*) 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 sicknesses."

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 every sickness and every disease 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 who 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 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 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, "Faith cometh by hearing, and hearing by the word of God." (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 who 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 Ave., or at Zion Tabernacle, 1621-1633 Michigan Ave., Chicago, Ill., but the best [illegible] Divine Healing is the Bible itself, studied prayerfully and earnestly.

We extend to you a hearty invitation to attend the meetings, which are free. Our prayer is that you may be led to find in Jesus Christ our Lord and God, your Saviour from sin, your Healer from sickness, your Cleanser from all evil, your Leader the way to Heaven, your Friend and your All in time and Eternity. We trust that this may help many who read, and that our little conversation may bear much in [illegible] readers to look to Jesus only.

"The mending of Christ's seamless dress,
Is by all tears of pain.
We too must Heal in Love's atoning and [illegible]
And [illegible]

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



Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Lord's Day, June 20, 1897.

THE CONSECRATION OF NINETEEN YOUNG CHILDREN TO GOD BY THEIR BELIEVING PARENTS.

These are Presented and Consecrated and Grateful Testimonies Given by Other Children who have been Healed.

Sermon:--"RULING IN THE FEAR OF GOD."

Thoughts Suggested by Queen Victoria's Diamond Jubilee.

MORNING SERVICE.



The meeting was opened by singing,

"O precious word that Jesus said!
The soul that comes to me,
I will in no wise cast him out,
Whoever he may be."

SCRIPTURE LESSON.

Dr. Dowie said:

I shall read four Psalms in succession, brief Psalms: the 125th, 126th, 127th and 128th.

PSALM CXXV.

"They that trust in Jehovah shall be as mount Zion, which cannot be removed, but abideth for ever."

This word Zion in Scripture stands for so much. It has the meaning of a fortress, and of everlasting strength, an impregnable fortification, and a place from which strength proceeds.

It is a very glorious word, and means so very much; that is only just one meaning. Some day I think we shall go right into the Scriptural application of that word, and then we will begin to understand it practically.

"As the mountains are round about Jerusalem, so Jehovah is round about His people from henceforth even for ever.

"For the rod of the wicked shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.

"Do good, O Jehovah, unto those that be good, and to them that are upright in their hearts.

"As for such as turn aside unto their crooked ways, Jehovah shall lead them forth with the workers of iniquity: but peace shall be upon Israel."

Just think of that for a moment, the intense abhorrence that God has for crooked ways. There is no language so severe in Scripture as that which is applied to hypocrisy, to dissimulation, to deceit, to crookedness in thought and life and action.

Oh, how God does love perfect truthfulness and sincerity of heart, steadfastness of purpose, courage and a straight path.

PSALM CXXVI.

"When Jehovah turned again the captivity of Zion, we were like them that dream.

"Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, Jehovah hath done great things for them.

"Jehovah hath done great things for us; whereof we are glad.

"Turn again our captivity, O Jehovah, as the streams in the south.

"They that sow in tears shall reap in joy.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

PSALM CXXVII.

"Except Jehovah build the house, they labor in vain that build it: except Jehovah keep the city, the watchman waketh but in vain.

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so He giveth His beloved sleep.

"Lo, children are an heritage of Jehovah: and the fruit of the womb is His reward.

"As arrows are in the hand of a mighty man; so are children of the youth.

"Happy is the man that hath his quiver full of them: they shall not be ashamed, but they shall speak with the enemies in the gate."

PSALM CXXVIII.

"Blessed is every one that feareth Jehovah; that walketh in His ways.

"For thou shalt eat the labor of thine hands: happy shalt thou be, and it shall be well with thee.

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table.

"Behold, that thus shall the man be blessed that feareth Jehovah.

"Jehovah shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life.

"Yea, thou shalt see thy children's children, and peace upon Israel."

After singing "Hide Me," Dr. Dowie said:

I have received a very large number of requests for prayer to-day which I thought I would just confine to my own room, and present them to God there. It takes a long time to even refer to them in the public service, and this morning it would have taken me a very long time.

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THANKSGIVING.

I want to thank God for the mercies of the week, and to ask you to pray with me to-day very earnestly for guidance in connection with the affairs of Zion.

I have no doubt whatever, and never have had for a moment, that God is leading us on; that from day to day and hour to hour we are being directed, and that the Lord who has provided is providing.

But I want you to pray especially for guidance to-day, and for help and direction in every way.

THE QUEEN'S JUBILEE.

The whole of the nations of the earth, every civilized nation under heaven, and many that are only partially civilized have their representatives to-day in London city, the capital of the British Empire, and within the next two days they will lay their offering, and the letters that they have from the chiefs of every nation under heaven, before the queen and empress of the United Kingdom and the British Empire; and I think that as one born under that flag of which I am in nowise ashamed, I feel it would be right for me to-day to ask you to say with me in the deepest meaning of the word,

GOD SAVE THE QUEEN. (AMEN.)

We, who are born under that flag and know something of what that Empire means, by having traveled around this world several times, and seen great parts of it, know that God has raised up both her majesty the queen, and the great British imperial power for a divine purpose.

There is no part of the whole world that is more interested in that than the United States of America; for

THE FEDERATION OF THE ENGLISH PEOPLE IS ONLY A QUESTION OF TIME.

Their federation, their co-operation, their hearty sympathy, and their support of each other would be not only a guarantee for peace, but it would compel peace throughout the world.

The British and American nations form one people, and their interests are fundamentally identical.

TESTIMONY TO HEALING.

This is children's day, and I have picked out one testimony that I should like to read, and if the brother is present I should like him to stand up and confirm his testimony. It is written on Friday.

"CHICAGO, 844 East 63d St., June 18, 1897.

"REV. DR. DOWIE AND MRS. DOWIE, Zion, 12th St. and Michigan Ave.:

"Tuesday evening I went down to Zion to request prayer for my dear daughter who was ailing. She became so weak we could not touch her, and she could not put her leg under her on Tuesday.

"All day Tuesday we had not expected that she would live any time. She was dying fast.

"She was thus weak when request was made for Dr. Dowie to pray that night that she would be spared, and would be healed.

"Thanks be to God that I am able to say that she was able to walk the very next morning, not only in the house, but she was able to go to the porch. God is good. I had strong faith when Dr. Dowie prayed she would be healed. I thank the Lord for healing her and delivering her from death through Dr. Dowie's prayer.

"Perhaps I will take her to Church on Sunday afternoon.

"My neighbors were surprised to see her on Wednesday when she was so low on Tuesday. We ought to thank the Lord for sparing her to us.

"We cannot express in words our intense joy at the miraculous healing.

'Yours very respectfully,

"DONALD MORRISON."

Now is Donald Morrison here to-day? I should suppose he is not, because he speaks of being here with the child in the Afternoon. Does any one know Donald Morrison?

Mr. Clemens:—(From the gallery.) "Many of us here know Donald Morrison. He was a carpenter here on this building, but he is not present."

Dr. Dowie:—Yes, Donald Morrison was engaged upon this work, but I do not see him this morning. Mr. Clemens who has been on this work knows him well, and would see him if he were in the house, I suppose.

But I am so glad that the Lord answers prayers for these dear little ones, and as this was children's morning I thought it was possible that Mr. Morrison might be here; but he says in his letter that he may be able to bring her down in the afternoon. Now, we shall hope that God will grant a time of great blessing.

We are thankful for the children present.

"Come, let us worship and bow down: Let us kneel before Jehovah our Maker."

I will ask Mrs. Dowie to lead us in prayer.

Prayer, was then offered by Mrs. Dowie followed with prayer by Dr. Dowie. An Anthem was then sung by the choir, the announcements were made, and the offering received.

CONSECRATION OF 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 may these dear children here to be consecrated to Thee to-day, be blessed in spirit, soul and body. Amen.

I would just like to say a few words to the dear children who are now present, and their parents.

You know that in this church the Consecration of children takes the place of the unscriptural act of so-called infant baptism. We are always delighted to see the parents with their children on the third Sabbath day of the month, consecrating them, especially the new born, to the Lord, and all other children who have not yet been consecrated to Him.

In the tenth chapter of the Gospel according to St. Mark it is written in the 13th verse:

"And they brought young children to Him, that He should touch them; and His disciples rebuked them that brought them.

"But when Jesus saw it, He was much displeased, and said unto them, Suffer the little children to come unto me, and 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, shall not enter therein.

"And He took them up in His arms, put His hands upon them, and blessed them."

I want to give notice now that next Lord's day when we have Consecration, I should like to see all the children gathered together in this portion of the Tabernacle, so that I might deliver a children's sermon.

ADDRESS TO PARENTS.

Our Lord Jesus Christ in this little story is represented as taking the children from the arms of their mothers and their fathers.

I do not know why it should always be supposed that those who brought the young children to Jesus were women. It is not so stated in Scripture; it is simply stated they brought young children to Jesus that He should touch them.

The thought that it was only the women, the mothers, that brought their children to Jesus is not justified by the Scripture. No doubt the mothers brought them; but, as here to-day, I believe it is right and proper, that not only should mothers but fathers should bring their children; in fact, you will notice in the Scripture that our Lord Jesus Christ threw the responsibility upon fathers in every case.

It was a father that brought his young son to the Lord who had been afflicted from his youth.

A nobleman came and besought God for his child.

A Jewish Rabbi came and besought the Lord for his daughter; and in every case you can see that the Lord Jesus Christ threw the responsibility upon the father.

It is right above all things that the father should be present, and that he, with the mother, should present the children for Consecration to God.

I am always grieved when the father is absent. Sometimes it is impossible for the father to be present, because of his being away; but I would rather that the Consecration sometimes was deferred until the father could be present, but I will never refuse to receive the children even if they are only brought by their mothers.

But I say to you, dear parents, this morning, bring your children in the same spirit that these children were brought to the Lord that He should touch them.

Now, the mere touch of my hands will be of no power at all, unless the Spirit of the Lord be within me, and unless His

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power flow through me. But just in the same way that we believe and know that the Lord heals through our hands, so we have a right to believe that the Lord will impart spiritual power through these hands.

I have always believed that the laying on of hands was not only an ordinance for the healing of the sick, but for the imparting of the gifts of the Holy Spirit.

You will remember that the young man Timothy is spoken of as having received gifts first through his godly parentage, his mother and his grandmother Lois, Eunice, and then through the laying on of the hands of the presbuteroi, [πρεσβυτέροι] and through the laying on of the apostles' own hands, and these gifts are spoken of as being in him, and he is told to stir up the gift that is in him by the laying on of hands.

A BEAUTIFUL STORY IS TOLD IN THE EARLY CHRISTIAN CHURCH OF THE APOSTLE JOHN.

One day when he was baptizing in the church at Ephesus, he saw a beautiful youth standing thus, and as he looked at the youth he was impressed that that youth had the gifts of God, the power and purity of the Holy Spirit in his heart.

The apostle John, it is said in that beautiful story, specially blessed this youth in the presence of all the congregation, declared that the grace of God was in him with mighty power, and commanded the overseer of the church to take special notice of that youth, and to train him up for God.

John passed on his way, and some long time afterwards came to the same place. The first question that he asked was for this youth, and how he had grown, and what position he now occupied in the church, and the face of the bishop fell, and the countenance of the Christians around fell, as John the apostle asked this searching question, and they were compelled to confess that that youth had become a very bad man; that he had gone away into the mountains, and that he was at the head of a band of brigands of cruel robbers, and that he was a terror to the whole country.

The apostle immediately suspended the service in which he was engaged; and with tears in his eyes he demanded to know in what part of the country that youth was at the head of this robber band, and they told him.

Instantly he set out on foot and unaccompanied. He would allow no one to accompany him.

He set out for the mountains, and he went right away up into the mountains into the very place where these robbers were, and some of the band seized upon him not knowing who he was, and carried him off to rob him. He said, "Take me to your leader; take me to your leader at once; I have come into the mountains for that purpose."

The men were over-awed by the dignity of the apostle, and they did him no violence, but they took him to their leader away up in the mountain passes, and there their leader was sitting, and they put the apostle John before the Leader.

The moment that that man saw him his eyes fell, and he shrank back, and he was quickly in flight running away from the apostle, but quick as he, the aged apostle ran after him.

"My son! *My son!* MY SON!"

And he laid hold of him, and he compelled him to stop, and knelt with him there, and the poor broken-hearted rebellious youth fell at the apostle's feet, and they fell at Christ's feet together, and there he poured out his cry that God would bring back again purity to this dark and wicked heart, and that he would stir up the gift that had been placed in him at the beginning.

So that robber chieftain led aside his disappointed men, and told them of Christ, and accompanied the apostle back to the city, and became one of the great bishops, and martyrs of the early Christian church.

APPLICATION.

Now, I believe what that story implies, that a grace which is communicated in childhood may be latent, and may sometimes seem to be entirely overcome, and some may pass into sin, but it is there, *it is there*, that grace which God has imparted; and if you faithfully and lovingly do your part, and place these children before the Lord this morning for Consecration, such grace will be imparted as can never be uprooted, even after long continuance in sin. If that ever should come, which God forbid, it will be found that that grace of God is still lying in that heart somewhere, and that there is not a total depravity, but that that grace has been imparted, and that God will hear prayer at some time or other, and arrest through that power.

I have a strong conviction this morning, that if truly, and lovingly, and with a whole-hearted spiritual consecration these children are given to God, that God will hear your cry and mine, and will impart to them some saving power, some divine strength, that, no matter what happens, will never be taken away.

I have that confidence, else I would not care to pray.

If I did not have that confidence why should I have this service.

I have never mocked God by offering a prayer that I did not believe he was willing to answer.

I have offered these prayers for these children in the conviction that He who laid His hands upon them, not only for spiritual and for psychical, but for physical healing, will this day impart to these children that power which, if you will nourish and cherish, will grow, and they will meet no sin like that of the robber chieftain, but they will grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. May God grant unto you then that you shall do this.

Dr. Dowie then consecrated the nineteen children to the Lord, who were presented by their parents.

CALL.

Let the whole congregation rise for a moment, and consecrate themselves to God. [Apparently all rise.]

Repeat with me a prayer:

My God and Father, in Jesus' name, hear our cry for these children, that they may be blessed in spirit, soul and body. Take us as we are, and make us what we ought to be, cleansing us spirit, soul and body for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

The meeting was closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ, faithful is He that calleth you, who also will do it; the grace of our Lord Jesus; the love of God 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.

The meeting was opened by singing,

"Look, ye saints, the sight is glorious;
See the 'Man of sorrows' now;
From the fight returned victorious,
Every knee to Him shall bow."

In the second book of Samuel I shall read a part of the 23d chapter:

"Now these be the last words of David. David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,

"The Spirit of Jehovah spake by me, and His word was in my tongue.

"Jehovah of Israel said, the Rock of Israel spake to me, he that ruleth over men must be just, ruling in the fear of Jehovah.

"And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.

"Although my house be not so with Jehovah; yet He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although He make it not to grow.

"But the sons of Belial shall be all of them as thorns thrust away, because they cannot be taken with hands:

"But the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be utterly burned with fire in the same place."

And I want to read in the book of the Revelation of Jesus Christ in the 19th chapter.

"And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation and glory, and honor, and power, unto the Lord our God:

"For true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hand.

"And again they said, Alleluia. And her smoke rose up for ever and ever.

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"And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

"And a voice came out of the throne, saying, Praise our God, all ye His servants, and ye that fear Him, both small and great.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

"Let us be glad and rejoice, and give honor to Him: for the marriage of the Lamb is come, and His wife hath made herself already.

"And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.

"And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus; worship God: for the testimony of Jesus is the spirit of prophecy.

"And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war.

"His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself.

"And He was clothed with a vesture dipped in blood: and His name is called The Word of God.

"And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean.

"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God.

"And He hath on His vesture and on His thigh a name written, King of Kings, and Lord of Lords."

May God bless His word.

Let us pray.

Our God and Father, we thank Thee that the testimony of Jesus is the spirit of prophecy, and we bless Thee for that testimony, and we bless Thee for these prophetic spirits that have come forth, and have revealed Jesus Christ. We thank Thee for that wondrous book of the Revelation of Jesus Christ, and for that wondrous being, who again and again revealed Thy will to Thy servant John. We thank Thee for his humility, and his wisdom, and his love, and his loyalty to Thee; that he bade John worship Thee. We thank Thee for such great and glorious spirits as those which showed John these things, and we pray Thee still to help us to realize that by the Holy Spirit Thou dost send forth the spirits of the prophets; that Thou art the same God revealing wondrous things. And now we want to praise Thee for all that Thou art doing in the earth to-day.

We thank Thee that amidst all the darkness the light is breaking, and that over all the lands there is coming a great awakening, and that multitudes are feeling that the birth of a new time is coming, and that men are looking up, and "Redemption is drawing nigh."

Oh! God, who art faithful and true, we pray Thee to help us to follow Him, who, upon the white horse, is making war and judging righteously. We pray Thee that we may be among those who are at war with sin, at war with Satan, at war with disease, and death, and all the powers of hell; that we may be among those who never give the battle o'er, but that within our own hearts, our homes, and within all the region of our influence, we shall ever maintain the standard of Thy Kingdom of Righteousness, and Peace, and Joy in the Holy Ghost.

We plead with Thee for blessing upon this great land; that Thy servant, as we trust he is, the President of the United States, may serve Thee, may be divinely guided by Thee; and that the Cabinet and Congress, the executive, legislative, and judiciary powers may be wielded by men who shall do right in Thy sight: and we ask Thee to bring back prosperity to this stricken nation; that Thou wouldst grant that confidence may be restored and prosperity established on a righteous basis.

Destroy, Lord, the traffics that are destroying men—the trafficking in that "liquid fire and distilled damnation," that accursed poison cup that is destroying thousands, and tens of thousands, every year, and destroying and defiling, and causing crimes, murders, adulteries and blasphemies countless. Oh! God, smite the liquor traffic. And we pray Thee to smite the desolating traffic in nicotine poison which is sapping the vitality of youth and drying up the strength of manhood, creating cancers and all kinds of foul diseases; and squandering hundreds of millions of precious gold at the feet of the devil.

Smite Thou that traffic, oh God! And smite thou all these powers of evil which are leading men into dark Secret Societies, causing them to abandon their homes, to abandon the Church of God, to abandon purity and light for darkess, impurity and devilry.

Oh! God, bring men out of these powers of darkness, and help us to reprove these powers of darkness in the name of Jesus.

And now we pray Thee for the land in all its interests, and we ask Thee to bless the great motherland from which this nation sprung; and to-day as millions gather to thank Thee for the reign of the gentle lady who still sways the scepter of queenly and motherly power, Oh God! with that great multitude of four hundred millions throughout that empire, we say: "God bless and save the Queen." And by Thy grace do Thou grant that her declining days may be days of blessing, and that the heritage, that she will yet still leave, of wisdom, and love, and power may be a blessing to the nation.

And Oh! grant that the time may come when every form of human government shall disappear, and when Christ the King shall come to reign, and the blessed theocracy be established over all the nations.

Give unto us grace to pray for the coming of the King, and to own and praise His name, and to own His title, KING OF KINGS AND LORD OF LORDS.

We ask it for Christ's sake. Amen.

THANKSGIVING.

I thank God that my children have never touched medicine since they were born; never expect to take any while they live. I am grateful to God for His goodness to us as a people, that we are learning how to seek Him at once and get deliverance when disease comes.

It is a remarkable fact; I scarcely thought of it myself until the other day, that, so far as I know, there has only been one death among all the members of this church since its formation. That was an aged lady who had been wonderfully healed who just fell asleep, and she could not be awakened and she slept on until she slept away.

There had come in her life a time when she did not care to live. She turned to my colleague whom I sent to her, when I heard of her being somewhat sick, and said: "Do not pray that I may live; I do not want to live."

She had got to a place where it seemed to her that her eyes had seen God's Salvation, her prayers had been all answered for the blessings she had sought most earnestly, and she wanted to get home, and I find that when a Christian gets to that place, you cannot pray any more than that they shall have abundant entrance.

Now, that is the only case we have had pass away in our church; and you know we sit down here in fellowship on the first Sabbath of the month with always over a thousand, sometimes 1200 communicants, and that does not present the whole church; for we have a large number who never can all come together.

Then there are thousands scattered throughout the world; but I want to say, so far as I know—I am speaking within my knowledge and as far as my colleague knows,—for nearly eighteen months there has never been but this one departed. It has not come anywhere near to one in a thousand.

I was thinking of that to-day when I was thinking of how God was answering prayer for our people, and I cannot remember of any member of a family of our people passing away for a long time, more than eighteen months, can you?

I am speaking strictly of membership of the church now. I think not. I cannot at this moment recall any in eighteen months. I know that they are being healed all the time, and it is a very delightful thought that the Lord has preserved our people in life.

But the great thing is to get to know the Lord in the day of health as the Healer. That is the time. Not to wait until the day of sickness; not to wait until the enemy has got power over you, when heart and flesh are failing, and you are drooping, and you are conscious that the enemy has got a good grip upon you, but to come at the very beginning.

MR. DONALD MORRISON, 844 EAST 63D ST., CHICAGO, TESTIFIES TO THE HEALING OF HIS CHILD.

Now, what a delightful testimony that was I read this morning of one of our people. I wonder if Mr. Donald Morrison is here this afternoon. Are you here? Stand up, if you are. Is the child with you?

Mr. Morrison:—"No, sir."

Dr. Dowie:—How is she?

Mr. Morrison:—"Very well."

Dr. Dowie:—You better come down and tell us that story. [Mr. Morrison starts for the platform.]

Now, that is the way we conduct services in Zion. When we think of a thing we have it done at once. This is quite interesting. [Mr. Morrison stands by Dr. Dowie's side.] Now, tell that story about your bairn, and what the Lord did for her. Just tell it your own way. You have a good Scotch tongue in your head, haven't you? Well, now, the little one was sick, wasn't she?

Mr. Morrison:—"Yes, sir."

Dr. Dowie:—When was she sick?

Mr. Morrison:—"Two weeks to-day."

Dr. Dowie:—Well, then, she got to the point that she was dying—when?

Mr. Morrison:—"Tuesday night; I think it was Tuesday that I went to Zion."

Dr. Dowie:—You asked me then what to do?

Mr. Morrison:—"To pray for her. Of course we had a doctor before."

Dr. Dowie:—Ah? you sinner.

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Mr. Morrison:—"Well, I have no faith in doctors. Of course, he was passing, and he was going to work, and I knew him before I went there; I never asked him to go to the house to find out what was the matter."

Dr. Dowie:—But the child got worse and worse until last Tuesday you came down; then the child was thought to be dying. Well, what happened when I prayed?

Mr. Morrison:—"Well, that night when I came from work (on Tuesday), I found my wife sitting beside her on the bed, and crying just worse than the baby was. Of course, I thought myself she was dying when I went to work on Tuesday. I left work where I was working—I am a carpenter."

Dr. Dowie:—I know you worked on this building.

Mr. Morrison:—"Yes, sir; and you did very well to me, too."

Dr. Dowie:—Well, I am glad you think so.

Mr. Morrison:—"I am here ready to stand for the truth. Of course, I came down here Tuesday last. I had a baby three years old, and we gave her up; she was dying right away that same night; she could not stand on her legs, couldn't put her legs under her; couldn't get her to bed, and she didn't eat anything for two weeks; she wouldn't take a drink of water or milk. At last she could take milk. Well, when I came home Tuesday I went down to Dr. Dowie's. There was a meeting here that night, and there was some one at the door here who said you were talking to somebody in the healing-room; so I thought I would go down to Zion. I went to the office there, and spoke to the lady in Zion there, and told about my girl. I made out a request for prayer and went home. When I got home the baby was sleeping; then I said, she will be all right in the morning; she will walk out, I know it. In the morning, of course, I did not go out. I went at 8 o'clock. She got up and she could walk. I was as happy as a king that day." [Laughter.)

Dr. Dowie:—How is she now?

Mr. Morrison:—"She was crying, wanting me to take her down to church."

Dr. Dowie:—Why did you not do it? (Laughter and applause.)

Mr. Morrison:—"Because she might fidget some, and then the Doctor would probably say—'Remove that child!'"

Dr. Dowie:—Oh, but we love the children, and they love us, and we give them full swing on Children's day.

Well, now, do you praise the Lord for her healing?

Mr. Morrison:—"I do, I praise the Lord."

Dr. Dowie:—Now, that all goes on every day. It just struck me it would be a good illustration of how the Lord hears us continually for our children. All whose children have been blessed, please stand to their feet. [A great many rose.]

ANOTHER TESTIMONY.

A voice:—"Brother Carpenter has got a child who was prayed for to-day, and is healed now."

Mr. Carpenter:—"Prayed for him at ten o'clock. There is quite a history about this little boy. He is not my own grandson. His mother used to live with us years ago. Her father died when she was young, and we took and raised her, brought her up. She got married, and her husband had these two little boys, and he died about two or three years ago; so it left her a widow. There is something queer about this little fellow; he gets spells; he is not very strong. He imagines sometimes he is not right, and gets a little nervous about going to school, and gets into a squabble with the boys. About a week or so ago a boy hit him on the head with a brick, and it kind of deranged his brain; but the worst of all, he was playing here about a week ago, and he fell down, and his foot got caught in the railing, and the little fellow hung for about two or three minutes by his feet head down, and no one to help him. It caused fever in his head, and he has not been feeling well, until last night when I knelt down and prayed for him. I said, we will go to the father to-morrow; we will have prayer offered to-morrow. He had very high fever last night; but we prayed for him, and the perspiration came on him. He went to sleep all right, but the fever came back again this morning; so Dr. Dowie prayed for him about ten o'clock, and half-past one he came down, and the Lord has healed him. (Praise the Lord.) Praise the Lord for it, and thank the Doctor for his kindness."

Dr. Dowie:—You can see where brother Carpenter came from; "We will get the father to pray." Our good brother Carpenter used to be with Rome, and now the good Lord has blessed him, and brings him out. Sometimes he calls me the father still, but that does not matter. In Jesus Christ I love to be father, and brother and sister, and all I can be. [To the boy.] Now, the Lord blessed you, did He?

The boy:—"Yes, sir."

Dr. Dowie:—Were you very sick this morning? Just tell this people. Now, were you very sick?

The boy:—"Yes, sir."

Dr. Dowie:—What had you wrong with you—fever?

The boy:—"Yes, high fever."

Dr. Dowie:—When I prayed for you at ten o'clock, what happened?

The boy:—"I felt better."

Dr. Dowie:—Did you get up?

The boy:—"Yes, sir."

Dr. Dowie:—What did you do then—did you eat?

The boy:—"I had my dinner."

Dr. Dowie:—And you came down here?

The boy:—"Yes, sir."

Dr. Dowie:—Who came with you?

The boy:—"No, one."

Dr. Dowie:—Came yourself. This boy lying sick with fever at ten o'clock now came down here himself, how far?

Mr. Carpenter:—"I guess about three and one half miles."

Dr. Dowie:—Now, that will do we must go on.

Mr. Carpenter:—"I want to explain here why I call the doctor father; he is the father of our church, and the spiritual father of us all."

Dr. Dowie:—I thank the Lord I am a spiritual father of a good many children, in Zion, and my good brother Carpenter since his conversion has been a very faithful member of this church, and a very considerable number of little ones happen to have been blessed through our good brother; he is very sympathetic, and he brings the requests especially for suffering children. I remember one case where the child had been sick, for how long?

Mr. Carpenter:—"He laid with fever twenty-six days. The doctors all gave him up; they said he could not live. They had not given him any medicine for twelve days. His fever was 112."

Dr. Dowie:—When I prayed for him the little fellow vomited, and there came a quantity of perfectly green corn which he had eaten twenty-six days before.

Mr. Carpenter:—"The doctors did not know how that ever got into him."

Dr. Dowie:—And at the time we prayed out came this stuff, and he is perfectly well.

Donald you will have to bring your child down next Sunday. I want to see that child.

Now, what I was just saying is the Lord hears and answers prayer for our children.

HEALED OF A MAD DOG'S BITE.

Where are you Brother Lindstrom? What about that boy that was bitten with the mad dog?

Mr. Lindstrom:—"Oh he is all right. He got healed right away that day; that is the day you prayed for him. The next day all the sores were perfectly healed, but he was playing, and he fell down and sprained his wrist, and caused it to swell; he got fever all over. We prayed for him three times that night. The first two times he got a little better, went to sleep, woke up again, and got a little worse. He acted like a child that has an attack of hydrophopia. He was mad and snapping around, and kicking, awful cross. I noticed

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something wrong. He wanted water, and I gave him water, and he would not drink it. I prayed to the Lord; my wife prayed; we didn't want to see the child have hydrophobia, or see anything happen to him. When he was bitten it looked pretty bad, and I was a little excited, and I came down to the Doctor. God heard our prayers at home at first because He took all the pain off him; from here down couldn't see hardly anything but blood and sores, and he says right away pray for me. We washed the sores and laid him on the lounge, knelt and prayed, and God took the pain away, and he never cried a bit from that time. But of course we were kind of excited, I says we will hitch up and go down to Dr. Dowie, and have him pray for him, and make a sure thing. (Laughter.) We knew it was a sure thing, but it kind of excited us at the time; didn't mean to bother the Doctor, but then we couldn't help it at the time. He went to sleep and slept hard until morning, and woke up just as well as ever. The swelling went towards the weak part, and it was right in here. (Illustrating.) The swelling came over here made it white, white clean round here, and so he came up in the morning. He wanted to soak it in cold water. We let him soak it. He had a rag around it, and it was all full of matter. He said: See my hand; its bursted now; the Lord let it burst and healed it, he knew all about it. He is three and one half years old."

Dr. Dowie:—Well, that is all right. I am very glad I saw the case, and prayed for the little fellow.

Mr. Lindstrom:—"That was the third time he was sick. Twice before that he was awful sick."

Dr. Dowie:—How many days since he was bitten? What was the date?

Mr. Lindstrom:—"Must be two or three weeks."

Dr. Dowie:—Fully three weeks.

Mr. Lindstrom:—"Yes, but the second day after all the sores were healed."

FARTHER TESTIMONY DRAWN OUT.

Dr. Dowie:—Do you feel sure that he was bitten by a mad dog.

Mr. Lindstrom:—"Yes.

When I came out, the boy had pulled himself loose from the dog, and some of the men came down when they heard him cry. When they came down he got loose from the dog. When I came out the dog was snapping at the wood of the floor, and howling. Well, now, a good sound dog wouldn't do that; he wouldn't snap at the floor. He was mad; I know he was mad; he was snapping the floor, biting big chunks out of the floor."

Dr. Dowie:—The poison of the bite came up from the finger?

Mr. Lindstrom:—"Yes, then it bursted. The hand had been healed, but the sprain from the hand, and swelling and fever went back into the weakest place; of course formed a big white place around here. [Illustrating.] Bursted right in where he had been bit, burst without any pain. Didn't have any pain because that night we prayed for him. After he got well he had no pain in the hand."

Dr. Dowie:—I really must stop somewhere, or else we will have a testimony meeting. I thank you brother for the details.

Mr. Lindstrom:—"I thank you, Dr. Dowie for helping us to find God as our helper.

Dr. Dowie:—We have great joy in recording this answer to prayer for the child was very clearly bitten by a very ferocious, possibly mad dog. All the signs were those of a mad dog, and the symptoms were those of hydrophobia. For instance his aversion to water, and also the poisoning of his arm.

DIVINE HEALING IS BETTER THAN THE PASTEUR TREATMENT FOR RABIES.

The offering was then received, followed with the afternoon discourse by Dr. Dowie.

THE QUEEN'S JUBILEE.

INVOCATION.

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

TEXT.

"He that ruleth over men must be just, ruling in the fear of God."

I should feel that I had missed a diamond opportunity if I did not speak on this day, when in the greatest city that the world has ever seen the representatives of the various governments of the earth have assembled to pay their tribute of respect to

HER MAJESTY THE QUEEN OF ENGLAND AND EMPRESS OF INDIA.

London is the metropolis, not merely of the British Empire, but of the mightiest power ruling over the families of the human race to-day.

London probably contains an ordinary population of nearly 7,000,000 of people, and it is a city with a perfect abandon and confidence of safety.

The rulers of the nations pour into it their treasure, and the products of the mines in every land find their way to the vaults of Lombard street, London.

A city which to-day by its imperial power for good or evil—for good I trust—has more influence than was ever wielded in any city at any time in any page of human history.

But it is not the imperial city upon which all eyes are fastened to-day, but upon the aged queenly lady, the mother of kings, who sways with a gentle hand and yet with great firmness and dignity the scepter of queenly and imperial power Victoria not only reigns, she rules, and if ever the words of the sweet psalmist of Israel were fulfilled in the experience of a human being they have been fulfilled for 60 years in her who to-day celebrates her 60th year of ascension to the throne. She is just and rules in the fear of God.

On June 28, 1837, a girl who had been born May 24, 1819, and who had therefore, just passed out of her 18th year, was suddenly called upon to succeed a line of kings that stretches away back into the dim historic past, some of us think to the throne of ancient Israel, and under a royal banner which has waved for a thousand years and more, and which to-day after 60 years of reign is the most unsullied banner that waves over man on any part of this earth.

I cannot but feel that on this day, June 20, 1897, exactly 60 years since she ascended the throne, when the representatives of every nation are assembled in London, when the name of Victoria is in every heart and lip to-day, when the president of this great nation has seen fit to delegate a special embassador to carry a special letter to her Majesty the Queen, and to pay the respects of this great nation to her, it seems to me that I who was born almost upon her natal day 50 years ago, at the great capital of my native country, Scotland, that is Edinburgh, I say it seems to me as if I ought to speak and raise my voice in gratitude to God.

While I am not a monarchist and never have been; while I am not a democrat and never have been; while I am to the very roots of my being a theocrat who believes in the absolute rule of God without the intervention of either kings or queens or presidents, while I believe that the primitive form of government which God gave to Israel is the only form of government that He approves, Theocracy; I say, although I stand there, it would not be right for me to refrain from saying the words that rise to my lips and some of the thoughts that fill my heart to-day.

Surely the world has seen a marvelous reign in the reign of Victoria, Queen of Great Britain, Ireland and the Colonies and Empress of India!

RULING NOW OVER MORE THAN 400,000,000 DIRECTLY.

The Statesman's Year Book shows 383,000,000 at the close of 1895, and with the protected countries which are

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nestling beneath the British flag, it would be safe to say that there are 450,000.000, possibly nearer 500,000,000 who to-day are sitting in peace and with a great measure of prosperity beneath that mighty flag. So far as I can recall, throughout all that empire, there is no war at this time, and just touching on that point let me remind you that the royal lady who sits upon the throne has constantly cast all her power upon the side of peace, *peace*, PEACE!

Peace with honor, but peace, *peace*, and again and again that aged hand in later years has been lifted, and penned the words that by and by will shine like letters of gold on the pages of history, forbidding war; putting her hand upon her imperial grandson, the Emperor of Germany, and forbidding war; putting her hand upon the Czar of Russia, married to her granddaughter, and forbidding war;

PUTTING HER HAND UPON THE ROYAL COURTS OF EUROPE WITH THE LOVING PRESSURE OF A GREAT MOTHER HEART AND FORBIDDING WAR.

Ten thousand times ten thousand voices to-day are saying, "God bless the woman that has forbidden war." And in her own nation always has she stood upon the side of peace; always has she reminded her ministers of this. None of these are living now who were present when she was greeted by Lord Melbourne as the Queen.

But she had said, when she knew she was to be Queen,

"I will be good; *I will be good*,"

And she has been good —Victoria the Good!

"He that ruleth over men must be just, ruling in the fear of God;"

And if ever woman has ruled in the fear of God it is the woman who to-day sways a scepter mightier than that which any monarch upon earth has ever swayed, and she reigns in the hearts of her people because of her goodness.

I have lived 50 years under her reign. She ascended the throne ten years before I was born, and she was born 28 years before I came into this world. In the hearts of her people throughout all the world there sits not a royal form, a king, emperor or warrior who has waded to the throne through seas of blood; but she reigns in the hearts of her people to-day by virtue of love.

A REMINISCENCE.

I remember the first time I saw her Majesty was in our own capital, Edinburgh, Scotland. I was a little boy. I went to see the Queen when she arrived from London to stay as she was wont at that time a little while in the Royal Palace of Holyrood.

My home was not far, only a few minutes walk from the Royal Palace, and I was where I could see Her Majesty very clearly, and she looked such a loving, sweet simple lady amid the plaudits of the people.

It was hard to believe that the quiet little lady by whose side there sat that princely man, her husband, and her little boys, such natural boys, that this should be the Queen, my Queen, the Queen of all the great British Dominions.

Subsequently, with the curiosity of a boy, I haunted the gates of the palace to see the Queen come out. Before, the guards had accompanied her when she arrived. I was expecting she would never go out without the clattering of the great household guard that protected her—great big Highland soldiers in their immense feathered caps. I was there watching at the gates of the palace when suddenly I saw a lady with two or three little boys come down the pathway. She walked out so simply and it took away my breath to hear the guard say, "Laddie, there is the Queen coming," and in a moment the guard was out and the steel clattered as they presented arms.

And as they passed, the Queen, Prince-Consort, and her children, I doffed my little cap. It was so kind of her to respond. It was so kind of the Prince-Consort to respond. Only a little lad you know that had run down to see the Queen, but with the dignity and the sweet humility that let me tell you characterizes all the greatest, the Prince-Consort lifted his hat, the Queen bowed and every one of the little boys lifted their caps as I stood with a companion aghast as we had lifted our caps! And when we got breath we shouted "Hurrah, hurrah for Prince Albert! Hurrah for the Queen!" and they turned again and bowed once more.

Many times after that I saw them. I soon got over the curiosity that made me haunt the palace, and I knew very well where to find them in the park, and many and many a time have I saluted the Prince-Consort, and never did he fail to respond whether he was on horseback or in his carriage or on foot, or whether he was just walking with the Queen his wife like any other gentleman, in ordinary attire, with his children playing around him in the open public park. Of course there were attendants in the distance hovering around, but they were not needed, and there was no attempt on anybody's part to interfere with the Queen's walking just as she wanted.

I saw whenever I met them, there was this that always struck me, that the humblest of her subjects were always respectfully and lovingly treated, and never would they pass but the boys would always stop their play and line up and lift their hats.

And to-day the memory of that man who did more to mould the Queen's character than any other person who ever lived,

ALBERT, THE GOOD!

I say the memory of that man in the heart of those who knew the story of the royal family, is very green, very beautiful.

You see in the reverence of Her Majesty to-day for Albert the Good, the love that has overflowed her heart all these long years of widowhood and separation. You see the great, big, wife, mother heart that I saw when they were young. Looking with pride upon her husband always—she is a little dot of a woman, you know—always looking up with such pride listening to what he would say, looking up and chatting back in the very loving way that I often used to see her do in that park.

Friends, when we think of the reign never forget that moulding her more than any man upon earth was the great and beautiful life that passed away from a disease from which our own dear people have been healed of in hundreds, in a moment; but

HE KNEW NOT JESUS THE HEALER,

and he died in the hands of the doctors in an attack of typhoid fever.

I say my own personal reminiscences of Her Majesty are only those of a little boy, excepting later in life when I returned from Australia to England and saw her majesty once, much older, much wearier, and the look in her eye, as if she did not see me, and she was not seeing anyone. Her eye and face were slightly lifted, and it seemed to me as if she was looking away and waiting for and longing for a time when the great weight of care should be rolled away; for at that time the Queen had many burdens to bear, sorrows in her own home, sorrows among her own family; the shadow of death resting there, and the disaffection of many, because of the misconduct of some one who should have been her pride and her stay.

But through it all she went on her own noble, queenly way, and though many of us in Edinburgh, students of the University I can speak for especially, set our teeth when we heard the name of the Prince of Wales mentioned, and felt the shame with which he had covered the land by his folly, there was not one voice, nor one heart that did not almost bleed in sympathy with the Queen Mother who bore it so nobly and so well in those dark days of 1870.

Thank God those days have passed. Thank God that Albert Edward, Prince of Wales is now a nobler and better man than he ever was in his life. And when you think of his sin, remember his circumstances; remember how hard it is for a man to stand firm in his princely station, with the command of a great household and of an enormous salary, deprived

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of a father's advice and plunged into all the dangers of a great court where many, thinking he might succeed to be king, are pandering to his worst nature and leading him astray.

Do not forget I beseech you, in thinking of his folly, of the circumstances under which he was placed, and think could you, could I, could any of us have borne these temptations without falling? It has never been given to many to stand where he stood and not fall, and the record of his family had been a bad record, full of shame. We could not hide that. We do not want to hide that. We want that history shall tell the truth, and that from this platform in reviewing the Royal Family truth should be spoken and no more than truth, and truth in love.

Do not let us forget that the House of Hanover came in 1717 or thereabouts to the throne of England without any sympathy upon the part of the English people. That George I never spoke English and did not care to; that George II was about the same, and that they were Libertines and bad men. That George the III was from the beginning mentally injured and that he died insane, and that many things that were done in his name by Lord North and his ministers were never approved of by George III.

It was during that reign, as you know, that the American Colonies broke away from British connection, and I believe, had such a Queen as now sits upon the British throne and such counsellors as it has pleased God always to give her, been in Great Britain, the United States of America would not have been other than the United Colonies of the British Empire, and however some may think differently, I venture to say it lovingly, in my judgement, it would have been better for the history of the whole race had the separation not taken place. The best thing that can ever happen to the great Anglo-Saxon race which fills this United States, Canada, Australia and the vast colonies of the British Empire, would be

FEDERATION IN SOME BROAD AND WISE AND LIBERTY PROVIDING WAY,

so that the whole Anglo-Saxon race might unitedly stand for God, for home, for liberty throughout the world.

Now I want to say in reviewing the preceding kings, that when you pass from George III to George IV you have the blackest page upon English history. It was the Queen's sorrow that she was the daughter of one of these dissipated princes, the Duke of Kent, whose dissipation was the scandal of England, and who had to flee to the continent to avoid the prosecution and the shame that would have been inevitable had he remained in England. When I think of George IV and his disgraceful character, both as regent and king, the only softening point between his reign and Queen Victoria's is the short reign of William IV, the sailor prince of England who was a quiet and kind man, but without any great capacity, and defiled in a measure by some of the vices of his brothers.

And when you think of how Queen Victoria grew up, how different might her character have been but for that

NOBLE DUCHESS OF KENT,

who was her guardian and her constant advisor, that lovely mother who trained her, knowing that one day her little daughter would be queen of England. All unconscious as the child was, the widowed mother bent before her God and prayed that the dear little daughter that she was training up might be a blessing to England, and oh the tears and the prayers that came from the Duchess of Kent's broken heart for her little daughter.

Those who know, know that it was a bringing up in the midst of a continuous atmosphere of dear motherly devotion.

And when at last one day the Queen was permitted to know what her station was, and her governess said, "Trace me the line of succession in the Royal Family," and when the clever little girl ran down the line and came to her own name, and looked up with parted lips into the face of the governess as the thought had come for the first time that she was to be Queen, "It is me?" she said.

And the governess said, "Yes, Vic." That was the little name she called her. "Yes, Vic, you are to be Queen." Then the little one looked up and with eyes filled with tears she put her hands in her governess' and said, "I will be good. *I will be good.*"

Did she know even then how bad they had been who had preceded her?

I WILL BE GOOD.

I should love that every woman in America might remember in connection with Queen Victoria that before she came to the throne, she said, "I will be good," and that when it was told her she should be queen, she said, "I will be good," and sought her minister to pray for her. I know not of my own knowledge, for I have never been in such close contact with Her Majesty, but I know from my own great friend, Dr. Thomas Guthrie of Edinburgh whom I knew very intimately and who was a great favorite with the Queen, and has personally told me many things connected with his continual visits to Balmoral while he lived, I say I know from what he told me that the Queen is a woman of deep personal piety. She would often say to the Doctor, "Dr. Guthrie, tell me more about Jesus."

I do not believe that there ever has been a day in her life or reign that she has failed to kneel, not only having prayers with her household every day, but I do not believe there has been a day in which she has failed to kneel before God and beseech Him for grace to do her duty; and friends, I want your eyes fixed upon the queenly woman now passing nearly into her 80th year, 78 years old, and ask that with all that multitude who to-day are celebrating her reign, and asking God that He would bless her, you also say,

"GOD SAVE THE QUEEN."

Will you say it with me?

Audience:—"God save the Queen."

She is not your Queen you say? Yes, she is. She reigns in the hearts of all who love womanliness and purity and true queenliness, and while you are under another flag, and own another constitution, you cannot forget, you dare not, and you ought not, the ties of blood, and religion, and love, and race that bind you to the mother land to-day. Recreant you would be if you forgot whence you came. God grant that you may never.

It is true that great differences have risen, but friends, these differences have passed away. They do not exist in British minds. It is true there are differences of opinion as to forms of government.

I personally am not a monarchist, and when Her Majesty had reigned 50 years I was the only minister in Melbourne that preached against monarchy, while I preached thanking God for the Queen. I preached from the text on that occasion, God said

"I gave thee a king in mine anger, and took him away in my wrath."

I believe it. I believe that what God said to Samuel is true.

"They have not rejected thee, but they have rejected Me that I should not rule over them,"

and I believe at the same time that God hath made a covenant with the British people and with the British race.

Are we not Israel?

Do not Paul's words apply?—

"Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises:

"Whose are the fathers, and of whom as concerning the flesh, Christ came who is over all, God blessed forever. Amen."

Who are we, if we are not Israel?

Whence came we, this imperial Anglo-Saxon race?

The Saxons are Isaac's-sons. I-sax-sons.

The Danes are of the tribe of Dan which landed at the Danube, and went through Europe and through Denmark, and passed no further they stopped and called their land Dan-mark.

Our native islands are where Donald Morrison comes from.

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and he who is talking to you to-day comes from, because if I were in the highland they would call me Ian Dhui.

I am of the clan from which Ben MacDhui takes its name, the second highest mountain in Scotland, not Dowie, Dhui, as every Gaelic scholarly Scotchman knows. It was at that Ben where the last of the Israelitish kings found a refuge, as tradition says.

Perhaps it is so. Perhaps it is not, but whether it was Jehoram, the last king of Israel, that gathered his family under Ben MacDhui or not, this I do know, that my fathers speak Hebrew in our Gaelic to-day and that the customs and practices and forms of our highland men are Israelitish, and that to-day it is an Israelitish descendant who sits upon the throne of her father David, King of Israel.

I believe it.

Many of you, perhaps, have not sufficiently studied the Anglo-Israelitish theory, as it is called, to be able to follow me very closely, but let me tell you this: those who have studied have no doubt at all about the matter that we to-day are God's Israel, and that the latter day promises are fulfilled, that in the isles He would reign, and that from the isles His law would proceed.

"Hearken unto Me, My people; and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people.

"My righteousness is near; My salvation is gone forth, and Mine arms shall judge the people: the isles shall wait upon Me, and on Mine arm shall they trust."

And from that little group of islands on the shores of Europe, to-day there proceeds the law and the gospel of the everlasting God, and for good or ill the mightiest empire the world has seen is beneath the British flag to-day.

And next to that there is no mightier nation than that amidst which I stand, in one of its newest cities to-day, and I cannot help feeling how I would love to have you put your hand in your kin's across the sea and say "Brother" to-day.

They that would not say "Brother!" have no real love for God or for the establishment of the Gospel. They who would rise up in this land and talk about dynamiting tne Queen, the Parliament and the people in England are murderers and cut-throats. They do not even fight fairly. If a man is to fight, let him fight openly, if there is any honor and glory in a fight at all—which I deny—there is not any honor or glory in dynamite.

The Irish have much to answer for in America, in promoting hatred to Great Britain, and I am not afraid to say it. There is no Clan-na-gael can buy my tongue. I am afraid of no Secret Society whether it is Mafia, Clan-na-gael, Highbinder, Freemason, or the Loyal Orange Lodge, all of which—(Applause.)

"Have made a covenant with death and with hell are they at agreement."

There is at least one man who is bold enough to say what he thinks and knows to be true, and I say this. Shame to America that they have allowed the Irish Roman Catholic to dominate their press and their politics and to plunge them again and again almost into war with Great Britain. Shame! *Shame!*

I know that Irish Roman Catholic priests are fostering thoughts of war between the United States of America and the British Empire: for a distinguished priest of this city told me so personally on the Washington Limited a few months ago.

Ireland has been treated nobly in these last years by Great Britain. I know it lost its parliament through chicanery and fraud; but Scotland lost its parliament by chicanery and fraud, and Scotland annexed England. Scotland conquered England. Scotland placed her monarch upon the English throne, and Scotland has been flowing over into England and taking the chief grasp of English affairs.

Why should not Ireland have fallen into line too? I will tell you why. *I will tell you why.* I WILL TELL YOU WHY. It is Rome, and it is rum and it is rebellion that makes her poor, proud and paralyzed.

Now you Clan-na-gael, that is what I tell you standing on American soil, you murderers, that stab in the dark even your own friends; that murder them and put them into a drain and then get doctors to testify they died of kidney disease. (Laughter. Applause.)

You murderers. I do not care what you do to-morrow. My life is in God's hands, and I will not hesitate to say to America as far as a Scotch-American's voice can reach to-day,

BEWARE OF THE IRISH-AMERICAN WHO IS UNDER THE DOMINION OF ROME, AND RUM AND REBELLION.

It is the same trinity that plunged you into war here.

I say that they lie who say that Great Britain has not been fair to Ireland in these latter years, and I say this, that but for the blighting curse of Roman Catholic superstition and ignorance, but for the blighting curse of the priest and of the pig—(Laughter.) Ireland would be prosperous to-day. I mean it, for wherever you find pig growers and pig eaters, there you find lots of devils, lots of scrofula, lots of muddy brained thinking, but when you cross the line from Connaught into Belfast and you find the Irish Protestant, he is prosperous, he is happy, he is contented because Rome, and rum and rebellion and the pig do not rule there. (Applause.)

But now to-day let me go back to the lady who sits upon that great throne and ask is not the Word spoken through her great prototype exemplified, albeit he was a sinner.

Poor David! oh, what a sinner, but through all his sin there rose up again and again the voice of God, and he tells us what he heard the Spirit, the Rock of Israel say:

"He that ruleth over men must be just, ruling in the fear of God."

And when the Queen took the coronation oath, the young girl with a mixture of nervousness and determination signed it, "Victoria R." That is, Victoria Regina; that she would rule according to the Word of God and the Holy Gospels. She meant it. She means it still, and England demands of every man or woman who ascends the royal and imperial throne that they will acknowledge allegiance to God and to His Son, Jesus Christ, and to the Inspired Word of God.

Yes, Great Britain has gone further than the United States in the recognition of Christ. You might put an Infidel, or a Roman Catholic, a Unitarian or a Jew into the President's chair, but you never could put any of these on the British Throne. They that wield power there, who sit upon that throne, must be Christians. That is a Christian Empire. It has gone forth as Christian for more than a thousand years, and Great Britain will stand by Christ as Lord.

GOD SAVE THE QUEEN.

Audience:—"*God save the Queen.*"

CALL.

And let all of us here who want the ruler of this land and every land to be just and rule in the fear of God, and let all of us here who want to live in the fear and love of God, who want to serve God, rise and tell Him so. [Apparently all rose.]

Say 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, Soul and Body. Give me power to do right in Thy sight. Forgive me. Heal me. Cleanse me. Keep me. Help me to fight the wrong and to do the right. Bless the rulers of this land and of every land, that they may rule justly and in the fear of God, for Christ's sake. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Now I want you to sing a verse as to how you are going to rule yourself, and I want you to sing the motto, "I Will," of Chicago with a little addition.

After singing the hymn, "I Will," the services were closed with the following

BENEDICTION.

Father in heaven dismiss us with Thy blessing. Bless the church that remains for conference and grant to us wisdom, grace and power from on high. We beseech Thee to grant us a blessing on the words spoken. Thou knowest we have spoken the truth in love and without fear. Grant to us all to take an intelligent and Christ-like and helping part in the affairs of this life that we may be better fitted for the life to come, for Jesus' sake.

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 meeting held in Zion Home, Saturday evening, June 26, 1887, was presided over by the Rev. Dr. Dowie.

The services were opened by singing

"Hark! hark! my soul! angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth these blessed strains are telling
Of that new life when sin shall be no more.

CHO.—Angels, sing on! your faithful watches keeping
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love."

This was followed by all repeating in concert the 91st Psalm.

Dr. Dowie explained the purpose of the meeting by saying:

On the Saturday evening for some time past it has been our custom to gather the friends together in Zion Home at the evening worship; and, instead of teaching, or any explanation of Scripture, to invite, at this time, the interchange of thought of those who are present here from different parts of this great land, and from others; to tell us anything that may be of special interest; for instance, to tell us how they were led to come to Zion how they have been blessed since coming, and what the LEAVES OF HEALING have been doing in your neighborhood.

We want to hear what God has been doing for you since you came here.

Tell us how the teaching has been made helpful.

Tell us of anything you think would be of interest to us and add to the influence of Zion throughout the land.

In short, it is an open meeting; and, if some of you have testified before, do not be afraid to repeat the story, because there are some here who have never heard it.

AUSTRALIA AND SEVENTEEN STATES REPRESENTED.

Upon inquiry by Doctor Dowie Australia and the following states of America were found to be represented: Illinois, Indiana, Iowa, Ohio, Kansas, Michigan, Massachusetts, Montana, Wisconsin, Maryland, New York, Pennsylvania, North Dakota, Nebraska, South Dakota, Minnesota, and Tennessee.

MRS. J. F. GOOCH, Selmer, Tenn., testified to the wonderful healing of her little daughter Grace, who was brought to Zion Home paralyzed, blind, helpless and speechless; who demonstrated her healing by singing a few words from the hymn "The Old Time Religion" with Dr. Dowie.

Mrs. Gooch said that Grace had been sick two years, and was paralyzed the second summer. She first was taken with spinal meningitis, when her head opened two ways. Previous to that time she was a healthy little girl. When brought into Zion Home she was not able to utter a word, but within one week she could speak. When asked by Dr. Dowie what the first word was that she spoke she said, "Yes." When asked to raise her hands she did so, which she was unable to do before coming to the Home. She was given up by eminent physicians of Tennessee who said that medicine would be of no avail in her case.

MRS. M. KRALENG, Harmony, Minn., told of how she had been sick for 20 years from rheumatism and was unable to walk for seven years. After entering Zion Home during the latter part of November 1896, she walked for the first time since being helpless.

At the request of Dr. Dowie she again walked in the presence of the guests.

MR. M. KRALENG, Harmony, Minn., stated that his wife had been given poison by a doctor; and in the act of vomiting it up she sustained a rupture for which she was compelled to use a truss, but had not worn it, with a few exceptions, after trusting the Lord for healing. Mr. Kraleng also confirmed the statements made by his wife regarding her other affliction and healing.

MR. SAMUEL OBERHOLTZER, La Otto, Ind., stated that he had been stricken some months previous with brain fever, and was unconscious for a time. During his sickness he was, as he expressed it, a little unruly, and the several doctors that he had employed gave him arsenic, strychnine and morphine until his whole system was saturated with the different drugs.

Among other things he said:—"I am poisoned from head to foot, and I am just crazy from it." Through the kindness of a lady who had been healed of blindness, the LEAVES OF HEALING were sent to him which led him to come to Zion Home where he expects to be fully restored.

MRS. G. F. ACE, Nicholson, Penn., a minister's wife, testified how, while at a sanitarium, located at Binghamton, New York, she was led to a knowledge of the work in Zion through the Rev. C. B. Personneus, and after some time an opportunity was afforded her to visit Zion and she had received great blessing since her stay in the Home. After becoming acquainted with the work she sent a request for prayer to Dr. Dowie and at the time of prayer (May 19, 1896) she was healed and has scarcely had any difficulty since that day.

MRS. J. F. HASTINGS, Levering, Ohio, said that under the teaching of a Methodist minister she had been led to believe in Divine Healing, and she was present in Zion Home with her mother who had come for teaching and healing.

MRS. M. J. GUILER, Whigville, Ohio, Mrs. Hastings' mother, said that it was through her daughter's influence she came to Zion Home expecting blessing and healing. For some time she had not been able to walk without crutches, but after entering the Home they had been laid aside after the prayer of faith had been offered, and the lady now walks quite freely.

MR. W. I. KIMPTON, whose home is near Helena, Mont., told of how three years before he was taken very sick and had consulted nearly every physician in Helena without avail. He was advised to go to southern California and to sea, but all to no purpose. He at last decided to visit his mother who resides at Eau Claire, Wis., and while there the LEAVES OF HEALING were placed in his hands, through the reading of which he was led to come to Zion Home. The physicians had assured him there was no relief for him from medicine; so he decided to take the Lord as his healer, and asked the interest of all in their prayers. While in the Home he said that he had been as kindly treated as if he had been in his own home.

MRS. JACOB YOUNG, Defiance, Ohio, said that four months previous she had been taken very sick and was given up by the doctor to die. Through her sister who lives at South Chicago, Ill., she was induced to come to Zion Home, and she had received a wonderful healing.

MR. JACOB YOUNG, of Defiance, Ohio, confirmed his wife's testimony, and said that that day she had walked the distance of a mile or more in Washington Park.

MRS. ANNA E. BARGER, Derby, Iowa, testified that for thirteen years she had been suffering from rheumatism, and her daughter who lived in Oregon had sent her the LEAVES OF HEALING and after reading them she came to Zion.

Dr. Dowie:—You came in here on crutches did you not?

Mrs. Barger:—"Yes, sir."

Dr. Dowie:—Well, where are your crutches?

Mrs. Barger:—"I can walk without them."

Dr. Dowie:—Well, they belong to me.

Mrs. Barger:—"You are welcome to them." (Laughter.)

MRS. MARY ZIMMERMAN, New Glaris, Wis., said that she had been sickly all winter and that one limb had drawn up three inches, and the first time the Doctor prayed with her, it came down. Through the influence of her

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grandfather she came to Zion and escaped the doctors whom she said were about to butcher her. In reply to Dr. Dowie's query she said she had been growing stronger ever since prayer was offered for her at Zion.

MRS. H. S. LEHR, Ada, Ohio, said, "I have been healed through faith in Jesus. It has been eighteen months since I was healed in my own home." She continued by saying that previous to receiving healing from the Lord, she had been brought to Chicago and taken to a hospital in Diversey Ave., where she stayed four months. While there two operations were performed without any beneficial results whatever, and four months after being taken away she realized that her condition was very much worse and death seemed to be staring her in the face. Some of her friends then came and told her that they had been healed through the prayer of faith. After God's way of healing had been explained to her she consulted her Bible and found it to be His will that she should be healed, and at once accepted the doctrine. Prayer was offered for her by Dr. Dowie and on the very day she began to mend, and was soon up and walking about. She said, "I was healed of catarrh of the head, throat, lungs and stomach."

MRS. MARY COKE, Edsallville, Pa., said that since her stay in Zion Home there had not a day passed but she had received blessing from the Lord in some form or another. She had not received the healing looked for, but she was trusting in the Lord for it.

MRS. MARY RICH, Salem, Mass., said that she had taken the LEAVES OF HEALING for three years, and told of some in Salem who had sent in their requests for prayer and of blessings received. In conclusion, she, in answer to a question by Dr. Dowie, said that she had come to see Zion.

MRS. J. H. POTTER, Carthage, South Dakota, said that she had not taken medicine for 20 years, and that she always went to Jesus when she wanted healing.

Prayers was then offered and the services closed.

OBEYING GOD IN BAPTISM.

Four hundred and nineteen believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion, since the opening of the present Zion Tabernacle.

These were baptized as follows:

Lord's Day, March 14, 1897	140
Monday, March 29, 1897	16
Lord's Day, April 11, 1897	52
Lord's Day, May 9, 1897	61
Monday, May 24, 1897	26
Monday, May, 31, 1897	21
Lord's Day, June 13, 1897	58
Wednesday, June 23, 1897	21
Monday, June 28, 1897	24
Total	419

The following are the names of twenty-one who were baptized on June 23:

Ace, Mrs. G. L.	Nicholson, Pa.
Bame, Miss Kittie	Niles, Mich.
Bliss, Miss Allie C.	Factoryville, Pa.
Bowser, Mr. Samuel J.	Forest City, Ill.
Brenneman Miss Vina L.	Pulaski, Ia.
Chamberlain, Mrs. Ida	Niles, Mich.
Easter, Mrs. E. C.	Kansas City, Kas.
Eaton, Mr. E. A.	Fitchburg, Mass.
Fifer, Mrs. S. J.	28 Ogden Place, Chicago.
Ford, Mrs. Sallie	3033 Dearborn St., Chicago.
Fronek, Mr. Joseph	86 Barber St., Chicago.
Gregg, Mr. Alexander	Sault Ste Marie, Mich.
Haskett, Miss Martha	North Grove, Ind.
Keith, C. H.	3843 Dearborn St., Chicago.
Kesler, Mr. Norton T.	140 Crescent St., Goshen, Ind.
Kruger, Miss Matilda	Alma, Wis.
Leggett, Mrs. Jerry	528 65th St., Chicago.
Mackay, Mr. Alexander	Marshall Field & Co., Retail, Chicago.
Ott, Mrs. Mary E.	Lebo, Kas.
Porterfield, Mrs. Cora	La Salle, Ill.
Shanks, Miss Lucy	Greenwood, Wis.

The following are the names of twenty-four who were baptized on June 28:

Barnard, Miss Mary Mabel	32 Grove St., River Forest, Ill.
Billings, Mrs. Clara	Foltz, Humboldt Co., Nev.
Billings, Miss Elsedana F.	Foltz, Humboldt Co., Nev.
Boyd, Miss Beulah	Stony City, Iowa.
Erlenborn, Mrs. Lena	Lincoln, Neb.
Graham, Miss Luna	West Carlisle, Ohio.
Graham, Miss Ollie	West Carlisle, Ohio.
Guiler, Mrs. Mary J.	Levering, Ohio.
Hebleck, Mrs. Charles	Box 175, Dwight, Ill.
Kister, Mr. John Martin	331 S. State St., Chicago.
Maben, Mrs.	4338 Dearborn St., Chicago.
Maben, Miss Pearl	4338 Dearborn St., Chicago.
McKee, Miss Lillie	Frazeysburg, Ohio.
Moore, Mr. C. E.	West Carlisle, Ohio.
Oman, Mr. Willis	Findley, Mich.
Patten, Mr. John H.	Carthage, So. Dak.
Patten, Mrs. Martha K.	Carthage, So. Dak.
Rich, Mrs. Mary	Salem, Mass.
Sachs, Mr. Charles H.	Wyandotte, Mich.
Smith, Mr. James	319 Emerald Ave., Chicago.
Sperry, Mr. George W.	Le Roy, N. Y.
Sperry, Mrs. Mary C.	Le Roy, N. Y.
Tarbet, Mrs. Ida M.	Saltillo, Tenn.
Thompson, Mr. D. O.	1216 51 St., Chicago.

Zion Divine Healing Home

Is not a Hospital, not a Hotel, nor is it a Public Meeting Place. . . . . .

It is simply what its name implies "a Home" for the accommodation of the Lord's children who seek God's Way of Healing through Faith in Jesus Christ.
No Alcohol, Tobacco or Medical Poisons of any kind used or permitted.
Excellent Table and Service.

Situated on the Finest Boulevard in Chicago. Fire-Proof Construction. Is within one Block of the Illinois Central Railway.



Zion Home 1201 Michigan Av., Chicago, Ill.

Morning and Evening Praise and Prayer Daily. Special Lectures on Tuesday Wednesday and Friday, with Healing Services thereafter.

Conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE.
Daily morning and evening prayers and instructions are also given and the rooms are visited as often as occasion requires by ourselves and colleagues.
Zion is very attractive to all who come, and we rejoice in the sacrifices we have made to prepare it for God's children as a place of quiet Teaching and Healing in the Name of Jesus.
Guests only are permitted to attend the meetings in Zion Home.
Hot and Cold Water and Porcelain Baths in nearly all Rooms. Elevators, etc.
ZION is within one block of the Park Row Terminal Depot of the Illinois Central R. R. It is within a block of Wabash and Cottage Grove Ave. Cable Cars, a block and a half from the Elevated Railway, and two blocks from State St. Cable Cars, connecting with all points of the city and suburbs.
Guests coming from the South will find the Illinois Central Railway to be the most convenient route to ZION, and their baggage will be removed, without charge, immediately on their arrival.
Guests coming from the North and East can check their baggage on train to ZION, and then transfer to Illinois Central at Grand Crossing or Blue Island.
Guests coming from the West and Northwest are advised to take a Parmelee Transfer Coach to ZION at any of the depots where they arrive.
TERMS TO GUESTS will be forwarded on application.

ZION TABERNACLE.



1621-1633 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a. m. 2:30 & 7:30 p. m. Mondays: 7:30 p. m Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p. m. Special Lectures. Thursdays: 2:30 p. m. Children's Meetings Fridays: 2:30 p. m., and 7:30 p. m. Saturdays: 7:30 p. m. Choir Practice.

"CHRIST IS ALL AND IN ALL."

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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Following the subscriber's name in our mailing list, is the Vol. and No. to which the subscription is paid, so that a glance at the printed label on the wrapper will show how the account stands.

Make all Bank Drafts, Express Money Orders or Post Office Money Orders payable to the order of JOHN ALEX. DOWIE, 1207 Michigan Avenue, Chicago, U. S. A.

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CHICAGO, ILLINOIS, JULY 10, 1897.

EDITORIAL NOTES.

PRAISE THY GOD, O ZION!

OWING to the press of matter in our last issue there was no room for Editorial Notes.

PRAYER has been continually answered for our own people, and there is joy in Zion.

AFTER a glorious Sabbath's work last Lord's Day we began an all-night of prayer and conference at 10:30 p. m., amidst intense heat.

OUR first cry to God was for deliverance from the oppression of the weather.

WITHIN an hour, we had the most refreshing showers, and when the thunder-storm passed away, we had the most delightful weather for the entire night.

ABOUT a thousand persons were present when we began, and the greater part of these remained until 5:15 a. m. the following day.

DEFINITE and clear teaching always leads to prevailing prayer, and there were many answers given at the very hour of prayer during that all-night with God.

Take the following as an illustration:

"CHICAGO, July 6, 1897.
278 28th St.

"TO THE REV. JOHN ALEX. DOWIE:—

"*Dear Doctor:* Rejoice with me that God has answered your prayer for my son.

"At the time you asked in the all-night with God all who had unsaved sons, and who desired their immediate salvation, to stand up, I stood amongst the hundreds who said "Amen" to your prayer.

"When I got home my boy was there.

"I had not seen him since last October.

"I did not know where he was, and was in great sorrow on his account.

"He had been in Chicago all the time.

"At the very hour we prayed, he started for home, and staid home all day.

"I talked to him and he listened earnestly and then began to read the LEAVES OF HEALING.

"To-day he has "come home to stay," as he says.

"Praise the Lord for it all.

"Yours in Christ, "MARY WRIGHT."

WE read this letter at our meeting in Zion Tabernacle the following day after the prayer was offered.

"BRING him unto me" is Christ's invitation to every broken-hearted mother weeping over her lost son.

WE felt that there were many things made clear concerning Zion's Onward Movement at the all-night with God.

THE disgraceful racket and roar of explosive fireworks throughout this city and in all parts of the country for three days and nights was a dishonor to the nation.

THE loss of life, and the painful injuries sustained, make the newspapers to read like the reports of a disastrous series of battles.

ONE of Chicago's brightest and most successful business men, only 45 years of age, fell a mangled corpse on the green lawn of his aged mother's home in Massachusetts in the presence of his wife and family, whom he was about to take to Europe.

How the Fire Fiend laughed!

A SWEET little girl was standing within the screen door of her home, when a young fool fired a pistol and shot her through the heart, and the mother turned to see her little one's life blood gushing forth from her breast.

How the Fire Fiend laughed!

EYES put out, ears destroyed, legs and arms maimed, terrible wounds in the hands and feet, and cruel pains inflicted in thousands of cases.

How the Fire Fiend laughed!

PROBABLY Fifteen Millions of dollars went up in this hellish fire and racket, and this is the way to celebrate the Independence of the Nation!

Is it not a question whether fools like these are worthy of independence and unlimited self-control.

THE United States needs a Guardian, and if the people will not obey God and His laws, they will assuredly fall into the hands of a Dictator to save them from utter destruction.

$15,000,000,00 spent in three days of self-murderous folly.

THAT enormous sum is the interest @ 5 per cent on $300,000,000.00.

ONE life alone was, from a financial point of view worth at least $250,000.00, and it is simply impossible to estimate the national damage done by such "celebrations."

THINK of what these lives and these millions would have done for the salvation of the world, if consecrated to God!

How can a nation be prosperous which thus squanders life and money and time and strength?

MANY enquiries are being addressed to us as to our movements this summer.

WE had already announced that, God willing, we intended to spend it in Zion, ministering to all who came.

ZION Home is the center of much blessing just now.

IN this issue, at pp. 588-589, our readers will find Zion Home's regular Saturday evening meeting reported under the head of "Cheering Words from Zion's Guests."

THIS will probably be a future feature of the LEAVES OF HEALING.

AUSTRALIA and seventeen States of America were represented in Zion Home on that evening.

THE continuous stream of visitors who come to Zion Home, and get blessing there, is sending forth in return a continuous stream of missionaries who are telling that "Jehovah dwelleth in Zion."

FROM all the lands we are constantly receiving words of cheer.

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THERE is now a Divine Healing Home in Johannesburg, South African Republic, better known as the Transvaal.

IT is conducted by the Rev. J. and Mrs. Büchler at 14 Janie Street, Jeppestown, in that city.

ELDER BÜCHLER is in charge of the African Branch of the Christian Catholic Church, and is doing excellent work for God.

HE says, among other things:

"It has given me great pleasure to see that you have officially recognized us as affiliated with the Christian Catholic Church. I hope it is no sin to say I am proud of it. By God's grace you shall never have cause to regret it.

"The work is spreading, and requests for prayer are coming to us from all parts of South Africa.

"The spirit of unity and love is just beautiful. The people are of one heart and mind to strike a blow at the forces of darkness.

"The LEAVES OF HEALING go "like hot cakes," as some one said, and I sometimes scarcely get a chance to read mine.

"Enclosed please find $25, being subscriptions for 100 copies of LEAVES OF HEALING for eight weeks In case we wish to increase the number at any future time, we will cable the additional number only, and you will know it means additional LEAVES OF HEALING.

"I shall be disappointed if we do not sell 500 copies weekly very soon.

"We pray that God may increasingly bless you and strengthen you to fight the Lord's battles; for we deeply realize that your victory is our victory, and the word "defeat" must be wiped out of the vocabulary of the three C's."

THESE tidings give us much joy, and we are sure that all in the C. C. C. will pray for our loved ones in Africa.

BUT we have one little correction to make.

THE word "defeat" has never been in the vocabulary of the Christian Catholic Church.

WE never intend to let it in.

CHRIST is Conqueror always and everywhere.

WE look with great interest for future developments of the work of the Christian Catholic Church in South Africa. God bless its Overseer and every member.

THE Church at Hammond is in process of formation, and Elder Dinius is quietly taking a very firm hold of matters in connection therewith.

A kindly notice in the Hammond *Tribune* of his coming is appreciated.

WE are quietly preparing for other openings; but we need larger resources for this purpose.

OH that the Lord's Stewards were wise enough to see a good investment in Everlasting Riches when it is set before them.

THERE are millions of God's money wrapped up in napkins, and buried in vaults, which ought to be working in the great fields of the world that are whitening to the harvest.

THE usual epidemic of so-called Christian Try-to-do-its has come upon us, and the trains are smashing and the crowds screaming and perspiring and wearing themselves out in getting over to San Francisco—for what?

WE fail to see that any real work is being done by this aggregation of the adolescence of the Church in conference assembled.

THE young need the guidance and control of the older and wiser members and officers of the church, and not the companionship of a crowd of clerical flatterers.

WISDOM is a growth, and so is Knowledge, and Faith, and Love and every Divine Power. Every Timothy needed a Paul.

NO business men would turn over the running of their business to the inexperienced and rash youth of their shops, counting-houses, and manufactories.

IT takes something more than try-to-do-its to conduct the affairs of human government, in all the detail of its legislative, judicial and administrative functions.

SURELY the church of God is something even more important than a business or a government.

AND yet here are the try-to-do-its running about all over the land shouting out their useful wisdom and undertaking to run all the eternal interests of the Kingdom of God.

WHERE is the scriptural authority for such a conference, and for such doings as these?

THESE junketings of the try-to-do-its are the joy of the hearts of cut-rate ticket agents and railway men.

But are the scorn of every brave and true thinking man who knows anything of the constitution of the Church of God as given in His Word.

THIS is not the popular style in the flattering columns of the religious and secular press of the day.

IT may offend the unthinking and the prejudiced, who can never see an honest God-fearing criticism of their doings without constituting it an unpardonable offence.

WE are not writing to please our readers.
We are writing to please God and to benefit our readers.
We cannot always benefit and please at the same time.

WE have a perfect contempt for the entire railroad try-to-do-it convention business.

ARMIES that are engaged in battle do not hold conferences of soldiers.

They do not spend their time and strength in running about the seat of war, listening to speeches from Past-masters of Mutual-admiration Societies.

WAR is a serious business.

The Church is at war with the World, the Flesh and the Devil.

It must fall into line, and obey orders, and fight battles, and pour out its life blood for Christ and the Extension of His Kingdom.

GENERAL Grant almost never held a council-of-war.
Jefferson Davis was always chattering like a magpie.
History tells us who won, and history repeats itself.

MOLTKE could hold his tongue in seven languages.
Napoleon III could not hold his tongue in one.

HISTORY marks the Empire of Louis Napoleon with a tombstone; but it tells that Moltke raised up the Empire of Germany.

GOD does not want floods of oratory from tyros in the Divine Life or endless singing of questionable hymns.

God needs hosts that are girdled with the whole armour of God, and who are led into unrelenting battle with sin and Satan and disease and death and hell, not into compromise with His enemies.

COMPARE them!

The Christian try-to-do-it adolescents.

The Christian Trust-and-do-it-all-the-time army of young and old.

The one is the Church-at-play.

The other is the Church-at-work.

To which of these do you belong?

"BRETHREN, PRAY FOR US."

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp.

Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the Rev. John Alex. Dowie and Mrs. Dowie, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Voice From Zion. Monthly. 16 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, " .....Permission and Commission.
No. 3, March, " ..... Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5, May. " .....Redemption Draweth Nigh.
No. 6, June, " .....Talks With Ministers.
No. 7, July, " .....Sanctification of Spirit, Soul and Body.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture.

32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1896. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered.

32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. 1, 1894-5. First annual volume of the New Series. 832 pp. $3-50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. Dowie. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth,' Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 5, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Anthor. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers, 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion.

A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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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.

VOL. 3. NO. 38. CHICAGO, JULY 17, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

THE REV. J. V. B. FLACK, D. D., Excelsior Springs, Mo.

"HAVE ANY OF THE RULERS OR OF THE PHARISEES BELIEVED ON HIM?"

This was the question that Christ's enemies asked in their anger. The Council had "sent officers to take Him." The officers came back without Him.

Christ's enemies demanded, "Why have ye not brought Him?"

The officers answered, "Never man spake like this man."

Then the angry priests replied, "Are ye also deceived? Have any of the rulers or of the Pharisees believed on Him? But this people who knoweth not the Law are cursed."

Then up spake Nicodemus, "Doth our Law judge any man before it hear Him and know what he doeth?"

And thus the controversy raged, and, although for that time Christ escaped, these enemies of God who professed to be His ministers, at last encompassed His cruel crucifixion and death.

Not many—in comparison with their great number—of the professed ministers of God have come to Zion for healing.

Yet there are scores and hundreds who have done so, and many have been blessed, of which LEAVES OF HEALING contains many proofs. And the number is increasing: for there are many Nicodemuses in the churches, feeble though their testimony too often is.



THE REV. J. V. B. FLACK, D. D., Excelsior Springs, Mo.

But some who have long had a measure of faith for the "redemption of the body" are coming into clearer light, and are rejoicing in conscious healing through faith in Jesus their Lord and Master.

Amongst these is the Witness whose picture is on this page and whose Testimony follows these introductory words.

We rejoice to publish the Testimony of Dr. Flack.

He is the Editor of the *Witness-Herald*, and Professor of Theology in Grand River College, Edinburg, Mo.

He is also, we are informed, "the pastor of three non-sectarian Churches of Christ; he is an Evangelist of much power and of extended reputation; he is the Secretary of the General Council of a Christian Union Movement throughout the United States; and he is a man of extensive work and experience and a thinker and scholar of considerable reputation amongst his own people and

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well-known in other denominations."

We are also told, by one who ought to know, that he "thoroughly understands what he is doing when he stands forth as a Witness to Divine Healing, having been abused for what he has already written in his own paper, by so-called religious papers in Boston, Chicago, and New York, and by many of the professors of colleges whom he has within his list of friends."

All this we believe, and have no doubt that the storm is only gathering.

His unbelieving brethren may soon say, as they did to Nicodemus, altering the words to suit the times, "Art thou also of Zion? Search, and look: for out of Chicago ariseth no prophet."

But we have no doubt that our brother is quite able to take care of his own end of that controversy, and so we only say, *God speed you in the fight!*

But why should there be so few of the ministers of to-day amongst those who receive Christ as their Healer?

For the very same reason that made the false shepherds of Israel oppose the Chief Shepherd and kill Him.

Their "craft is in danger."

If we are right, they are shockingly and shamefully wrong; and should they thus admit, they must confess their sin and change their whole teaching and practice upon this subject and many others.

The theology of the theological schools is utterly at variance with the Word of God as to the place which Divine Healing takes in the Word of God and in the Atonement of Christ.

Among many similar declarations of the Word of God are these:—

"I am the Lord that healeth thee."
"I am the Lord I change not."
"Surely He hath borne our griefs (Hebrew *sicknesses*.)
"Himself took our infirmities and bare our sicknesses"
"The works that I do shall ye do also, and greater works than these shall ye do; because I go unto My Father."
"Unto another The Gifts of Healings."
"The Gifts and Calling of God are without repentance."
"Jesus Christ is the same, yesterday, and to-day and forever.
"The Leaves of the Tree are for the healing of the nations."
"Blessed are they that wash their robes, (Revised Version) that they may have the right to come to the Tree of Life and may enter in by the Gates into the City."

All through the Word, Christ is revealed as the Healer of His people in every age, and every condition.

It seems incredible that there should be any contention as to facts so indisputable.

Does it really mean that those who profess to be the ministers of Christ have lost faith in Him and in His word?

"Lo I am with you alway even unto the end of the world."

If so, let them say so.

Then we shall all know where to place them.

There is no possibility of being loyal to God, and rejecting or accepting just as much or as little of His Word as each man pleases.

Every honest-minded man on earth, and every angel in heaven, must be disgusted with the shameful hypocrisy of the vast masses of those who profess to be Christ's ministers to-day.

The people are weary of a Gospel of Compromise with the world, the flesh, the devil, and the doctors.

Either Christ is all-sufficient or His claims are a lie, and His divinity a delusion.

It is a farce for the minister to give out the hymns which represent Christ as all-sufficient, and yet teach, almost in the same breath, that He is not.

They ask the people to sing,

"Thou, oh Christ, art *all* I want,'

and almost in the same breath they cry

"But please to send me a doctor."

They ask the people to sing,

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

and yet they cry, "He does not heal to-day as of old, He has established deaf and dumb and blind asylums, and hospitals where mineral and vegetable poisons and surgeons' bloody knives have taken the place of His healing grace. His Name used to bring

"Life and health and peace:"

but there is no health to be found now in us or in Him."

They ask the people to sing,

"O Saviour Christ our woes dispel:
For some are sick and some are sad."
"Thy touch has still its ancient power;
No word from Thee can fruitless fall;
Here in this solemn evening hour,
Lord, in Thy mercy heal us all,"

and yet they cry, "Do not be fanatical and suppose that He will do anything so foolish, except you get the doctor, the druggist and the surgeon to execute His will."

Where can they find in all the Bible one word of commendation for doctors or drugs or surgeons?

Where does God promise to bless poisons and surgical operations?

Where does He say that He will ever cease to be the Healer of His people?

Where is the authority of those who contend against us as being wrong in theology and practice?

A Perfect Redemption for spirit, soul and body was provided by Christ's Atonement, or else it was an imperfect atonement.

If Christ's Sacrifice does not cover sin and all its consequences, here and now, what does it cover?

If Christ's Sacrifice does so cover, then is not disease a consequence of sin?

Where is the theology, the logic, or the consistency of our clerical foes?

They are without excuse, and they are trying to substitute abuse, misrepresentation, ridicule, malicious falsehood, and all the other wiles of the devil, for fair argument and a fair interpretation of the direct words of Christ and the teachings and practices of His apostles.

Such tactics may be successful for a time; but not for all time.

Such tactics may impose for a time upon the ignorant to whom they preach, who, through their sin,

"Err, not knowing the Scriptures nor the power of God."

But God reigns, and facts multiply, and His Truth is eternal.

And the people are crying out both in "heart and flesh" for "the living God," and not for a dead theology, or for drugs and dripping lancets, fresh from the quivering flesh of their dear ones, who are led as lambs to the slaughter.

We raise our Voice in Zion, in Christ's Name, and prophesy against the false shepherds in Israel, repeating the words which God gave to the prophet Ezekiel:

"And the word of Jehovah came unto me saying,
"Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith Jehovah God unto the shepherds; Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?
"Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock.
"The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them.
"And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered.
"My sheep wandered through all the mountains, and upon every high hill yea My flock was scattered upon all the face of the earth, and none did search or seek after them.
"Therefore, ye shepherds, hear the word of Jehovah;
"As I live, saith Jehovah God, surely because my flock became a prey, and My flock became meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock;
"Therefore, O ye shepherds, hear the word of Jehovah;
"Thus saith Jehovah God; Behold, I am against the shepherds; and I will require My flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; for I will deliver My flock from their mouth, that they may not be meat for them."

Ah, ye who act as brute beasts, and not as the true shepherds of God's flock, hear ye the word of God again:—

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Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

"And as for My flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet."

But God will deliver His people from your cruel hands: for it is written:—

"For thus saith Jehovah God: Behold, I, even I, will both search My sheep, and seek them out.

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

"And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

"I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be; there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel.

"I will feed My flock, and I will cause them to lie down, saith Jehovah God.

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong; I will feed them with judgment."

Ye vile hypocrites, who are ready to destroy the man who dares to attack your Covenants with Death and your Agreements with Hell in the Homes of the unfruitful works of Darkness, the Secret Lodges, where ye worship Mah-hah-bone and all his kindred divinities, until ye get to Baal-li-sha in the highest degree of your Masonic devilry.

Weep and howl for your miseries that shall come upon you!

God smites your lies, and shows your secrets to the gaze of the people, whom so many thousands of you have so long deceived.

No wonder that you have opposed Christ as the Present Healer of His people when ye are in league with those who deny Him and change I H S (*Jesus hominum, salvator*—Jesus the Savior of mankind) into a sign which signifies Baal-li-sha, the Lord-of-the-three, the ancient Sun-god with all his foul mysteries.

Ye are like unto those whom the prophet saw in the Chambers of Imagery, and even in the House of the Lord:—

"Then he said unto me, Hast thou seen this, O son of man? Turn thee yet again, and thou shalt see greater abominations than these.

"And he brought me into the inner court of Jehovah's house: and, behold, at the door of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah, and their faces toward the east; and they worshipped the sun toward the east."

Yes, ye "worship the Sun toward the East," and ye dare not deny the proofs we have given of it.

But your day will soon be done, although for the time ye seem to be strong.

God and man are alike weary of your pretence in preaching a Gospel of Salvation and Healing and Holiness which ye do not live.

But "Redemption draweth nigh."

Not only for the spirit and for the soul, but also for the body,

Christ preached it, and He purchased it with His blood.

He bids us proclaim it: for it is an "eternal redemption."

We look upon your dead heaped in open view in great heaps in the Cities of the Dead, where ye mark their monuments with countless lies for epitaphs.

Ye say,

"The Lord gave, and the Lord hath taken away, blessed be the Name of the Lord."

Like Job, in his ignorance, ye are blessing the Lord for the devil's work.

When will ye repent and learn that the foul diseases, the consumptions and the scrofulas, and the cancers, and the filthy fevers and pocks, are the work of the devil, greatly helped by deadly treatments of the doctors, the surgeons and the sorcerers, (pharmacists)?

When will ye cease to confound "the hand of Satan," which smote Job, with "the hand of the Lord" which healed him?

We look upon your Rivers of Poison, and your Instruments of Death, and the Houses ye have built to give unprincipled and rash and ignorant men a place where they shall murder under the shelter of the accursed laws that ye have framed.

We ask, when will ye cease to say that ye are servants and ministers of Him who says, by an eternal covenant, "I am the Lord that healeth thee."

May God speedily cleanse the Augean Stables of your Theological Seminaries, and cause the Rivers of Salvation and Healing to flow through them forever.

May God hear the cry of the sick and dying on every side and reveal unto them the Christ, whom ye have done your best to conceal as their Healer.

May this minister be, with thousands, an Advance Guard at the head of the "Exceeding Great Army" who have heard the Voice of God and who have come up out of "their graves in Israel," out of the Valley of Dry Bones, where the Church is creeping like an earth worm amidst theological fossils.

"Can these bones live?"

God says they can.

We are an illustration in our own case: for we were born and raised, theologically, in the Valley of Dry Bones, where the dust of the Pilgrim Fathers is the principal food of the young men who come to seek for the Living God.

And here is another who has come out of the Valley of Dry Bones, and there are more and more, yes, thousands more, to follow.

God hasten their coming

And, meanwhile, either repent or die, ye miserable worshipers of Mah-hah-bone, who have been feeding the earnest spirits who have come to you with the bones of Hiram and the filth of Baal.

Christ is Conqueror! Hallelujah!

EXCELSIOR SPRINGS, Mo., July 2, 1897.

"DEAR DR. DOWIE:

"Having given myself ample time to be assured of the permanency of my healing while at Zion Home in April last, I am led to send you in brief my testimony.

"I have for years believed the Word of God clearly taught Divine Healing, and at times have been healed in answer to my own prayers; and I have prayed with the sick and dying, when God for Christ's sake by the power of the Holy Ghost instantly healed my friends, following the laying on of my hands and prayer.

"However, last winter, after a siege of revival meetings with my people, during which some 300 professed faith in God, I broke down. Had a severe attack of La Grippe, followed by rheumatic neuralgic complications.

"For over three years I had suffered by consequence of hemorrhoids of the bowels, at times almost bleeding to death and consequently was being effectually reduced more and more from day to day. My work was pressing me and I was compelled to go when it was almost an impossibility for me to stand on my feet and a great risk on every occasion.

"My nervous system was in a fearful condition.

"The Lord has always been very good to me especially in times of my extremity. I had evidence of His healing power through Jesus whenever I read my bible, and from my observation and experience; and long before I ever heard of my beloved brother, Dr. Dowie.

"But in this instance of my painful extremity I could not get hold on God to the healing of my sore affliction.

"I had at times preached on healing, seen the proofs following my prayers, teaching and laying on of hands, but now for myself I had no power—not my usual power.

"The Holy Spirit repeatedly impressed me with the thought that I should visit Dr. Dowie, and receive his teaching, and study this subject especially to the glory of God and my own increase of faith.

"I reasoned that God could as certainly heal me at my own home as at Zion Home, Chicago; but He did not, and I was sinking lower and lower in vital force and will power, and so nervous that I would go night after night in succession without sleep.

"The impression to go to Chicago and to Zion Home became more and more fixed every day until I decided to go.

"I at once began to feel better—receive strength to enable me to make the trip; also a rest of mind of which I had been devoid for weeks and months.

"I landed at Zion Home in due time to find that Dr. Dowie was at Washington, D. C.

"Dr. Speicher received me very fraternally, and we began our happy sojourn in Zion.

"The very atmosphere of the place seemed filled with a supernatural influence; and we repeated time and again, "And indeed this is Zion—this *is* Zion."

"Our prayers at once became more confident, and the Holy Spirit gave new tokens of the Divine Presence.

"In answer to our own prayer the first night in Zion a troublesome sore on our chin under our beard, and which had been annoying us for some years, every once in a while breaking out, and which at that time had sharp and darting pains, was removed. and the next morning was gone root and branch, not even a sign of a sore or pain, being left.

"On the third day after our arrival we went into the Assembly Room to the regular service, which was followed by the laying on of hands by Dr. Dowie with prayer for immediate healing.

(*Continued on Page 603.*)

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

Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Chicago, On Lord's Day, July 4, 1897.



Exposition of the Great Neglected Chapter Delineating the Nine Gifts of The Holy Spirit.

Apparently the Entire Audience by Rising Express their Desire to Receive the Gifts of Pardon, Peace and Purity.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Nearly a Thousand Witnesses Present Testify to His Healing Power To-day.

REPORTED BY A. D. JR. AND S. & E. W.*

MORNING SERVICE.



The meeting was opened by singing

"O day of rest and gladness,
O day of joy and light;
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Through ages joined in tune,
Sing 'Holy, holy, holy,'
To the great God Triune."

I want to read with you this morning

THAT GREAT NEGLECTED CHAPTER

which we shall often read, until, I think, we shall be able some day to say every word of it without the book, to have the whole chapter in our hearts, and to have large instruction of God.

For years I have waited until I thought the time had come for preaching a series of discourses upon this chapter.

What I shall say to-day will be preliminary, but will indicate the line I will pursue in this exposition, and I hope I will be helpful.

Now, let us read the chapter in the Revised Version.

In the first epistle of Paul to the Corinthians, the 12th chapter:

"Now concerning spiritual gifts, brethren, I would not have you ignorant.
"Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led.
"Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit.
"Now there are diversities of gifts, but the same Spirit.
"And there are diversities of ministrations, and the same Lord.
"And there are diversities of workings but the same God, who worketh all things in all.
"But to each one is given the manifestation of the Spirit to profit withal.
"For to one is given through the Spirit the word of Wisdom.

And you will notice that is the first gift. If you count carefully, you will see there are nine.

"And to another the word of knowledge, according to the same Spirit.
"To another faith in the same Spirit; and to another gifts of healings, in the one Spirit.
"And to another workings of miracles; and to another prophecy; and to another discernings of spirits; to another divers kinds of tongues; and to another the interpretation of tongues.
"But all these worketh the one and the same Spirit, dividing to each one severally even as He will.
"For as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ.
"For in one Spirit were we all baptized into one body, whether Jews or Greeks, whether bond or free; and were all made to drink of one Spirit."

Now then, comes the putting in clear, simple and beautiful form the unity of the body of Christ.

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; it is not therefore not of the body. And if the ear shall say, Because I am not of the eye, I am not of the body; it is not therefore not of the body."

Because it is foolish enough to say so.

"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set—"

Now that word "set" we shall have a great many occasions for considering the force of, and I may as well just at this point call attention to just what that word set means.

The word which is translated set is not a very good rendering.

The word set here comes from the Greek verb, τίθημι, to build up, and to build into as a permanent part of a permanent structure; an essential part of a structure; a part of the building which cannot be removed without the whole building being in danger of falling to pieces. The idea is, being built into. Tithemi, built into as an essential part of the building.

And so it is with regard to the body. God hath set; He hath built into; He hath perfectly united every part of the body with every other part.

"But now hath God set the members each one of them in the body, even as it pleased Him.
"And if they were all one member, where were the body?
"But now they are many members, but one body.
"And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you.
"Nay, much rather, those members of the body which seem to be more feeble are necessary:
"And those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness;
"Whereas our comely parts have no need: but God tempered the body together, giving more abundant honor to that part which lacked;

*Owing to a great pressure of work, Dr. Dowie has been unable to revise the reports which follow.

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"That there should be no schism in the body; but that the members should have the same care one for another.

"And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it.

"Now ye are the body of Christ, and severally members thereof.

"And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues."

These members each in his part. That is the exact meaning of the expression. Members each in his part, each in his place. Not Members that are alike, but members each in his part.

"And God hath set—."

Here comes the distinct revelation concerning the varied power, varied dignity and varied responsibility in a thoroughly organized church.

It is the organization of the church of God in the Christian dispensation.

"God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all gifts of healings? do all speak with tongues? do all interpret?

Of course, there is only one answer, and that is a negative answer in every case. No.

"But desire earnestly the greater gifts. And a still more excellent way shew I unto you.

And then he proceeds with the exposition, in the 13th chapter, of the way of life. With that you are more familiar. I will close the reading there.

Thanksgiving was expressed for the mercies of the week, and prayers was offered by Rev. W. O. Dinius, of North Harvey, Ill., followed by Dr. Dowie. The announcements were then made, and the offering received.

THE GREAT NEGLECTED CHAPTER.

INVOCATION.

Let the words of my mouth, and the meditation of my heart be acceptable in Thy sight, profitable unto this people, especially to the members of the Christian Catholic Church, who will gather together here from Sabbath to Sabbath as we expound this chapter, and unto all Thy people in this and every land, in every tongue, and in every coming time, for the sake of Jesus Christ, Our Lord, and our Strength and our Redeemer.

In the 12th chapter of the first epistle of Paul to the Corinthians I find the great neglected chapter of the church.

A full study of this chapter would perhaps be better entered into, if we were able to afford the time to give a synopsis of the eleven chapters preceeding; and yet it stands so distinctly by itself, although it is let up to by these eleven chapters that it may well be considered by itself.

Let me, before I proceed with its consideration, say that in my judgment—and I believe I have the mind of God in this matter—there is no chapter in the whole of the New Testament which more fully gives the whole principles upon which the church of God in Christ is formed, than this one chapter, and it is neglected because the churches as they stand to-day are afraid of it.

THERE IS BUT ONE CHURCH IN EXISTENCE TO-DAY THAT IS NOT AFRAID OF FACING THIS CHAPTER,

and of expounding it to the people, for a very good reason. This chapter, if thoroughly expounded, is a death blow to every form of ecclesiastical organization, which exists in the world to-day. (Amen.)

Death!

I do not hesitate to say that there are none, not merely the apostate churches of Greece and Rome; not merely the apostate church that has denied the divinity of Christ, but I say there are none of the so-called Orthodox Churches of Christendom to-day that dare face an exposition of this chapter without being brought face to face with this result; namely, the ecclesiastical organization as it exists in every Protestant Church would fall to pieces.

That is the reason it is neglected; because they are afraid of it.

THE CHRISTIAN CATHOLIC CHURCH STANDS ALONE.

Now friends, the Christian Catholic Church is not afraid, but most gladly enters into a study of this chapter, and is prepared to take all the consequences of that study. (Thank the Lord.)

The Apostle begins by saying:

"Now concerning spiritual gifts, brethren, I would not have you ignorant."

And what is the fact?

The fact is this: that there is nothing of which the Church of Christ is in more profound ignorance than the gifts of the Holy Spirit. You would almost think that there were no gifts of the Holy Spirit to the Church so far as the teaching of the churches is concerned.

You would almost think that there were no Holy Spirit in many churches, but even where the Holy Spirit is recognized, the spiritual gifts which Christ purchased with His blood, and which He reascended into heaven that He might send down to earth in the person of the Holy Spirit, are unknown.

The Spiritual Gifts are defined clearly and fully and precisely delineated in this chapter, and yet I tell you if I were to take ten Protestant ministers and ask them to state to me in their particular order the nine Gifts of the Spirit as set forth in the first Epistle of Paul to the Corinthians; and, if I asked them with a closed Bible to give me the nine Gifts of the Holy Spirit in their precise order; there is not one out of every ten ministers who could give me the nine Gifts, and there is not one out of every ninety-nine Christians, so complete is the ignorance.

I tried a whole Conference and there was not one that could give me the nine Gifts of the Spirit. Some of them could not remember what the nine were. They had them all mixed up. Everything was just in absolute confusion.

I bring no railing accusation against the Church when I say to-day, so far as the preachers and teachers in even the Orthodox Churches—so-called Protestantism—are concerned, if the first line of this chapter had been:

"Now concerning spiritual gifts, brethren," the best thing is for you to be profoundly ignorant,

that would better express the attitude of the teachers in regard to this matter.

But we hold to-day that the Apostle was right; that the Church of God must be informed of the glorious heritage, and of the eternal riches that lie hidden in these glorious Gifts of the Holy Spirit.

But before we touch the Gifts, we are met by a preliminary statement of the Apostle's, which I would like to call your attention to.

He says that these Corinthians were Gentiles, that they belonged to the heathen world, and that they were led away unto dumb idols,

"Howsoever ye might be led.

Well, you say, that will not refer to us; we were never idolaters.

Friends, every one of you, until you became Christians, were idolaters, and I am not quite sure that some of you who are now Christians have got completely free from idolatry. I am not sure that you do not worship dumb idols yet.

Dumb idols!

THE DUMB IDOL OF AN ECCLESIASTICAL SYSTEM IS PERHAPS THE SADDEST OF ALL IDOLATROUS CREATIONS.

The dumb idol of an ecclesiastical system, and an ecclesiastical creed, and an ecclesiastical organization which has been put up, and which, like the great idol Juggernaut has been put upon a tremendous car, and ropes to drag it have been given to the poor toiling millions who have called themselves Christians, and who have been told that the greatest of all things, and that which would be most pleasing to the god who is in this ecclesiastical car, would be for them at the bidding of the priest to lay themselves down beneath the wheels of the Church and let themselves be crushed by their ecclesiastical Juggernaut! and it is being done.

It is being done to-day. The whip is cracked. Fall into line. Take hold of the ropes ye who are of the Church of Rome. Get into the harness and draw the car of this great

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Juggernaut with the miserable triple tiaraed monk at the head of the car.

He is infallible. When he speaks, cry the priests, it is God Himself speaking. He is infallible. You have no need of any other voice than the voice of the 13th lion who sits upon the papal chair. Draw his chariot. Lay yourselves down beneath his wheels and rejoice that you have been able to die for the church.

Is that an overdrawn picture? And does it apply to Rome only?

Voices:—"No."

Have you not got a Methodist Episcopal Church, which you have fashioned after your own thoughts? You have got 22 bishops up in the car there, and you have got a whole lot of Episcopalians there, and you have handed down the ropes. Drive and fall under its wheels, if needful, and die for the church.

"Ah, but that does not apply to us Congregationalists and Baptists."

Does it not? "Oh, no. We have got all kinds of little independent churches."

Yes, but it is the same business in a smaller way.

You have got your little ecclesiastical system, and you have put your creed there, and you are ready to cast out of the synagogue to-morrow any man who differs with you in any interpretation, and you are prepared to say that the church, *the church*, in her creeds must be drawn along, and you must be willing to die for the church.

Friends, I will never die for the church, but I shall teach you what I hope you will believe, that the church must die for Christ, (Amen) and the whole trouble is that dumb idols have been made of creeds, and churches; and ministers have acted as priests, and whipped up the people to draw along the car of the church.

They die for the church instead of presenting a totally different condition of things; instead of awakening in the church the spirit that would lead the church to die for the Christ.

Friends, every church is a dumb idol, if you like to make it so.

God forbid that this church should be a dumb idol.

GOD GRANT THAT THIS CHURCH BE A LIVING, BREATHING REALITY IN WHICH THE LIVING SPIRIT OF THE LIVING GOD SHOULD BREATHE THROUGH LIVING MEN AND WOMEN. (AMEN.)

God grant that this church, humble as it is, may rise up to express what primitive Christianity really is, not in a series of doctrinal dissertations merely, though that has its place, but in a series of practical manifestations without which doctrinal dissertations are just so much wind, and the church so much a dumb idol, that in itself has no power to speak, but which is like an Edison toy where you get a doll to talk by putting a graphophone in its belly, and you turn the graphophone and it looks as if the doll was talking.

Friends, we do not want that, and I want to say to you this: that we have had enough of dumb idols. We have had enough of drawing the car of ecclesiastical Juggernauts.

The Jews had enough of it. They dragged the car of an ecclesiastical Juggernaut with high priests and priests, and ever increasing burdens laid upon the people, and they laid themselves beneath the wheels of that chariot and shouted out, great is the church, and died for it; and that same church that led men to die for it in millions, crucified the Christ of God. And I tell you that the Christ of God is always crucified where the dumb idol of a mere organization is deified.

The apostle continues:

"Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit."

Now then, before I teach anything further we had better see what the apostle means. He wants us to understand something, and friends, in order to understand a thing, you have got to stand under it; you have got to get under it. You have got to get away down below and understand what it means to say in the Holy Spirit,

"Jesus is Lord."

and understand what it means to say,

"Jesus is anathema."

WHAT IS IT TO SAY, "JESUS IS ANATHEMA?"

God forbid that I should bring against any man, any system, a railing accusation. Even, if the devil has to be fought I want to say with Michael the Archangel,

"The Lord rebuke thee."

I want the rebuke, though it comes from my lips, to be the rebuke of the Lord; and, if I rebuke it will not be as claiming any inherent power in myself, or right to rebuke in my self, but because I stand where I ought to speak words that rebuke when they ought to be uttered; and, if one shall enter in the hall of judgment and wear the ermine of a judge in God's Israel, well may one bow one's head and pray that no words shall come from lips that are set in judgment, other than as God shall judge; but it is my simple positive duty to say what is true concerning this word: "Jesus is anathema."

"Anathema" is the Hebrew word for accursed. Jesus is accursed. No man can speak in the Holy Ghost and say that Jesus is accursed.

Friends, in the great, great day of Judgment when He sits upon that great white throne, and all nations are gathered before Him,

WHEN HE JUDGES, HOW WILL HE JUDGE?

There stand the wicked on the left, and there stand the righteous on the right hand, and as He sits and thunders forth the eternal doom:

"I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink:

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

"Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Then they shall answer at that very judgment:

"Lord, when saw we Thee an hungered, or athirst, or a stranger or naked, or sick, or in prison, and did not minister unto Thee.

"Then shall He answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to Me."

APPLICATION.

Ye called Me anathema when ye cursed My children; when ye smote, and struck and bit and drove them out of your accursed churches that you said were Mine.

That is the anathema; that ye have made churches of the devil in the name of Christ is the anathema in your apostate churches at Greece and Rome to this day. You have sat upon thrones of judgment. Ye proudly boast, ye Roman and ye Greek churches, that your motto is *semper idem*—always the same—and you take upon you the responsibility of all your predecessors in office and declare they were all infallible, ye Roman Catholic liars, but yours be the anathema.

Ye have slain God's saints in all the ages; the sick have ye not healed. Ye have not bound up that which was broken, but with force and with cruelty have you ruled them. Ye have called Jesus anathema. Ye drove them to the *auto de fe* to burn them to death with garments painted with devils because they dared to read the Word of God without your interpretation, and pray without your infernal machinery.

Yes, ye bear the anathema, and ye bear the sins of your fathers; and, if you do not repent you will go where they went—to hell; because when ye persecute one of the least of these, ye persecute the Christ, and when ye fail to help one of the least of these, His disciples, ye have failed to help the Christ.

THE APPLICATION EXTENDED.

I think I can see with what satisfaction a great many men are rubbing their hands as they listen to these words. "That is right, pitch into Greece, but leave the Baptists, and the

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Methodists, and the Presbyterians, and the Congregationalists, and the Episcopalians, and the Lutherans alone. They are all right."

Friends, they are not.

I stand to-day myself in Chicago and I say I am one of Christ's. I have loved Him since I knew Him. I loved Him with my childhood's breath. I served Him right through life with all the strength and vigor of my manhood, and now that the snows of winter are beginning to gather upon my brow I love Him better, and I serve Him still, and I ask you, ye whom I have already named, how have you treated me?

I came not in the name of any of your churches, but I came to your city in the name of the Lord. (Amen.)

Ye did not ask me if I were hungry.

Ye did not ask me if I needed anything.

I was hungry, not for bread. Thank God He provided that; but I was hungry for your sympathy.

I was hungry for your love, thinking ye belonged to Christ.

I was hungry. I wanted your help in helping the sick and the weary, and what did ye do? Tell me. What have you done to me for nine years?

Persecuted me, lied about me, told slanderous lies innumerable. Ye have said anathema ten thousand times, and the withering curse of that anathema rings back upon your own head. That is my witness to-day.

EXCEPTION TO THE GENERAL RULE.

In all communions there have been those who have said, "Blessed is he that cometh in the name of the Lord."

And out of the Roman Catholic, and out of the Lutheran, and out of the Baptist, and out of the Episcopalian, and out of the Presbyterian, and out of the Congregationalist churches they have flocked into Zion, and they have said:

"Blessed is he that cometh in the name of the Lord,"

but ye had no blessing except I had come in the name of one of the hydra-headed monsters that you call the church.

A church that has got an Episcopalian head, and a Presbyterian head, and a Baptist head, and a Lutheran head, and the devil himself knows how many more heads! I cannot tell you; they are too numerous. But they are all the heads the devil himself has manufactured. And you have got a Baptist body, and you have got a Presbyterian body, and you have got a Congregationalist body, and you have got a Lutheran body, and the devil himself only knows how many other bodies, to these wretched heads.

YOU ARE NOT THE CHURCH OF GOD; FOR THE CHURCH OF GOD IS ONE BODY WITH ONE HEAD. (AMEN.)

There are many ways of calling Jesus anathema. You have taken that way, and unless you repent, you will find it is a way that leads to destruction; for it is not far distant, the utter destruction, annihilation and damnation of your infernally devised churches; they never were created by the Spirit of God.

"No man speaking in the Spirit of God saith, Jesus is anathema."

And I came in His name, and ye have called me anathema; and either I am accursed, or I am blessed: and, if I am blessed, then ye are accursed.

No man, speaking in the Holy Spirit, can say that Jesus is the Lord, excepting by that Spirit.

And that has been the witness of this church, that we have held and taught, believed and practiced, that Jesus is Lord, and that we have written on our walls what we have written in our hearts: that,

"CHRIST IS ALL AND IN ALL."

Now, that is by way of introduction, and will lead you then to see that the diversities of gifts, the unity of Spirit, the diversities of ministration, the same Lord, the diversities of workings, and the same God who worketh all things in us is therefore the next point in the 4th 5th and 6th verses. But I can only touch this morning upon these three verses of which these words are still a prelude to the definition of the nine gifts of the Spirit.

I ask you to notice that the fourth, fifth and sixth verses set forth the Spirit, the Son and the Eternal God in one; that the Trinity is here expressed; that the gifts, no matter how numerous, are diverse; that the gifts are oftentimes so diverse that they do not seem to have proceeded from the same source. But the declaration is, that the diversities of gifts in the Church of God, no matter how numerous these diversities are, are the product, are brought into existence by the act, of the same Spirit, no matter how diverse the manifestations.

AN ILLUSTRATION IN NATURE TO-DAY.

Enter a beautiful orchard in which you will find all kinds of fruits. At your feet are the lovely pears; at your side are the lovely bushes, the humble strawberry, rich and luscious, is lying hidden near the earth amidst its dark green leaves.

The berries around me are growing up, and their bushes are laden, and their colors are all black and red, and other berries not yet ripened are found with their green leaves.

You pass along through the orchard, and you find every variety of fruit, if the climate is adapted for it.

You have the rich, luscious and beautiful fruits, such as the apricot, and peach, when they have attained their ripeness, and are red, at once most beautiful, glorious provisions of God, full of health and life and sweetness.

You come to some that are sharp and acid, they, too, have their place; hard, but they, too, have their place.

You come to some like the apple, and you find every variety.

You come to some like the pear, and you find the transient pear that must be eaten quickly. And the hard, big pear that has to be kept, and ripens in the darkness, and comes to you sweet and fresh in the winter.

You pass through the garden with all its beauties, its variety of flowers and fruits, and its variety of shade trees that bear no fruits, but that fulfill their office. And you see that, diverse as they all are, they are the product of the same power.

It is the same sweet water that came from heaven that has entered into, and that has filled with vitality, all these shrubs, and all these trees, and all these plants.

It is the same blessed light that has ripened them all.

It is the same blessed wind that has breathed upon them all.

It is the same hidden fire that has given life to them all, and yet how diverse they are.

How diverse are the gifts of God in the field, and the orchard, and the garden, yet they are all products of the same light, the same heat, the same air, the same water. But God hath given them these varieties of expression that we might have the glorious varieties that make the world of nature so beautiful.

APPLICATION.

Apply the same to grace. However diverse, however numerous, however harsh one grace may seem to be, and however sweet another, they are all the same graces.

The grace that makes an Elijah stern, and enables him to pray that there shall be no rain for three years and six months, is the same grace that when the people bow with broken hearts, and cry that Jehovah is God, takes the same man to the mountain top, and makes him bow and plead for the people who are dying in the famine, and would not acknowledge their God. And with bowed head between his knees, weeping, pleading on, he prays until the rain clouds gather, and the sky is full of rain. The same life that made him pray there should be no rain, and made him stand, and made him destroy all these four hundred priests of Baal at the brook of Kishon, has made him the tender intercessor for God's famishing and dying Israel that the blessed rain shall come.

The same Christ who smote the Pharisee and tore from his face the mask of hypocrisy and told him that his very earnestness and making of proselytes was to him a disgrace; for he made him two-fold more the child of hell than him-

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self; the same Christ who called Herod a fox; the same Christ that unveiled the heart of the hypocrite and showed it, like a charnel-house, in which there were dead men's bones and rottenness; the same Christ is the Christ who wept at Lazarus' grave, and of whom they said,.

"Behold how He loved him."

That is the same Christ who wept over sinners, and brought the outcast to His feet, and bade her go in peace who had wiped His feet with the hairs of her head, having washed them with her tears.

That is the same Christ, who, in the hour of His agony, provided a home for His mother in the heart, and in the home of John, the beloved.

That is the same Christ that told these men of Belial, who were clad in the robe of the priests of God that they would inherit the damnation of hell if they did not repent.

That is the same Christ, who, in the last hour of His agony upon the cross, with extended arms, pierced hands, and pierced feet, and a bursting heart sent up to heaven the cry:

"Father, forgive them for they know not what they do."

It was just that contrast, these gifts, that made Him the destroyer of evil, that made Him also the Savior of sinners, and the intercessor for sin.

They are very diverse in their character, but they proceed from the great heart of love. And so the same Spirit, however numerous the gifts may be, is the same heat, light, and life producer.

May God bless His word.

CALL.

All of us now who in this place desire that we shou.d receive from God Himself to-day the gift of pardon for every sin; the gift of peace and purity, that we might progress in the divine life—all who so want God, stand and seek Him. [Apparently all rose.]

Say with me.

My God and Father, in the name of Jesus I come to Thee. Take me as I am. Make me what I ought to be. Give me power to do right to any whom I may have wronged, and to do right in Thy sight. Give me Thy Holy Spirit, and with that Spirit such gifts as Thou dost see that I can use. Prepare me for their use by a deeper humility, by a purer faith, by a brighter hope, by an intenser love for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After singing the Doxology the meeting was closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ, faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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.

The services were opened by singing

"On that bright and golden morning, when the Son of Man shall come,
And the radiance of His glory we shall see;
When from every clime and nation He shall call His people home,
What a gathering of the ransomed that will be!"

The Scripture Lesson was then read by Dr. Dowie from the inspired Word of God in the Gospel according to St. Matthew, the 25th chapter.

Prayer was then offered the announcements were made and the offerings were received.

DIVINE HEALING DECLARED AND DEFENDED.

INVOCATION.

Let the words of my mouth and the meditations of my heart be acceptable in Thy sight and profitable unto this people, Oh Lord, and to all to whom these words shall come for the sake of Jesus Christ, my Lord, my Strength and my Redeemer.

WHAT THE GOSPEL OF HEALING IS.

If I were to seek for a single passage which would imply all that it is, I would refer you to Matthew 8:17; to these words:

"Himself took our infirmities, and bare our sicknesses."

It has always been the case in the history of the Church, that when some great truth has been long neglected, it at last becomes rejected, and all kinds of specious arguments are devised by a faithless ministry, and an ignorant church to cover the want of power and purity which that neglected and rejected truth would bring.

So completely had the glorious doctrine of

SALVATION BY GRACE THROUGH FAITH IN JESUS CHRIST ALONE

been lost, that the truth was not only neglected, but it was and still is by the apostate church of Rome rejected.

Only a little more than four centuries have passed away since that truth which had been lost to the Church for about ten centuries, was restored.

And now I think it can not be doubted that the great doctrine of

HEALING BY GRACE THROUGH FAITH IN JESUS CHRIST,

is being, has been and will continue to be restored; but so completely has the Church been environed by false teachings that that doctrine has not only got to be resurrected and rehabilitated, reclothed and revived and new life imparted, but it

HAS TO BE DEFENDED AS WELL AS DECLARED,

and defended principally against God's own professed church.

Now that is not an amazing thing, for it is simply history repeating itself, and he who would be faithful to his Lord, and be among those whom God has called to resurrect and reclothe and revive and manifest this lost truth, must not wonder if he meets with exactly the same opposition that his Lord did when he established it.

One of the common things people say concerning this teaching is that it is a new doctrine.

"DR. DOWIE DOWN THERE IN ZION TABERNACLE IS TEACHING A NEW DOCTRINE."

Now I want to take this afternoon four passages of Scripture and put them together and let you just see from the Word of God how new that doctrine is.

Take your Bibles and refer to the 15th Chapter of Exodus. Read the 26th verse, but before you read, tell me what the date is that you read at the top of your Bibles.

Voices:—"B. C. 1491 years."

Now, that is a pretty long time ago, is it not?

Add 1897, the years since Christ came, to 1491, the years before He came, and you have 3388 years.

Now, the doctrine of Divine Healing is 3388 years old.

Pretty old doctrine, is it not? I think it is the other fellow who is preaching a new doctrine. That's true! I am preaching an old doctrine.

We will just see now what that doctrine is; how it reads in Exodus 15:26.

If I make a mistake now you put me right.

Read at the 23d verse.

"And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

"And the people murmured against Moses, saying, What shall we drink?

"And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast into the waters, the waters were made sweet: there He made for them a statute and an ordinance,"

Now you see what that is called. It is called a statute, an ordinance, a covenant; one of the great covenants of God with his people.

"And there He proved them,

"And said, If thou wilt diligently hearken to the voice of the" doctor, and wilt do that which is right in the sight of the chemist.

Voices:—"You are reading wrongly, The doctor is not there."

Dr Dowie:—Is not the doctor in that covenant of healing?

We will try it again.

"If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will put (The verb is permissive here.) I will [permit to be] put none of these diseases upon thee, which I have [permitted to be] brought upon the Egyptians: for I am Jehovah that" maketh thee sick.

Voices:—"Healeth thee!"

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Dr. Dowie:—Well, I wanted to see whether you all knew it.

"I AM JEHOVAH THAT HEALETH THEE."

Dr. Dowie:—Now, how old is that?

Voice:—"3388 years."

Dr. Dowie:—Now, you tell the next fellow that it is 3388 years old and give him the chapter and verse.

Pretty old doctrine, is it not?

Now, that was the second great covenant that God made with His people.

The first covenant made was that of salvation, where He revealed Himself by the name of Jehovah.

After the Passover was established and they had crossed over the Red Sea, three days after that they were fainting and famishing and dying in the wilderness and the Lord healed the waters and He gave them that covenant.

He never said a word about the doctor, the surgeon or the chemist in it.

He never said a word about medicine or surgery or anything of that kind, but He gave this great covenant to His people:

"If thou wilt diligently hearken to the voice of Jehovah thy God, and wilt do that which is right in His sight, and wilt give ear to His commandments, and keep all His statutes, I will [permit to be] put none of these diseases upon thee, which I have [permitted to be] brought upon the Egyptians: for I am Jehovah that healeth thee."

I AM JEHOVAH-ROPHI. I AM JEHOVAH THY HEALER. I AM THE LORD THAT HEALETH THEE.

Now that is the covenant, and it is a pretty old one. You go right along through this Bible and you will find that there is not one single word said in favor of doctors, drugs or surgery, not one, but all the way through the Old Testament you have Divine Healing.

GOD IS THE HEALER OF HIS PEOPLE.

Let us get to the end of the Old Testament and read in the book of Malachi, the last of the prophets until John the Baptist came.

Now, what is the date at the top of your Bibles in the book of Malachi?

Voice:—"597 B. C."

We will call it in round numbers 400 years before Christ. That is about 1100 years from Moses to Malachi.

For one thousand one hundred years in round numbers this covenant had been established amongst God's people. Although they departed from it and sinned; their sin is recorded.

For instance, when Asa the king had a disease in his feet, and

"he sought not unto the Lord but to the physicians,"

and it is written that Asa died, and the apothecaries buried him.

David always speaks of the Lord as the Healer, and he blessed Him as the Lord who saved and healed in the same breath.

"Bless the Lord, O my soul, and forget not all His benefits:
"Who forgiveth all thine iniquities; who healeth all thy diseases."

And so all the way through until you get to Malachi, and as Malachi is the last writer of the Old Testament we will see some things that Malachi says,

In the third chapter and 6th verse what does he say?

"For I am the Lord, I change" often?
"Voices:—"Change not."

Now do you believe that?

"Voices:—"Yes. Certainly."

Dr. Dowie:—Now if the Lord does not change, did not Malachi mean us to understand that He was still the Healer?

Voices:—"Yes."

Dr. Dowie:—Was not the covenant: "I am the Lord that healeth thee?"

Voices:—"Yes."

Dr. Dowie: —And what does He say there in Malachi;

"Audience—:I am the Lord, I change not."

Now, it was Malachi that gave the glorious prophecy of Christ's fullness as the healer, and in the 4th chapter of Malachi you will read these words in the second and third verses.

Now I want you to read them, and mark these things.

I am talking for instruction that you shall be fully armed; not only be able to declare a doctrine, but be able to defend it.

"But unto you that fear My name shall the Sun of Righteousness arise" with sickness in his wings.

Voices:—"No; 'Healing.'"

Dr. Dowie:—"Healing." Oh! I see; you caught me up there. We want healing?

Audience:—"Yes."

Dr. Dowie:—What will he bring in His wings?

Audience:—"Healing."

"Healing in His wings; and ye shall" lie down very sick.
"Audience:—"'Go forth."
"And ye shall go forth, and grow up as calves of the stall."

Well now that means as animals that are fed and groomed, and cared for as special stall-fed leaders of a great herd; propagators of a most powerful breed; animals that are called entire, perfect. That is what it means. Ye shall grow up as entire. Well, now, you know what entire is. You see one of these great bulls; you see one of these magnificent stallions that has been trained and groomed, and fed, and all his vitality preserved; and as that animal prances down the street, held by the man that can scarce hold him, why you see that the animal is all alive from the tip of his nose to the tip of his tail. He is alive; He is full of life. Now that is the meaning.

"But unto you that fear My name shall the Sun of Righteousness arise with healing in His wings; and ye shall go forth and grow up as calves of the stall."

That is not all. Let those who oppose Divine Healing remember what follows:

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith Jehovah of hosts."

Now I want to call your attention to the fact, that that covers the whole of the Old Testament, and that the promise is that the day was to come when the Lord should appear with healing in His wings; when His people should get His salvation and healing that would enable them to grow up strong in spirit, in soul, and in body.

Now I want you to read that passage with me; I want you to mark it. I want you to know where to find it, but I want to get you to understand it. Now read with me.

The audience read together with Dr. Dowie the foregoing passage.

Mr. Dresser (from the audience):—"Doctor, will you please read the fifth verse of the preceding chapter in this connection?"

Dr. Dowie:—I will, brother. Many a time we read the Word together.

"And I will come near to you to judgment, and I will be a swift witness against the—"

Audience:—"'Sorcerers.'"

Dr. Dowie:—The pharmacists; that is what the word is in Scripture. The word sorcerer in Scripture is pharmacist. That is what the Greek word means, Φαρμακός. You look at it.

"And I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right and fear not Me, saith Jehovah of hosts.
"For I am Jehovah, I change not; therefore ye sons of Jacob are not consumed."

Now, the Lord make us witnesses of that kind.

Audience:—"Amen."

Dr. Dowie also referred to Rev. 22:14, and to the comparative guilt of the saloon-keeper who sells one poison, and the pharmacist who sells a hundred. He continued:

I say this, and I thank my brother for calling my attention to it, that we who are to be witnesses for Christ as the Healer, are to be witnesses against the sorcerer. (Amen.) And that is one of the reasons we have been fought so hard, and I may say that they are going to try and fight us again.

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Now, then, we have covered the Old Testament.

HOW DOES THE NEW TESTAMENT OPEN REGARDING DIVINE HEALING?

Take the fourth chapter of Luke, and the first recorded sermon that our Lord preached, and see how the Lord's ministry opens. The 17th verse.

"And there was delivered unto him the book of the prophet Esaias."

That was in the synagogue at Nazareth.

"And when He had opened the book, He found the place where it was written,

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal—"

A voice:—"'The broken-hearted."

"To preach deliverance to the captives, and recovering of sight to the blind."

[Holding up the LEAVES OF HEALING containing the testimony of Mrs. C. E. Soule, West Hartford, Conn.]

Dr. Dowie:—Was this not a broken-hearted girl? An orphan, and alone in the world, and when the dear young fellow who loved her truly, wanted to make her his wife, and care for her, she found that both her breasts were a mass of cancer, and she turned from him and said: "It can not be." and he did not know why.

But he knew why when the doctors cut off both her breasts, and then it grew again, and the doctors dug down again with their infernal knives, and dosed her with infernal poison.

And that operation was useless, and she was without health, and dying, broken-hearted.

You will find the broken hearts of humanity over the sick beds. Over the dear husbands that are sick and infirm, and ruined almost wholly, some times for a long life, but for the grace of God.

And a broken hearted wife and mother will hold to her breast her baby, and hold by her husband, and her heart will be breaking as they see the dear one fading away.

And this girl was broken-hearted, and she read that the Gospel of Salvation was the Gospel of Healing for the broken heart; for the Lord would heal her broken body.

"He hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised,

"To preach the acceptable year of the Lord."

As it is in Matthew 8:17:

"Himself took our iufirmities, and bare our sicknesses."

Did not the Lord Jesus Christ preach the Gospel for the Salvation of spirit from sin, and for the soul and the body from disease?

Audience:—"Yes."

Dr. Dowie:—And did he not go about doing good, and healing all that were oppressed of the devil?

Audience:—"Yes."

Dr. Dowie:—And did He not heal every kind of sickness and every kind of disease?

Audience:—"Yes, sir."

Dr. Dowie:—Now that is what He did. Is He still the same?

Audience:—"Yes."

Well, now, that is the question. It ought to be no question, but let us look at what the Word says. Take one of the last of the epistles, the writings after the Gospel, and in the epistle to the Hebrews, and the 13th chapter; read the 8th verse. Now mark it. I want you to put these verses together, and to see what the Gospel of Healing is in the Bible. What does it say?

"Jesus Christ"—one thing yesterday?
Audience:—"'The same yesterday.'"
Dr. Dowie:—Something else to-day?
Audience:—"No."
Dr. Dowie:—Something else to-morrow?
Audience:—"No."
Dr. Dowie—Well, what is it?
Audience:—"'Jesus Christ the same yesterday, and to-day, and forever."

Dr. Dowie:—Well, now, if He is the same, must He not be the Saviour?

Audience:—"Yes."

Dr. Dowie:—If He is the same, must He not be the Healer?

Audience:—"Yes, sir."

Dr. Dowie:—Well, if any man says He is not the same, is he telling the truth or a lie?

Audience:—"A lie."

Dr. Dowie:—Well, then, you get away from these liars that are preaching lies, (Amen) who say that He is not the same.

One of their ways of putting it is this: "Now Dr. Dowie strings his passages together with a good deal of skill, and he gets these people to believe in a present Divine Healing." "Now, look here," one says to his large audience, "he is talking just as if the Lord Jesus Christ were in Chicago to-day. It would be very well if the Lord Jesus Christ were in Chicago to-day, but we all know He is not." (Laughter.)

And that congregation looked at each other, and thought that Dr. Dowie had been settled.

Mr. Stead wrote a book entitled "If Christ came to Chicago." Poor Mr. Stead. When he was in Chicago he went to the World's Fair and could not find Christ there.

When he was in Chicago he went to the City Hall and he could not find Christ there.

When he was in Chicago he went to the Monday ministers' meeting; apparently he could not find Christ there, and when he got back to London he wrote a book, "If Christ came to Chicago."

He might have found Christ at Zion Tabernacle. But there was no one to tell him about Zion Tabernacle amongst the people he was with. But that man said: "We all know he is not." Now, what did Jesus say?

Dr. Dowie:—"Lo, I am with you"—what?
Audience:—"'Always.'"
Dr. Dowie:—"Even—"
Audience:—"'Unto the end of the word.'"

Dr. Dowie:—Do you believe that?

Audience:—"Yes."

Dr. Dowie:—Then if that is true, is He not with us now?

Audience:—"Yes."

Dr. Dowie:—And if anybody says He is not, is that the truth or a lie?

Audience—"It is a lie."

Dr. Dowie:—Then there are many liars. (Laughter.) Now I think you have got the Gospel of Divine Healing there in the Bible.

RECAPITULATION.

You have it away back at the waters of Marah in the wilderness of Shur on the borders of the Red Sea 3388 years ago, where God said:

"I am the Lord that healeth thee."

You have it all the way through the Old Testament, as we have seen, until we come to Malachi, four hundred years before Christ, and Malachi is full of it.

You have it in Jesus' own teaching and life.

You have it in the apostolic declaration of Christ as the unchanging Savior and Healer, ever with us.

You have it in Christ's own declaration that He is with us alway, even unto the end of the world, and now the question is, is He with us now?

Audience:—"Yes."

Dr. Dowie:—As the Savior?

Audience:—"Yes."

Dr. Dowie:—But not as the Healer?

Audience:—"Yes."

HUNDREDS OF WITNESSES ARISE.

Dr. Dowie:—Every one that knows experimentally that the Lord has healed them, stand. [Several hundred rose.]

Now, do you see that, you theological fossils?

Do you see that, you Pharisaic liars? Do you see that sight on this hot day without any pre-arrangement? Just an instantaneous impulse. I dare say there is the greater part of a thousand on their feet.

Did the Lord Heal you, my brothers?

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"Yes."

My sisters?

"Yes."

You know it?

"Yes."

Well, are you not a pack of liars now? (Laughter.) Did you not dream it?

"No."

You are sure you did not?

"Yes."

Thanks be to God, and let all the people say Amen. (Amen.) Thank God. Now, you sit down.

Now, I have declared the doctrine, and we will just rest with that. We have established it not in the mouth of two or three, but in the mouth of hundreds of witnesses, and it is being established every day.

CALL.

Now, friends, we want to get to the Lord's table, and before we go there, every one that wants to find in Jesus, or having found, wants to continue to find in Him their Savior, their healer, their cleanser, their keeper, rise, and tell your wants and wishes. [Apparently all rose.]

Now pray.

My God and Father, I want to find my perfect Savior, my perfect Healer, my perfect Cleanser, my perfect Keeper. Take away every obstacle, and help me not only to realize Salvation and healing for myself, but to extend it to others, so that I may help wherever my influence can extend, and thus promote Thy kingdom, and Thy glory for Jesus' sake. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean that, my friends?

Audience:—"Yes."

After singing the Doxology, the meeting was closed with the Benediction.

More than a thousand remained to sup with their Lord, and to take Dr. Dowie and Mrs. Dowie by the hand when the supper was ended.

GOD'S WITNESSES TO DIVINE HEALING.

REV. J. V. B. FLACK, D. D., Excelsior Springs, Mo.

(*Continued from Page 595.*)

"Our hemorrhoids, the great cause of most all other ailments afflicting us, had not, up to this time, abated their painful work, and the soreness of our lower bowels had apparently increased, and the repeated flow of blood continued as before.

"But when Dr. Dowie, praying, laid hands upon our head and passed them downward over our body as we stood before him, as sensibly as the effect of a delightful warmth, we realized that the Divine Power of God through Christ took possession of our mind, heart and entire body, and, as it with a lingering rapture, remained in the afflicted parts, the bloody flow and all the pain and soreness was gone.

"Tears gushed from our eyes, we knew that the Lord had heard prayer, and Christ the personal Divine Healer had come into the temple of our spirit, soul and body, and by the power of the Holy Ghost to the Glory of God the Father, had *healed* us and filled us with a rapure of joy inexpressible and glorious

"From that moment our old enemy has been cast out.

"We have increased in strength and flesh daily, the nervousness and sleeplessness also left the temple of our body, and to God in Christ we give the glory.

"We have given our experiences in the columns of our own paper, only to fire up the devil to make war upon us, and some of our readers to discontinue the visits of the *Witness-Herald*, and to write cruel and abusive letters, calling us "a Dowie crank;" "weak minded;" and "beside ourself."

"Prominent men, presidents, professors in colleges and leading editors have taken pains to do the bidding of the devil, by informing us, and others that we had compromised our learning and reputation as a man of good common sense, by being hoodwinked by a fake and fraud.

"But with God, Christ, the Holy Spirit, the Holy Bible, Holy people, Dr. Dowie and our own happy consciousness of the rightness of this cause, we defy the devil and all his emissaries in and out of the nominal churches.

"Our medical friends try to make sport of us, and we hear of very uncomplimentary remarks, but with Lord Bacon we deem, "*experience* the *ne plus ultra* of argumentation."

"And as to that, we have all heaven and the best of earth to stand with us.

"Dr. Dowie has made many enemies, because he is *right* and they are *wrong*.

"In all the teaching we heard in Zion Tabernacle and Home, there was not a sentence out of harmony with the pure genuine Christianity of Jesus Christ. "Christ is All in All" is the key note of Dr. Dowie and the blessed holy men and women of God who gather around him. He makes war on the Devil, Drugs, Doctors, Sin and rottenness.

"He preaches in every sense the pure Gospel of the Divine Trinity—Father, Son and Holy Ghost.

"Let those assail who may, God will continue to give victory to this heaven ordained work of Christ through Rev. John Alex. and Mrs. Dowie.

J. V. B. Flack."

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung iſt eine Perſon, und kein Ding.

Jeſus ſagte: „Ich bin der Weg, die Wahrheit und das Leben," und zu allen Zeiten wurde Er ſtets ſeinem Volke geoffenbart durch den Vertrags-Namen, Jehovah-rophi, oder „Ich bin der Herr, dein Arzt.' (Joh. 14: 6, und 2 Moſ. 15:26.)

Der Herr Jeſus iſt ſtets der Heiler.

Er kann ſich nicht ändern „Er iſt ſtets derſelbe, geſtern und in alle Ewigkeit" und Er iſt ſtets bei uns, denn Er ſagt: „Siehe, Ich bin bei euch alle Tage bis an der Welt Ende" (Hebr. 13: 8 und Math. 28, 20.) Weil Er unveränderlich iſt, und weil Er gegenwärtig iſt im Geiſte, gerade ſo wie damals im Fleiſch, deshalb iſt Er der, der ſein Volk heilt.

Göttliche Heilung beruht auf Chriſti Verſöhnung.

Es wurde von Ihm prophezeit: „Führwahr Er trug unſere Krankheit und lud auf Sich unſere Schmerzen, und durch ſeine Wunden ſind wir geheilt;" und es wird ausdrücklich erklärt, daß ſich dies in Seinem Dienſt der Heilung, welcher immer noch fortdauert, erfüllt hat. (Jeſ. 53 4 u. 5, und Math. 8: 17.)

Krankheit kann Niemals Gottes Wille ſein.

Sie iſt des Teufels Werk, folgend auf Sünde, und es iſt unmöglich daß ſie, des Teufels Werk, Gottes Wille iſt. Chriſtus kam um „die Werke des Teufels zu zerſtören, und, als Er hier auf Erden war, heilte Er allerlei Seuche und Krankheit, und alle dieſe Krankheiten ſind ausdrücklich für die „Überwältigung des Teufels" erklärt worden. (1 Joh. 3: 8, Math. 4: 23, und Apoſt. 10: 38.)

Die Gaben der Heilung ſind fortdauernd.

Es wird ausdrücklich erklärt daß „Gottes Gaben und Berufung Ihn nicht gereuen mögen," und die Gaben der Heilung ſind unter den neun Gaben des Geiſtes an die Kirche zu finden. (Röm. 11: 29, und 1 Cor. 12: 8-14.)

Es giebt vier Arten Göttlicher Heilung.

Die erſte Art iſt das direckte Gebet des Glaubens, die zweite iſt die Fürbitte von zwei oder mehr Perſonen; die dritte iſt das Salben der Älteſten mit dem Gebet des Glaubens, und die vierte iſt das Handauflegen derjenigen, welche glauben, und welche Gott vorbereitet und zu jenem Dienſt berufen hat. (Math. 8: 13, 18, 19; Jac. 5: 14-15, Marc. 16: 18.)

Göttliche Heilung wird von Teufliſchen Betrügern bekämpft.

Unter dieſen befindet ſich die Chriſtliche Wiſchenſchaft (fälſchlich ſo genannt), Geiſt-Heilung, Spiritualismus, Entzückungs-Evangelismus, u. ſ. w. (1 Tim. 6: 20-21; 4: 12; Jeſ. 51: 22-23.)

Tauſende ſind durch den Glauben an Jeſus geheilt worden.

Schreiber dieſes ſind tauſende von Fällen bekannt und er hat perſönlich vielen Tauſenden Hand aufgelegt. Vollſtändige Auskunft kann man erhalten in den Verſammlungen, welche im Zion Tabernakel No.2, Ecke 61ſte Straße und Stoney Island Avenue, nahe dem Jackſon Park, Chicago, abgehalten werden, ſowie aus vielen Schriften, welche die Erfahrung von vielen in den eignen Worten enthalten, die in dieſen und andern Ländern geheilt worden ſind. Dieſe Schriften werden von dem Zion Publiſching Houſe, No. 6100 Stoney Island Ave., Chicago, herausgeben.

„Der Glaube kommt durch die Predigt und die Predigt durch das Wort Gottes."

Sie ſind herzlich eingeladen zu kommen und ſich ſelbſt davon zu überzeugen.

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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME

Saturday Evening Meeting of July 3, 1897.

The meeting was opened by singing, following which Dr. Dowie referred to the testimony of Mrs. Mabel Bowers, of Marcus, Iowa, which was published in the LEAVES OF HEALING of July 10, 1897, page 578.

Dr. Dowie, in commenting upon the testimony, said:

Now this is the story of one whose face is entirely unfamiliar to me, apparently. I only prayed with her once, and she was healed of that terrible trouble from which she suffered for four years. The testimony is just an illustration of what is going on in the healing of large numbers of cases we never hear anything about.

MISS JONES, of Worcester, Mass., then testified to her healing. She said in part:

"Last Sunday it was with great difficulty I could get my breath, and I coughed nearly all night, and had very hard all night sweats which go with consumption. Monday we telegraphed to Dr. Dowie to pray that I might have strength to reach here." She then said she grew so much better, that she was able to eat a hearty dinner, and came to Zion comparatively well, and was certain she would receive complete healing before returning to her home.

MISS BEULAH BOYD, Story City, Iowa, told how she had suffered for over ten years with spasms, and through the LEAVES OF HEALING had heard of Zion, and came here expecting the Lord would heal her, and also that she might get the teaching. Telling of how she was healed she said: "One morning between 3 and 4 o'clock I awoke, and felt God had blessed me. I was as happy as I could be, and ever since that I have not found anything that disagreed with me, and I have been perfectly well, and I am certain that God has entirely healed me, and by His grace I will go home."

MISS IDA TARBET, Saltillo, Tenn., testified that she had received partial healing, and was enabled to go without a high-heeled boot that she had worn for ten years. She also testified to having received great spiritual blessing. Dr. Dowie then asked her what the spiritual blessing was, in reply to which she said: "I have been converted; I have learned how to study the Bible—something I did not know before I came here."

Dr. Dowie:—You do not think you were converted when you came here?"

Miss Tarbet:—"I am sure of that."

THE REV. W. H. PIPER, of Philadelphia, Pa., testifying to his wife's healing, whose leg had been drawn up 3¼ inches by paralysis, said:

"She came here on Christmas night. She heard Dr. Dowie preach. The first time he prayed with her she noticed only a peculiar sensation. The second time he prayed with her was on the 27th of December, and in an instant her leg came down to the same length of the other."

This testimony will be found in full in Vol. 3, No. 3 of the LEAVES OF HEALING, Nov. 13, 1896, pages 33 and 34.

Mr. Piper then told of his own experience, and how he had learned to trust God within the last week. In speaking of this he said: "Last Tuesday I sat in that gallery there, and you told that story of the young woman whose testimony is contained in the LEAVES OF HEALING who was trying to trust God, and it came to me I was a big sinner, and perhaps bigger than she was on that point. I am not trying to trust God now. I simply do as you said, 'Trust Him.'

"I am glad for the healing of my wife, and I am glad for the spiritual blessing that she and I received.

"I can thank God for that one point, that while it was one of the simplest things you ever said, yet it was one of the most sublimely grand things you have said: that is, stop trying, and trust God."

MR. GEORGE SLATER of Lincoln, Neb., testified to partial healing, and that all pain was gone, praising the Lord for His saving, keeping and healing power.

MR. GEO. W. SPERRY, Leroy, N. Y., testified that while as yet he had not received physical healing, he had received spiritual blessing since coming to Zion Home, for which he praised the Lord.

MRS. LIZZIE PROSSER, Clearfield, Iowa, in testifying to the great blessing she had received in Zion Home, said in part:

"I have suffered constantly with my stomach, and as the weather grew warm I grew worse. I came here from the Presbyterian Hospital. They did all they could—pumped out the stomach regularly, and all those things. Last Friday I had another attack, and they put me on malted milk and weak tea. Then I decided to come here, and I did so. I threw my medicine away, and then I began to mend. I can now eat my meals regularly, something I have not done. I have no inclination to vomit, and I believe God has restored me. I am very hard of hearing, but before I leave I am trusting that I will have my hearing restored."

MRS. GEO. EDWARDS, 15 Cambridge St., Toronto, Canada, testified to a wonderful healing, as follows:

"About two and one-half years ago I fell and hurt my foot, and the doctors thought I had injured the bone in some way. I went on a few years, suffering all the time more or less, especially more. It broke out the next year, and has been discharging ever since, and I coughed incessantly. In January I decided to go to the hospital, and the doctors said they would have to perform an operation, and make the bone straight, or amputate the foot. The doctor examined me very closely, and said that my foot was the least of the trouble; that my cough was very bad, and that both lungs were very badly affected. The doctors I had were Drs. Emery, Ogden and Allen. Dr. Ogden desired a consultation. Dr. Hart came into the consultation, and they agreed with Dr. Ogden that I could not go to the hospital; I was too weak to take the anasthetics, and could not survive an operation. I was confined to bed for the most part. I began then to have hemorrhage of the lungs; two weeks constant hemorrhage day and night, and one day I had fourteen spells, and lost a great deal of blood. The doctors said I could not live forty-eight hours. My brother, George Coulter, of Iowa, called here, and asked prayer for me. I took a turn for the better at the hour you prayed. He told me what time prayer had been asked, and he asked me what time I began to mend, and comparing, it was exactly the same. I told the doctor I was going back to Iowa with my brother, but I did not tell him I was coming here, and the doctor said I would not live to make the journey, and could not come back again, excepting as a corpse. I then wrote a letter to you asking for prayer for strength to make the journey. Last Sunday and Saturday I was unable to sit up alone, could not walk across the floor, and had to be carried from my bed to my chair. On Monday morning I got up and dressed, and boarded the train. I came here, and had no difficulty. I was carried on and off the train just like a child, and carried into Zion Home last Tuesday morning. I did not feel as tired as my sister. I felt so well I desired to have a drive, and they drove three hours around Chicago before coming into the Home.

"I entered the Home at twelve o'clock, heard the dinner bell ring shortly afterwards, came down stairs and ate a hearty dinner, and I have been eating hearty ever since. I can eat anything and everything that is set before me. I can walk about the house wherever I like, and up and down stairs. I have been greatly spiritually blessed also. I have been a Christian since I was seventeen, but I never knew what it was to pray the Lord's prayer until the other day, and I thank God for it."

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Mrs. Edwards, at the request of Dr. Dowie, walked across the assembly-room, showing that she was now able to walk with perfect ease.

MR. HENRY STAHN, Corning, Kansas, said he wanted to praise the Lord for sending the LEAVES OF HEALING into his home; for through reading the sermons of Dr. Dowie, he had been led nearer to God. He also kept them on the tables in his shop for those who wanted to read them."

Mr. Stahn said that he had the grippe which left him with a very bad cough, and bleeding of the lungs, and that the first time Mrs. Dowie prayed with him he was healed, and in two or three days the cough entirely disappeared.

Dr. Dowie then closed the meeting with the following prayer:

Father in heaven, bless these testimonies to-night; the many that are not spoken, and prepare us for to-morrow, and give us the strength and grace we need for that day. Bless us according to our necessities, for Jesus' sake.

The audience then repeated together the Lord's prayer

OBEYING GOD IN BAPTISM.

Four hundred and seventy believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion, since the opening of the present Zion Tabernacle.

These were baptized as follows:

Lord's Day, March 14, 1897	140
Monday, March 29, 1897	16
Lord's Day, April 11, 1897	52
Lord's Day, May 9, 1897	61
Monday, May 24, 1897	26
Monday, May, 31, 1897	21
Lord's Day, June 13, 1897	58
Wednesday, June 23, 1897	21
Monday, June 28, 1897	24
Lord's Day, July 11, 1897,	51
Total	470

The following are the names of fifty-one who were baptized on July 11:

Allen, Mrs. L. J.	Hudson, Wis.
Armstrong, Miss Josephine	5134 South Place, Chicago.
Babbitt, Miss Salema	Cambridge, Neb.
Baker, Mrs. Honora	Holyrood, Ontario, Canada.
Baker, Mr. John Thomas	Holyrood, Ontario, Canada.
Benckendorf, Mrs. August	Ransom, Ill.
Berry, Mrs. Julia Margaret	2010 Wabash Ave., Chicago.
Brindley, Miss Maggie	4538 Lake Ave., Chicago.
Brindley, Miss Sarah Elizabeth	3716 Lake Ave., Chicago.
Dinius, Rev. W. O.	North Harvey, Ill.
Dinius, Mrs. W. O.	North Harvey, Ill.
Edwards, Mrs. Martha	Parkdale, Toronto, Ontario, Canada.
Evans, Mrs. Viola M.	227 Indiana Ave., Hammond, Ind.
Gooch, Mrs. J. F.	Selmer, Tenn.
Hibbard, Mrs. Mary	6518 Woodlawn Ave., Chicago.
Ingles, Mr. Charles H.	Galien, Berrien Co., Mich.
Ingles, Mrs. Emily A.	Galien, Berrien Co., Mich.
Johnson, Miss Martha	302 Chestnut St., Chicago.
Jones, Miss Amy E.	Worcester, Mass.
Judd, Mr. H. Worthington	321 W. 64th St. Chicago.
Kanera, Mr. John	757 Loomis St., Chicago.
Kanera, Mrs. Mary	757 Loomis St., Chicago.
Kennicott, Mrs. Mary Murray	Arlington Heights, Ill.
Kline, Mrs. Jennie	187 Michigan Ave., Chicago.
Kudrna, Mrs. Anna	533 W. 18th St., Chicago.
Kudrna, Mr. Antone	533 W. 18th St., Chicago.
Lauder, Miss Mary	2316 Indiana Ave., Chicago.
Leasure, Mr. Jesse	2280 Gladys Ave., Chicago.
Linz, Mrs. Cora	Hammond, Ind.
Marshall, Mrs. Minnie	2816 Cottage Grove Ave, Chicago.
Martin, Mrs. Aurilla J.	Worcester, Mass.
Maybraum, Mr. Charles	Hobart, Ind.
Mellon, Mrs. E. C.	Park Ridge, Ill.
Olson, Mr. Theodore	246 W. Huron St., Chicago.
Phillips, Mrs. Rose	1159 Washington Boulevard, Chicago.
Prosser, Mrs. Lizzie L.	Clearfield, Iowa.
Rééckert, Mr. Frederick	7218 Lincoln St., Chicago.
Rensbaw, Mr. Henry	2159 Rice St. Chicago.
Runcie, Mr. John H.	331 S. State St., Chicago.
Sauer, Mrs. Catharine	5171 Burling St., Chicago.
Serbaugh, Mrs Nellie	Goshen, Ind.
Schreffler, Clarence	6335 Vincenes, Ave., Chicago.
Snyder, Miss Minnie	Hammond, Ind.
Snyder, Mrs. Ibert	Hammond, Ind.
Spiegel, Miss Martha	Neillsville, Clark Co., Wis.
Vawter, Mrs. May	245½ E. Washington St., Indianapolis, Ind.
Wagner, Mr. Frank	Lancaster, Wis.
Ward, Mrs. W. A.	Eskridge, Kas.
West, Mrs. Carrie Parker	7201 Center Ave., Chicago.
Widmer Mrs. Annie	Pulaski, Iowa.
Williams, Miss Clarissa Lillian	189 Campbell Ave., Chicago.

DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, today and for ever." (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 sicknesses."

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 every sickness and every disease 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 who 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 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 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, "Faith cometh by hearing, and hearing by the word of God." (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 Ave., or at Zion Tabernacle, 1621-1633 Michigan Ave., 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 lead 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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He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, ILLINOIS, JULY 17, 1897.

EDITORIAL NOTES.

THEY SHALL SEE EYE TO EYE, WHEN JEHOVAH RETURNETH TO ZION."

OUR readers must not suppose that we are discouraged as to the triumph of God's Kingdom, because we have set forth some of the ministerial hindrances to its extension in the opening article of this issue.

THERE are many faithful servants of God who see eye to eye with us concerning Zion.

THEY see clearly that Jehovah has returned to Zion, and that He is shewing His people the Way of Life.

"WATCHMEN" are lifting up their Voices everywhere on the walls of Zion.

THEY are singing together in glorious harmony.

OUR correspondence is full of earnest cries from ministers of Christ who are utterly weary of their denominational positions.

LISTEN to this devoted man of God who has been for years a minister of the M. E. Church:—

"I have had much persecution which causes me to rejoice.

"Within two years, in this field of labor, we have built one church building, fixed over two others, and paid off old indebtedness right in the face of the devil *and the Church*, and the world.

"*The devil in the Church* has been my meanest foe.

'But our God is marching on.

'And I am 'marching to Zion.

"I am nothing of myself; but Christ is all.

"The Holy Spirit has taught me this by the Word.

"I have been reading LEAVES OF HEALING for one year, and lately your tracts and sermons, with the Organization of the Christian Catholic Church.

"I find in these perfect fellowship.

"My heart's desire to God is to see His Church, the Christian Catholic Church, extend throughout the world.

"I had thought of working as an Evangelist after Conference; but have been much impressed to write this to you.

"God knows I want to labour where He can get the most out of me for His glory in the Salvation of men in their spirits, souls and bodies.

"Are you ready for workers?

"What is your direction to me?

"I want to be in harmony with God's word and the Church of my choice, the Church of which you are General Overseer, and to preach a full Gospel."

FRIENDS of Zion, do you hear this cry?

IT is the cry of scores and hundreds of splendid men in all parts of the land, and in all denominations well nigh.

WHY do you not enable me to say, Come and work with us in Zion, in the great harvest field of Chicago and America and the world?

IT almost breaks our hearts to say, We cannot receive you, even although the fields are white unto the harvest.

GOD'S Stewards are withholding their Lord's money.

THIS cannot always continue.

THE laborers are waiting, and are eager to enter into association with us, but we have not the means to put them into the field; for harvests cannot be reaped without money and machinery in these days any more than in the apostolic days.

THE people "sold their possessions and goods" to provide for the needs of the Church in the Pentecostal days.

"As many as were possessors of lands and houses sold them, and brought the price of the things that were sold, and laid them down at the apostles' feet."

SUPPOSE that only 5,000 of the people had lands and houses of the average value of $5,000, probably a low estimate.

Do you not see that this amounted to Twenty-five Millions of Dollars?

This was the Pentecostal scale of giving, and it puts to shame the Church of to-day.

IT was this spirit of sacrifice which made the rapid extension of the Gospel throughout the world a possibility.

THERE were large numbers of wealthy people amongst the first Christians in Palestine and especially in Galilee and Judea, from Joanna, the wife of Chusa, Herod's steward, the wife of the Treasurer of the King, to Joseph of Arimathea, and Joses, afterwards known as Barnabas.

THESE gave themselves, body and soul and spirit, and all their estate, and all their families, and all their industrious capacities, and their whole lives to Christ.

JEHOVAH has returned to Zion.
We shall see the same glorious sacrifices soon.
But, oh, may God hasten the time; for the nations are perishing whilst Thy people are hesitating.

FIFTY-ONE followed Jesus in the beautiful Ordinance of Believers' Baptism by Triune Immersion in Zion Tabernacle last Lord's Day, making 470 since our first Baptism there on the second Lord's Day of March last.

ZION moves onward every hour and every day.
God is in the midst of her.
But our enemies are many.
Yet Christ is Conqueror.

Do not pray for us, if you can help and do not.
Your prayers would be an abomination.
But to all who help as they can, we say as ever,

"BRETHREN, PRAY FOR US."

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Zion Home, Michigan Av. and 12th St., Chicago.

Zion – December 25th 1896

Brothers and Sisters in Christ: –

Hearty New Year greetings from all in Zion for 1894 –



New Zion Tabernacle, 1621-1633 Michigan Av. Chicago.

In the Name of the Lord Jesus: in the Power of the Holy Spirit; and in accordance with the Will of God our Father, I write to Lovers of Zion in every land whither our little White Dove shall carry Leaves of Healing from the Tree of Life for all nations.



Praise God for Wonderful Answers to our United Prayer for Seven Blessings in 1896.

Pray with me daily in 1894 for the following Nine Blessings: –

First: The constant Presence and Power of the Holy Spirit in the new Zion Tabernacle and in Zion Home.

Second: The Salvation from Sin of hundreds of Thousands through the Words which shall go forth from thence to all the World.

Third: The Healing of Multitudes over all the earth through Faith in Jesus in 1894

Fourth: The Cleansing, Keeping and Quickening of all in Zion, and in all the work of the Christian Catholic Church.

Fifth: One Million Dollars, at the least, for the promotion of God's Kingdom and Zion's Onward Movements.

Sixth: The Preparation and sending forth of Secretaries into Chicago and elsewhere from a fully organised Church.

Seventh: The Extension of Zion Publishing House, and the printing and circulation of Leaves of Healing in many Tongues.

Eighth: The Guidance of God in the selection and laying out of a suitable site for Zion city in America.

Ninth: The Co-operation of all in Zion, for the good of all, in the Church, the Family, and in daily Business.

Zion's Watch-word for 1894 is: –

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD" – JEREMIAH 31:6.

Great Conflicts await us; but also yet Greater and more Glorious Victories for God.

We shall "sing in the Height of Zion", the Song of Salvation, Healing, Holiness, and Everlasting Joy.

Chicago and her Two Millions open unto us Gates into every Nation for the Everlasting Gospel.

The King of Glory, the Lord of Hosts, is leading Zion's Onward March, and He will conquer.

Let us Work, and Watch, and Wait, and Give over all to Him who loved us and gave Himself for us and for all!

I am, your friend and fellow servant in Jesus Christ,

John Alex. Dowie

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp.

Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the Rev. John Alex. Dowie and Mrs. Dowie, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Voice From Zion. Monthly. 16 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, " .....Permission and Commission.
No. 3, March, " .....Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5, May. " .....Redemption Draweth Nigh.
No. 6, June, " .....Talks With Ministers.
No. 7, July, " .....Sanctification of Spirit, Soul and Body.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1896. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3-50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 5, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Anthor. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 19, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers, 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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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.

VOL. 3. NO. 39. CHICAGO, JULY 24, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

Mr. F. A. GRAVES, Bigelow, Minnesota.

"OFTTIMES IT HATH CAST HIM INTO THE FIRE, AND INTO THE WATERS TO DESTROY HIM."

Of all forms of human misery, there are few more terrible than the awful curse of being an Epileptic.

Not merely oppressed by the devil, as are all who suffer from sicknesses and infirmities, but *possessed by a devil!*

Never to know the moment or the hour or day, when one shall suddenly fall down, wallowing, foaming, screeching, crying out, with contorted face, gnashings of teeth, biting, and horrible groanings!

Modern Scientists endeavor to account for these conditions by alleging some other causes than that of a demoniacal origin.

Ministers who are earnestly engaged in the task of explaining away the plain meaning of Christ's words and deeds, are endeavoring to help the so-called scientist in his undertaking to prove Christ a fool.

But there has never been a moment's doubt in our mind as to what Epilepsy really is, and that it is a form of demoniacal possession, even where it may be traceable to physical injuries of a certain kind, either before or after birth.



MR. F. A. GRAVES, Bigelow, Minnesota.

This is a portion of our ministry concerning which we have spoken plainly in such tracts as "A Woman of Canaan;" but it has far wider applications and developments than any to which we have ever made allusion.

Indeed there is an unwritten, and unspoken chapter in our life connected with the subject, to which we have never given expression, and to which we may never be able to give expression.

But this we can say, our own entrance upon the Ministry of the Gifts of Healings in its fullness, did not take place until after we had been down into the depths of conflict with the powers of hell and darkness where the clanking chains of these demon powers are seen and heard and where the fight is as of spirit with spirit battling for the demon-bound sufferer.

Jesus said,

"This kind can come out by nothing, save by prayer."

The words *and fasting* are omitted in the oldest manuscripts.

But the "prayer" to which

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the Master refers must be accompanied by a divinely-given "power over unclean spirits to cast them out."

Some have tried to exercise the "power" who never had been entrusted with it, and the story of the seven sons of Sceva, the Jew, (Acts 19:13-17,) gives a not uncommon result to-day in the case of the vagabond Spiritists, Christian-scientists, Theosophists, Trance Evangelists, etc.

Many a time have we known the devil to come out of the possessed and enter into the person who assumed a "power" God had never bestowed.

There are few things more dangerous, and few things more glorious, than the fights we have had in these regions, where the seen and the unseen powers of hell and heaven are in such close and conscious nearness that they are audible and sometimes visible.

We glorify God for every such experience; but we never seek the occasion, except when God makes it so clear that we cannot and dare not shun the conflict.

The Witness for God whose face appears on the preceding page, and whose Testimony follows these words of introduction, tells of how he has been delivered from Demoniac-epilepsy after twenty years of horrible suffering.

We had not seen him for seven years from the time of his deliverance, through our agency, by the Power of God, in Minneapolis.

But we knew him in a moment, and found in detailing the the facts of his deliverance that we had them perfectly in memory.

And yet there are no words that can convey the moment of that conflict when we went down into the Valley of the Shadow of Death to fight the Apollyon who had our brother bleeding and broken and dying at his feet.

Only God knows the details of that fight.

But here is the Witness that the Name of Jesus is Omnipotent to save and heal and cast the devils out.

"Jesus the Name high over all,
In hell, or earth, or sky—
Angels and men before it fall,
And devils fear and fly."

Come, ye Methodists, sing what your mighty fathers, John and Charles Wesley sang, and abandon Mah-hah-bone and the Molochs of Medicine and Surgery and get back to Jesus.

Here stands a man of God, telling you of what God hath wrought.

Do not complain that he did not use one of your presiding elders or bishops who have just come from riding the Day Mare of the Desert in a Secret Lodge.

It is not there that a minister of Christ can find "prayer" or "power" to cast out devils: for they are very much at home with Mah-hah-bone, who is one of them.

Listen, ye who are professing to be Christ's ministers, and this "sweet singer in Israel" will tell you of how God has poured out upon him the gift of poesy and song in these seven years, since the devil was cast out.

Why do ye not seek, by repentance and faith, a ministry which will have these signs following?

All around you, yea, sometimes in your own families, are the wretched victims of the devil.

Why do ye hand them over to doctors who poison them with drugs, and to surgeons who tear off portions of their skulls to find the disease, just as if devils were found out by sergeon's knives and saws?

The asylums are full of them, helpless and hopeless maniacs, for whom you do every thing but "pray" in such a way that God can hear and answer.

What hope was there for this man who goes up and down the earth singing the Songs of Zion, but the hope that ye have set before him in the lunatic asylum, after years of torture?

Why do you not give God the glory?

Is it because you have long set forth Dowie as a "sinner?"

But, have ye not thought of what the man born blind said to your fathers, the priests of Baal and Mah-hah-bone in Jerusalem long ago, namely,

"God heareth not sinners: but if any man be a worshipper of God, and doeth His will, him he heareth."

Why do ye go to Camp-meetings and tell lies, as you have been doing around Chicago, ye demon-possessed ministers, during this beautiful summer?

Let me address one of you, as an example to the rest.

Do you not know, you who are called the "Rev. Dr. Caldwell of Park Avenue M. E. Church," that you lied when you said at the Desplaines Camp Meeting on Saturday, July 17th, 1897, that "Dr. Dowie was accomplishing the work of the devil?"

Yes, you know you lied; but you did so to those who loved to hear just such lies.

We shall deal with you more fully from the platform of Zion Tabernacle, you miserable D. D., Devil's Delight.

But, meanwhile, let us ask you to listen to this man, and then we shall ask you the question which the Lord Jesus asked your fathers who slew Him.

"How can Satan cast out Satan?"

Let us ask you to tell us how a kingdom divided against itself can stand?

Let us give you the whole of the passage to which we refer, you child of the devil and enemy of God's work in Zion, and all your Methodist helpers, who worship Mah-hah-bone, and fight for his kingdom.

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

"And He called them unto Him, and said unto them in parables, How can Satan cast out Satan?

"And if a kingdom be divided against itself, that kingdom cannot stand.

"And if a house be divided against itself, that house cannot stand.

"And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

"No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation;

"Because they said, He hath an unclean spirit."

Take heed lest you should commit the "unpardonable sin."

You are getting close to it, if ye have not done it.

Masonry cannot save you from hell; but it can take you there.

You are fighting for the "unfruitful works of darkness," and ye will surely get to their abode, except ye repent.

Meanwhile Zion goes forward, singing as of old, the songs of triumph,

"And though this world, with devils filled,
Should threaten to undo us
We will not fear, for God hath willed,
His truth to triumph through us.
Let goods and kindred go,
This mortal life also;
The body they may kill; God's truth abideth still,
His kingdom is for ever."

And now let our brother come to the front in Zion Tabernacle, and tell all the liars at Desplaines, and elsewhere, that

"*The God who lived in Christ the Lord is just the same to-day.*"

"ZION, 1201 MICH. AVE., CHICAGO, JULY 16, 1897.

"DEAR DR. DOWIE:—I wish to make this brief introduction to my testimony of healing as given in Zion Tabernacle on last Lord's Day, July 11, 1897.

"Born of Christian parentage in 1856, in Williamstown Mass., we removed soon to Canfield, Ohio where father died when I was six years old. (I was the youngest of five children.)

"Mother then returned to Massachusetts, with my sister Anna, brother Frank and myself, leaving Edward and Charlie in Ohio.

"Mother died in two years, and left her children to the care of God and kind friends.

"I was first taken care of in the home of J. W. Russell in Sundarland and then was taken into the home of Hollis D. Graves, and his widowed mother.

"I was a very healthy child until the age of fourteen, when as by a bolt of lightning I was stricken with an epileptic fit.

"My friends consulted various doctors and from that time I was constantly using medicine but getting no relief.

"I was taken out of school at the age of fifteen or sixteen, I think, for these attacks would come to me on the school grounds, in play hours or recess, and the awful conviction that was constantly with me, as I went to school in the morning that I might be brought home unconscious, was felt by the school boy most keenly.

"At the age of twenty-one I was anxious to go west and see what change of climate would do for me, and many wishful hearts and offered prayers went with me.

"I settled in Bigelow, Minnesota, with brother Frank, and took medicine and hoped and prayed for deliverance. None came, and while my general health

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was good, I had settled down to this conviction, that I was a *doomed man* and I was waiting for the time when God would take me home to mother and father and oh, I wished He would do it soon.

"In 1889 a missionary of the American Sunday School Union who was a former neighbor of mine, Mr. D. C. Holmes, suggested that I give up all medicine and trust God entirely for a cure.

"I scorned the idea. I thought it was an awful thought. I would not listen to it. It was presumption and 'what would folks say.' He still persisted but apparently to no success.

"I was finally induced by him to go for a week to Grand Prairie Township and help him hold Gospel meetings. My prayer was that morning that I left my home, 'O God, keep me until I get back to my medicine,' for I left it at home. Ah, how God leads step by step. During the meetings I was led to say if God can work such a work of grace in the heart he can *heal* without medicine and before I went home I *gave it up for life*.

"I left the farm and with Mr. Holmes went into Gospel work. In three months I fell in one of the attacks of the old enemy. But with that firm conviction that I was being led by the Spirit I came to Mr. Moody's Institute here in Chicago for more training in Gospel work.

"While here I fell again in the street and was cared for by kindly hands, but through faith in God was enabled to say 'None of these things move me.'

"I owe so much to Mr. Holmes for his unwavering faith. After these trials that continued with me he alone stood by me and said: 'It is true, Graves, God cannot lie, and when you trust Him *completely* there can be but one result.' What a friend Mr. Holmes has been to me!

"Now I come to the Minneapolis experience which you have outlined better than I could do it myself.

"I wish to thank you, Dr. Dowie, for the interest you took and have since taken in my case, and I would like to be an Aaron or a Hur to stay up your hands in this mighty work of preaching the full Gospel.

"Your Brother in Christ,

Bigelow, Minn. "F. A. GRAVES."

(*Extract from Report of Meeting in Zion Tabernacle Lord's Day Afternoon, July 11, 1897.*)

Dr. Dowie:—It just strikes me before we have prayer, we might have a testimony. A brother is present to-day who may not be present again, and I might call him up to give testimony. Will Mr Graves, who is somewhere in the audience, come on the platform? (Mr. Graves comes forward.)

You know sometimes we have brothers passing through the city, who are guests in Zion Home, and we can not get their testimony on the regular Testimony Day. Sometimes when I know they are in the audience, I call them up for testimony. Now, I will just say a word or two, and then Mr. Graves will give his testimony.

Somewhere about August, 1890, I think it was, shortly after I came from the Pacific Coast I held a mission of several weeks in Minneapolis, Minn. While I was there, a very able Christian authoress, and the editor of the *Sunday School Illustrator*, Mrs. Abbie C. Morrow, was attending my meetings with her husband Mr. Morrow; and was accompanied by this gentleman at these meetings, if I remember correctly.

Our brother then heard, I suppose, the teaching fully on Divine Healing, for the first time. He knew something about it before.

Our brother is one of the sweet singers in God's Israel, a musical composer, I think, and an evangelist. I know I saw his name attached to musical compositions in connection with Sunday School work, and he is an independent missionary. Our brother is a man of God. He was brought by this excellent Christian lady to our meetings seven years ago.

He had been afflicted with epilepsy at that time for twenty years, or thereabouts. These friends interested me very much in him, and sent me petitions for prayer in his behalf. I think it was the next day after Mrs Morrow had a long talk with me about Mr. Graves, that I was suddenly called to see him with the alarming word that he was supposed to be dying. Now I had seen him in my meeting the previous day looking a healthy man and it quite shocked me to hear that he was dying. I jumped into a carriage and as hard as we could drive we went to that part of the city where he was. I found him in bed just recovering consciousness, in great pain. He had taken a fit under these circumstances:

He had been taking a bath—it was hot summer weather—in his friend's the Morrows' home, and he had shut the bath room door and locked it, and filled the bath, which was quite a deep one. He suddenly took a fit, and fell over with his head into the water.

The noise that he made was heard outside. They tried to communicate with him, and could not. They could not see what had happened, but they were sure that he was struggling for his life. They tried to break the door, but were not strong enough. Mr. Morrow ran down in the street for a policeman, and a great big heavy man came up, and broke in the door.

They found our brother suffering doubly from the epileptic fit, and from practically drowning, and they took him a limp, dead body as they thought, and worked with him, and he was brought back to consciousness, but he vomited a large quantity of blood. I do not know how much. Of course people are apt to exaggerate at such times when they see a great deal of blood. Some said pints, and some said quarts, but it was a very large quantity of blood. He had internal hemorrhage. He had injured himself seriously when he fell over the side of the bath and when his head was in the water. I was by his bedside. He had the teaching, and I knew he was a man of God. I put my hand upon his body, and asked God that the hemorrhage should cease. It ceased that moment.

I prayed too that our brother might be able from that time forward to rest in the Lord for his deliverance from epilepsy. A day or so afterwards he suddenly realized in his home where he was, that God had not only spared his life, blessed him and stopped the hemorrhage but he realized he was delivered from epilepsy. He felt it within himself, and he did not wait a moment, but he rushed down stairs and got into a carriage, and drove over to the West Hotel where I was, and he came away up to my room, and there he burst in upon me saying that the Lord had finished the work.

Our brother has been for seven years since that time, kept by the power of God. For the first three years of that period I heard from him now and then that there were attempts on the part of the enemy to take possession of him again, but I co-operated with him in prayer quite frequently, and for four years now the deliverance has been perfect, and our brother has experienced one of those few cases of perfect deliverance from the most terrible form of epilepsy that a man could possibly think of, and which in that particular case nearly cost him his life.

Now I have pretty nearly told his story myself, but I am telling it from my point of view, and he must tell it to you from his point of view, with any correction of my memory that he may find it needful make, since as all I want to find is the truth; and, if I have forgotten something, I want him to speak of it; and, if I have erred in any way, I want him to correct it.

I rejoice to see him. He is passing through the city, and I did not know until last night that he was in Zion Home. When our Saturday night meeting was being held, and our friends were giving testimony to their being blessed, our brother rose and told us that he had been blessed, and I then recognized who he was, and was very glad to see him in the Home.

I have not seen Brother Graves from the day I parted with him in Minneapolis in 1890 until now, and I welcome him heartily to Zion Tabernacle. [Addressing Brother Graves.] Now just say what you want. Correct my story and put me all right and get it in proper shape.

F. A. GRAVES, BIGELOW, MINN., HEALED OF EPILEPSY.

Mr. Graves said: "I am very glad to say, friends, this afternoon, that Doctor Dowie has stated the case I think as nearly correct as I could put it myself, and perhaps he has put it in closer words than I could have done. I thank him for his kind words this afternoon.

"It seems sometimes as though it is a very great title to be called a man of God; but yet Jesus has been my Saviour and God has been my Father a great many years.

"I was a Christian years ago, and I never will forget the day when it came upon me so forcibly that a Christian could be possessed of an evil spirit. When I looked in that ninth chapter of Mark,

'And oft times it hath cast him into the fire, and into the waters.'

"I said, that is you, Graves, is it not? Doctor Dowie has given it to you vividly this afternoon, how the devil cast you into the water and tried to destroy you.

"I stand before you, friends, a miracle of grace and God's power.

"I suppose I have had from two to three hundred of these epileptic attacks. I have fallen in all kinds of places.

"I say to you this afternoon, that the prayers of that mother that left her orphan boy at nine years of age, are responsible for my being here before you to-day. God always hears the Christian mother's prayers.

"I was brought up as a Christian. I took medicine from fourteen years of age until 1887. I doctored with a number of physicians.

"Dear brother, Holmes whom I have been associated with in missionary work, first spoke to me of taking Jesus as my healer for that disease. "Dear friends, here to day, if this thought occurs to you, 'Well, may be you had a special gift of faith.' I want to tell you now, that the one who stands before you when that was first preached to him, would not have any thing to do with it! All the Christians I knew were using medicine, and I was brought up to it. It seemed an awful thing to just step out on God's promises.

"Oh I did not see it then, but eight years ago last fall as I felt a call to leave the farm and go into singing the gospel with this dear Bro. Holmes, it came to me so forcibly, 'Graves, you are asking everybody to trust Jesus fully, do it yourself.

"I concluded I was not trusting Jesus completely, and I was led to renounce medicine right then and there, but I went along halting.

"But let him ask in faith nothing wavering."

"I was wavering, and I went down again, and down again until I heard of Dr. Dowie coming to Minneapolis, and at first I said, 'I will not go and hear him. Jesus is my healer. But Mr. Holmes says, 'You may get more light upon the subject.

"I had not touched medicine from that day through all those attacks, and so I came to Minneapolis, and I listened attentively to Dr. Dowie's instructions in regard to that subject. I was convinced that I was possessed of that devil of epilepsy and that it must be cast out of me. After that bath tub experience, friends, do you suppose that I could doubt that the devil was in that whole business? Do you suppose that anyone but the devil would take a healthy man, as you see me here to-day, and plunge me into that place there, on a sudden, without so much as a warning to say, 'Oh God, help?'

"No one but the devil could do that kind of business. It seems to me that even when I came to consciousness that day I realized what he had tried to do. He meant to end my life there that day. Yes he did, but God was stronger than he. But I did suffer. I did suffer from that hemorrhage for a few hours! The Doctor has spoken to you about that.

"But then this was a strengthener to my faith. When I realized that God had kept me alive in that water long enough for a man to go into the City of Minneapolis and get a policeman. I thought, 'If He can keep me under water ten or fifteen minutes, what can He not do?'

"There is one incident that the Doctor does not know about. The next day as I lay on the bed in weakness, after I had confessed my healing to him and to Mrs. Morrow, I said, 'Now I must go home.'

"I was expected to lead the singing in a Y. M. C. A. Convention the next night. Having had the hemorrhage a day or two before do you suppose I could do it? No, I could not do it of myself, but after that experience, and after the conviction of healing, and after seeing that all things were possible to him that believeth, I began to say, 'I am going to Worthington to-morrow morning.' The friends said 'You will certainly not.' I said, 'I have certainly got to be at that convention to-morrow night,' and I bought the tickets and I went down on the train that afternoon. It seemed as if a cloud rested over me there for a while that afternoon, and I said, 'Why am I not stronger?' I said to Mr. Holmes whom I was staying with, 'What shall I do?' He said, 'What is the trouble?'

"'Why I believe Jesus healed me yesterday.' He saw how weak I was, and he said, 'God will give you strength as you need it.' Thank God for this Ananias who led the blind into the light. Do you know just as he said those words, it seemed as though God's sunshine had enveloped me. I said, 'I see it now. He wants me to walk by faith.' I said, 'We will go over to the church and prepare for the evening's work,' and we did so, and what evening I sat behind the organ, and do you know what hymn I sang? It was this:

"I have found the Savior precious,
And I love Him more and more;
He has rolled away my burden,
And my mourning days are o'er." (Amen.)

Dr. Dowie. Sing it friend.

Mr. Graves. "No, I would rather talk." (Laughter.)

Dr. Dowie insisted, and after singing the words quoted brother Graves sang another gospel song, of which we give the following stanza:

(*Concluded on Page 630.*)

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

Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Chicago, On Lord's Day, July 11, 1897.



Exposition of the Great Neglected Chapter Delineating the Nine Gifts of The Holy Spirit.

Apparently the Entire Audience by Rising Express their Willingness to Do the Will of God.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Fifty-One Receive the Ordinance of Believers' Baptism by Triune Immersion.

REPORTED BY A. D. JR. AND S. & E. W.*

MORNING SERVICE.



Judge Dowie conducted the opening services, which were begun by singing No. 69.

"Jesus, my Lord, to Thee I cry:
Unless Thou help me I must die:
Oh! bring Thy free salvation nigh,
And take me as I am."

Judge Dowie then read the 12th chapter of Paul's first epistle to the Corinthians, and after singing again, Dr. Dowie took charge of the services.

THANKSGIVING.

Now, before we go to prayer, I want to thank God for the mercies of the past week.

We began the week with a full day of work, and with an all night of prayer, praise, testimony and conference; and, considering the intense heat of last Sabbath day, it was wonderful to see the greater part of a thousand people here all night. I do not know how many there were, but there was the greater part of a thousand, and we had a very delightful time.

I am always sorry for

THOSE PEOPLE WHO GO AWAY EARLY IN THE ALL-NIGHT PRAYER MEETINGS,

because the power of that meeting generally ascends, and at the point of prayer for absent friends and for specific things which we usually give a whole hour to, it usually reaches then a spiritual focus, and we realize that we have been prepared, and that we get answer.

Now, one of the answers is noted in the LEAVES OF HEALING, which you can get this morning.

As you know, the all-night prayer meeting closed at about quarter past five on Monday morning, and on Tuesday I received this letter. [Dr. Dowie reads the letter found on page 590 of Vol 3, No. 37, LEAVES OF HEALING.]

Now, there was an illustration of an instantaneous answer to prayer.

Dr. Dowie then called attention to the LEAVES OF HEALING which had just been issued, at the conclusion of which prayer was offered by Dr. Speicher and by Dr. Dowie.

Now, beloved friends, let me ask you very earnestly to keep the needs of Zion always before the Lord in prayer.

WITH REGARD TO THE ONWARD MOVEMENT,

I have the conviction that God is leading us in ways, as He always does, that we know not. We plan, and rightly, up to a certain point, and any of you who are familiar with military matters will know that a general must plan a campaign. But it is one thing to have a plan of campaign, and another thing to carry it out. When you go into campaign, you suddenly find that your enemy has discovered your plan, and has adapted himself to it; or else you suddenly find yourself confronted with certain difficulties that were never apparent when the plan of campaign was constructed a long way from the scene of war, and hence a wise general has to alter his plans, not in their essentials, but in their details. The essential, for instance, of Grant was that he should take Richmond, and smash up the rebellion. Just how it was best to do it with the means at his disposal could not be very well seen by many.

Now, I would ask you to notice this fact,

IN ALL GREAT MILITARY MOVEMENTS LITTLE IS DONE IN CONFERENCES.

You will notice that in Scripture the Church of God is likened to an army that is marching to war for the great king; and in that book which I call the fifth gospel, the Revelation of Jesus Christ which He gave to John after He got to heaven, you will notice that the church is especially set forth as an army, and the Christ at the head, as the King of Kings, the Lord of Lords going forth conquering, and to conquer.

We have to recognize that we are at war with the world, and the flesh, and the devil, and we are at peace with heaven, we are happy in spirit, and we are in union with God just in the degree that we are at war with sin.

If this church does not turn out to be a militant force,

*Owing to a great pressure of work, Dr. Dowie has been unable to revise the reports which follow.

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then it is no use. I know that already a great deal has been done, and it may be truly said of our members that they are all active missionaries, all workers; but we are looking forward to that organization of the strength of our people which will make them effectual, and lead them into paths of permanent co-operation which others can step into.

Now, I do not think that much can be done in fighting by conferences in the world, or by the church.

I venture to criticize, in a kindly, loving spirit, but in a spirit that I believe is the Spirit of God,

THE CHRISTIAN ENDEAVOR MOVEMENT.

It is a most unmitigated mass of humbug for the most part. I intensely dislike the name, Christian Endeavor. Endeavor means Try-to-do-it, does it not? I never did belong to the Try-to-do-its, and I never will.

Mr. Marsh:—"Our plan is to do it."

Dr. Dowie.—"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Now, these Christian Try-to-do-its are the young people of the churches, led by these past masters of the Mutual Admiration Societies which they are always getting up in the church.

I have a perfect contempt for that kind of thing.

Now, I like the young people, and they know it. The young people love me, but I do not propose to put young people in charge of this church. The young people have too much good sense to want to be placed in charge of this church.

Do you imagine that any man of business, Marshall Field, Marcus Hanna, Pierpont Morgan, the financier, do you think that they would run their business by getting all the young tyros to go in conference to see what they would do?

Mr. Marsh:—"Get the cash-boys together."

Dr. Dowie:—Gather the cash-boys and cash-girls, and have a conference to see how they are going to run the business? That is just exactly like the Christian Try-to-do-it business. The idea of handing over the government of the church to the young! It is a perfect farce!

Of course, if the older people are going to confess they are a pack of fools, and could never do anything, it might be. But, friends, it is nonsense, this whole conference idea is nonsense. [Turning to Mr. Dinius.] You have been in the battle-field, have you not, how many years?

Mr. Dinius:—"Four years."

Dr. Dowie:—Did you ever hear of a conference of private soldiers to see how the war was to be conducted?

Mr. Dinius:—"No."

Dr. Dowie:—When some one got up a conference as to how they were to run the campaign, and how to run General Grant, and so on, what would happen to him?

Mr. Dinius:—"He would get shot."

Dr. Dowie:—You never heard of a great military movement carried on by a conference of private soldiers, or even of captains, or majors, or colonels, or even brigadier-Generals, or Major-Generals. Do you know General Grant never held one formal council of war, and in the various councils that he did hold, informal as they were, he almost never carried out the plans that were suggested by his Major-Generals, but he would take each man separately and talk to him who knew the particular part of the country in which he was operating, and get every detail fixed in his mind, and then he would move the whole army.

Now, friends, I believe that what God wants to-day is to raise up in the church, as in the first days, men who are competent to lead, and I am going to ask you to pray increasingly that we shall just have the very best and wisest plan of battle, and God will give us grace and lead us along as we follow Christ.

It certainly must be that a man in the position of General Grant, with all the resources of the country in his hand, with all the resources of the country behind him, with all the knowledge of the whole armies in the field, east and west, and south, that no man could form a plan of campaign better than he.

And when he agreed to Sherman going right down there through Georgia, and marching from Atlanta to the sea, there were some people who said, "How is that going to effect the taking of Lee's army at Richmond?"

But he knew what he was doing; he knew he was drawing off Hood; he knew he was drawing off armies that Sherman could give a very good account of, and he knew that the effect of it would be to weaken the Confederacy at its center, and just show the hollowness of the whole thing to the world.

And the scenic effect of that was tremendous, and the military effect was tremendous, but there was not one man out of a thousand who would have agreed to such a course as that.

Now, that was not the result of a council of war; that was one of the great movements of military history.

I STUDY MILITARY HISTORY CLOSELY

I have for a great many years. I have studied military history from the moment I was a child old enough to see and know. I used to watch the drilling of the soldiers, and go all through the cavalry drill myself. I have seen them at it, and I know how to point out that way, this way, and so on, and I saw all the drill of the soldiers, and I saw them drill in battalions, and companies, and in regiments, and I saw them move as an army in great reviews.

I have noticed for a great many years that more and more the force and power of the church must be concentrated, and

THE CHURCH OF GOD IS THE ARMY THAT IS TO EXTEND THE KINGDOM OF GOD.

Now, I want to pray about it. I have many things in my mind, and I am praying God to give me grace to carry them out. I cannot carry them out until the right time, and the right place come. There are some people who are always ready; they are more ready than I am; always ready. If they were Dr. Dowie, they would do this, that and the other thing.

Now, friends, you do not know. If you were where I am, perhaps you would not have done as much as I have; perhaps you would not have undertaken the things I have undertaken; you would not be going in the direction I am going now; you would be afraid. I have gone in directions where it seemed as sure as one lived, one must go on the rocks.

AN ILLUSTRATION.

I remember on Lake Wakatipu, in New Zealand, away up there, hid amid the mountains,—the lake itself was a thousand feet above the sea,—and the mountains all the way from eight thousand to fourteen thousand feet high, we were sailing up this little lake amid the mountains on a foggy morning, and with a little company. I knew we had a good captain who knew the lake well, and again and again on the narrow, tortuous lake we would be sailing full ahead, and persons would come to me and say: "Is the captain watching? Why, we are going right upon that rock." It would just seem, you know, as if we were going straight against the rock.

"Why," I said, "That captain knows every corner of that lake," and just as we got up, apparently to strike a rock, all at once the vessel would be ported, and there would open out to us a great, wide opening nobody had known anything at all about. It was entirely hidden; it seemed to be surrounded by rocks.

THE APPLICATION.

Now, friends, you have got to go over the course, and I want you to pray in your giving to Zion; I do not want you to give spasmodically merely, and I want you to feel that in giving money, you are giving it, so far as I know, to the organization where every cent of it is telling for good.

I do not know of a cent having been spent other than God would approve. I know that I take that which is legitimately my own, and crowd it into this work, believing I am

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making the best investments for eternity. I do not know anywhere that I can invest better for eternity. I want lots of real estate in heaven. I want mansions in heaven for all my people.

I want to see you and hear you get the reward; "Well done good and faithful servant."

[The offering was then received.] Just while the offering is being taken, I will add to my remarks regarding the Christian Endeavor a few words that I omitted.

I HAVE BEEN LEARNING TO LOOK AT GOD'S KINGDOM AND ITS EXTENSION FROM A FINANCIAL POINT OF VIEW.

I am giving a very great deal of attention and intend to continue to give a very great deal of attention to the matter of Christian finance.

Now, there are at least 30,000 persons who have crossed the continent to San Francisco to that Convention. If you take the railway fares and the expenses that these young people have gone to, not counting at all the loss of their labor, and the loss of money consequent upon their labor which would be considerable, presuming that they were worth ten dollars a week, but I calculate that 30,000 persons have spent at least a hundred dollars each on the voyage. Thirty thousand persons at ten dollars each is $300,000, and as I reckon it at $100 each, it is three million dollars. Now, that is only one of the Try-to-do-it conventions. Just think of it. $3,000,000. Now, I want to know what that $3,000,000 would do if put directly into work for God instead of into a junketing, and to hearing addresses from Past Masters of Mutual Admiration Societies; that is all they are.

I know them; I know that kind of thing well. It does not amount to a row of pins as regards spiritual results, and it does a great deal of injury; but

THERE ARE $3,000,000 IN THAT ONE THING.

Now, the Young People's Baptist Union are going to Chattanooga; and there is the Epworth League; that is another Try-to-do-it business going on, and I suppose before the season is over that about $6,000,000 will have been spent in these fool Conferences of the cash-boys of the church.

Now, I like the young people to have an outing, and if they say they are out for a good time, and will not call it doing the work ot the church, I might consider it differently But it is a perfect farce, and worse than a farce. Where is the authority for this kind of thing in the word of God? $6,000,000 at least spent over these Young Peoples' junketing this year; that is my estimate.

Now, that is interest at five per cent. upon a capital of $120,000,000. I do not believe it is worth it or anything like it.

It seems to me a kind of farce. I am getting tired of these farces, but it is the way the devil gets the church to spend its money, to spend its strength.

Dr. Dowie then delivered the morning discourse.*

THE GREAT NEGLECTED CHAPTER.

FATHER, HEAR US.

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

I COR. 12:5-7.

"And there are diversities of ministrations, and the same Lord.

"And there are diversities of workings, but the same God who worketh all things in all.

"But to each one is given the manifestation of the Spirit to profit withal."

One of the foolish statements which people make is this, that

A LIKE CAUSE WILL PRODUCE ALWAYS A LIKE RESULT.

Now, that is not so.

The divine cause which is the first cause, produces the utmost diversity of results; and in the operations of nature we see the same thing.

ILLUSTRATION.

A cow and a goat, a pig and a goose, a horse and an ass, an elk and a deer, and all these varied animals can all eat the same grass, can all drink the same water, and yet the diversities of their flesh are very, very great.

ALL THE WORKS OF GOD ARE DIVERSE.

It has pleased God to produce, even in the same species, the utmost diversities of form; and there is nothing so foolish as to say, "As near alike as two peas;" for if you take a pea-pod and open it, you will not find two peas alike. There are no two peas in the pod that are exactly of the same size, the same weight, and the same form. They are all peas, and that is the only thing in which they are alike.

Now, even in the same species God pleased to make the utmost diversities; and to my mind one of the greatest beauties of God, both in nature and in grace, is the fact that He has not made any two bodies alike; that we all have something different, and that we are all capable, too, of producing different results; that the gifts of the Spirit are very diverse, and that even the same gifts operate differently.

AN ILLUSTRATION.

It is the same breath that breathes into all these musical instruments that lie before me, but one is a trombone, another is a flageolet, another is a flute, and though it is the same breath I breathe into them all, the sound is very different; and so

GOD'S SPIRIT BREATHES THROUGH DIVERSE ORGANIZATIONS,

and through different men, and through the same men at different times, and produces very different results.

I would ask you, beloved friends, never to seek for uniformity: *seek for unity.*

Friends, uniformity is a foolish thing to seek for. It is a very good thing for some of us that we have got different kinds of wives to what we are.

It is a very good thing that you are allied in God's work with different kind of men and women to what you are.

One of the beauties in connection with the work of God is this, that diverse as is that work, so diverse are the powers that are applied to it. There are diversities of gifts, but only the same Spirit, and every gift is in the Spirit. Out of the Spirit there is no gift.

"THERE ARE DIVERSITIES OF MINISTRATIONS AND THE SAME LORD."

Not only are the gifts diverse, but the various ministers, and various servants of the Lord, each in their station, must be different.

You must have different orders of ministers. It is essential. A minister that is only on a dead level cannot be an effective minister in the church.

It would be impossible for an army to succeed in battle if every officer were equal in rank. That army is beaten just because you have leveled down everything,—not leveled it up at all,—you have leveled it all down.

In the ministrations of the Spirit, it is always the same Lord.

It is that Lord who Himself said:

"I am among you as he that serveth."

It is the same Lord who said:

"Whosoever of you will be the chiefest, shall be servant of all."

The Lord Himself from the very beginning in His church, aimed at creating an order of ministers which should dominate all the rest, and yet with a humility, and wisdom, and knowledge, and faith, and love, and hopefulness, and power, that would be serviceable to all the rest; a ministry that, if need be, would wash each other's feet, and yet a ministry who knew how to rule the Church of God.

FEET WASHING.

Let me say just in passing, I am often bothered with continuous questions about feet washing, and the answer is just simply this:

* The resumé of the previous discourse on this chapter is omitted.

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The ordinance of feet washing is not an ordinance for the entire church of God. It never was so established. The Lord Jesus washed His disciples' feet and said

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

If you will look at the connection, you will see they had all been striving for eminence, and had all been thinking who should be greatest. So He

"Took a towel, and girded himself . . . and began to wash the disciples' feet."

And showed that he who would be greatest would be the minister, the servant of all.

You have no record of His washing any of the other disciples' feet. You have no record of the apostles washing any of the other disciples' feet.

You have not even any record that they continued to wash each other's feet; for, as a matter of fact, they were often far widely separated; they very seldom saw each other. After a certain time they went away into distant parts of the world carrying the Gospel to all nations.

THERE IS NO RECORD OF THIS BEING AN ORDINANCE OF THE CHURCH.

The only passage that can be referred to in connection with the widows ever washing the saints' feet is in one of the epistles.

It was simply an act of great humility, and an act of absolute necessity.

Somebody had to wash the feet of the pilgrim who came in with his sandals, and was hot and tired, and his feet swollen through the dusty, heavy roads that were no roads at all; in many cases mere mountain paths, and it was a common thing, and an act of great humility upon the part of the widows who were the heads of households, to wash the feet of the apostles, evangelists, pilgrims as they came from their long journeys.

But there is no such ordinance in the church, and to attempt to make it a universal ordinance in the church is to make it without any spiritual authority at all.

You say, "The epistles refer to everybody."

There you show your ignorance; for there were many things written in them that referred to the apostles, that could not refer to us.

The keys of the kingdom of heaven were never given to all, but they were given to the apostles.

The apostles had a definite object, and as we shall see presently when we come to the diversities of ministrations, the apostolic office was the fundamental office of the church, and the church is

"Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone;"

but just as the Jewish church was built upon the foundation of the High Priest, that being the principal office, and then there was a good many other orders, so when all these were swept away, the fundamental and supreme office, both in direction and in teaching and ministration was the apostolic.

You do not read the Scripture wisely, if you do not see at the very beginning of Christ's ministry, when He called His first disciples He called men to the apostolic office.

He called twelve, then He called seventy, and from that twelve and seventy He appointed the whole administration of the church.

"There are diversities of ministrations, and the same Lord."

However diverse these ministers may be, there is not one of them independent. They are absolutely under the rule of the Lord who is Lord of all, King of Kings, and Lord of Lords.

There is no such thing as independence in the church. The church at every point is dependent upon the Lord.

The next thing is:

"AND THERE ARE DIVERSITIES OF WORKINGS, BUT THE SAME GOD, WHO WORKETH ALL THINGS IN ALL."

Now, you will notice that the fourth verse presents the work of the Spirit; the fifth verse presents the work of the Son as being Lord of all; and the sixth verse presents the work of the Father as being that

"God, who worketh all things in all."

Now that in all means in all; it does not mean something else. It means that God the Father is doing His will through the Son, and through the Holy Ghost, as well as through every order in the Church.

The one is subject to the Father. The Holy Spirit proceeds from the Father and the Son, and does not speak of Himself. He speaks of Jesus, and He glorifies the Father.

In my sermon on "How to Pray," which is published in a separate tract, and which I am so thankful is being used all over the earth, I pointed out that this same God who operates all things in all is the Eternal Father who operates though the Son and through the Holy Ghost,

IN PRAYER YOU HAVE NO RIGHT TO PRAY TO JESUS CHRIST; YOU HAVE NO RIGHT TO PRAY TO THE HOLY GHOST.

You have no right to look for any power operating in yourself or in others, excepting the power that proceeds from the Father who works through the Son and by the Holy Spirit; but in praying for the operation of God to work all things in all, you must address the Father.

A GREAT MANY LETTERS NEVER REACH THEIR DESTINATION BECAUSE THEY ARE WRONGLY ADDRESSED.

Sometimes they are wrongly addressed in the very first line. They are addressed to the wrong person. Instead of being addressed to Mr. John Jones, there has been a slip made, and they are addressed to Mr. Peter Jones, and Peter Jones cannot be found at that place and address, and he is hunted for, but at last is given up, and the letter is sent to the dead letter office at Washington, and there are millions of letters burned every year because they are wrongly addressed.

A GREAT MANY PRAYERS ARE OFFERED THAT NEVER GET TO GOD BECAUSE YOU WILL NOT ADDRESS THEM AS GOD TELLS YOU.

I call attention to this point, because it is essentially connected in the operation of God by the Spirit through the Son; and if you will not think, you will not learn.

Dr. Dowie presented other truths published in his tract, "How to Pray," and continued:

THE SERVICE OF PRAISE.

You take up a hymn, and do not find the Father praised much; very seldom.

I think we ought to praise the Son; I think we ought to praise the Holy Ghost; I think we ought to praise the Virgin Mary; I think we ought to praise the apostles; I think we ought to praise the prophets; I think we ought to praise the teachers; I think we ought to praise every good man. But

PRAISE IS ONE THING, AND PRAYER ANOTHER.

I will praise the servant that does for me good service. I love to praise a servant. I love to say a kind word. It does me good, and it does the servant good too. I love to praise those who are above me; I love to praise those who are around me, or in any station; it may be my servants. I love to do it; but praise is not prayer.

Prayer is a different thing altogether. When I go to God I must go to my Father, and

"For this cause I bow my knees unto the Father of our Lord Jesus Christ.
"Of whom the whole family in heaven and earth is named,
"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;
"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,
"May be able to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

THE ENTIRE WORKINGS, THAT ARE EXPRESSED HERE IN THE SIXTH VERSE, ARE THE WORKINGS OF GOD THE FATHER,

"who worketh all things in all" through the Son, and by the Spirit, and therefore it is God the Father that must be approached.

Do not let your minds forget for a moment that Christ

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Himself is subject to the Father. Do not forget for a moment that He said,

"My sheep hear My voice, and I know them, and they follow Me; and I give unto them eternal life; and they shall never perish, and no one shall snatch them out of My hand. My Father which hath given them unto Me is greater than all; and no one is able to snatch them out of the Father's hand."—R. V.

And when the apostle Paul says:

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father; when He shall have put down all rule and all authority and power.

"For He must reign, till He hath put all enemies under His feet.

"The last enemy that shall be destroyed is death.

"For He hath put all things under His feet. But when He saith All things are put under Him, it is manifest that He is excepted, which did put all things under Him.

"And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him, that put all things under Him, that God may be all in all." I Cor. 15: 24-28.

The word of approach and operation is in the name of Jesus, and by the power of the Holy Ghost, and the operation is Godward to the Father, and downward from the Father.

"BUT TO EACH ONE IS GIVEN THE MANIFESTATION OF THE SPIRIT TO PROFIT WITHAL."

The word manifestation is a peculiar word, phanerosis φανέρωσις. It means this, to stand out in the light in such a manner that there shall be no mistake about it.

When the Holy Ghost gives a man a ministry, you do not need to put a ticket upon that man. That man has got a ministry. If he is a teacher, he teaches. If he is a servant he serves. Whatever he is he does, and you know him not by any ticket upon him, butby what he does. That is the way to make a man a minister.

"But to each one is given the manifestation of the Spirit to profit withal."

A man is a deacon because he is a deacon.

A man is an elder because he is an elder. He has the qualifications of the elder before you appoint him an elder.

A man is an overseer because he is an overseer. He must have the qualifications before any man can call him an overseer.

God is God if we do not call Him God. It does not matter. You can call Him by any name you please, but He is God. He is what He is. He made all things, sustains all things, rules all things, and His kingdom is over all.

He proves His absoluteness by that fact itself. You do not make Him God.

One of the great mistakes of the church is the supposition that you can make men this, that and the other thing. You will find out as you go along that God has got to make a man; that

IF WE ARE GOING TO SEPARATE MEN FOR CERTAIN WORKS IN THIS CHURCH, GOD MUST HAVE CALLED THEM.

Take, for instance, the call and operation of the Holy Ghost, as illustrated in the 13th chapter of the Acts of the Apostles. Now here is an actual operation of the Holy Ghost, a manifestation of the Spirit; we want to understand this.

"Now there were in the church that was at Antioch certain prophets and teachers;"

Now, mark. Were any of these apostles? What are they called?

Audience:—"Prophets and teachers."

Dr. Dowie:—Now, you will find, as we go further on with this 12th chapter of First Corinthians, that the first office in the church is apostle, the second, prophet, the third, teacher. Now these prophets and teachers belonged to the second and third order of the ministry.

"Now there were in the church that was at Antioch certain prophets and teachers; as"—what is his name?

Audience:—"Barnabas."

Dr. Dowie:—Now Barnabas was not an apostle at this time. He was a prophet, a teacher.

"And Simeon that was called—"

"Audience:—"Niger."

Dr. Dowie:—Nigger! That is just what they call it today. He was a black man. It is just the word nigger which is used in contempt. But this was one of the men that ordained the Apostle Paul.

Do you hear, you white-skinned, black-hearted fellows? (Laughter.) Do you hear that? This was one of the prophets and teachers that ordained the Apostle Paul, and the Apostle Barnabas to the apostolic office, and he was one of the prophets and teachers, and he was a nigger. He was a black man. In the early church many of the mightiest men were black, and the meanest thing that I know is that wretched color line. Oh, the Lord have mercy!

If there is any of you who do not like to sit down with the nigger, stay outside! We can do well without you, you black-hearted people.

I would rather sit with Simeon, called Niger, in heaven, than to sit down with you on earth.

"Barnabas, and"—the next one was called what?

Audience:—"Simeon."

Dr. Dowie:—"That was called—"

Audience:—"Niger."

Dr. Dowie:—We will give it the Nigger sound, just to let them know that we do not use that in contempt; we use that in thankfulness.

And who next?

Audience:—"Lucius."

"Of Cyrene, and Manaen, which had been brought up with Herod the Tetrarch."

Dr. Dowie:—The word is foster brother. Another of these men of high station.

And the next one was?

Audience:—"Saul."

Dr. Dowie:—Not Paul. He is not called Paul now. Do you know that Saul had not been an apostle up to this time.

Do you know that when Saul was called he went into Arabia for three years, and he came back again, and was not an apostle then, and went away to Antioch, and not until more than eleven years after he was converted did he become an apostle.

Some of you imagine he became an apostle at once. Now, that is just your ignorance. He never did any such thing. What is the date at the top of your Bible?

A Voice:—"Forty-four."

Dr. Dowie:—Anno Domini 44. Why, that is eleven years after Christ's departure. Do you not see Christ passed away in 33? That was eleven years after Christ's departure.

Now, these five were met. The first was Barnabas, the second was Simeon, the third Lucius, the fourth was Manaen, and the fifth was Saul. These were prophets and teachers of the church at Antioch. There was no apostle among them; but, if you will look at the previous chapter, you will see that several apostles had died. Some had been killed. James had been killed with the edge of a sword, and so on. Apostles were missing in the church; there were evidently two needed.

"As they ministered to"—whom?

Audience:—"The Lord."

Dr. Dowie:—There is a great deal of difference between ministering to the Lord and the people.

"and fasted, the Holy Ghost said"—what?

Audience:—"'Separate me Barnabas and Saul for the work whereunto I have called them.'"

Dr. Dowie:—Who called them?

A Voice:—"The Holy Ghost."

Dr. Dowie:—The Holy Ghost called them. The Holy Ghost performed his own office there. He was strictly in the line of his own office. His office was to call. His office was to command. That is his office.

Just, for instance, [turning to Brother Dinius] as a Major General when you were in the army might have called you to be a commander, a colonel, and he had a right to do it, because he had been commissioned.

General Grant sent an order to the Major-General, Call out men whom you think can become colonels, and so on, and I will confirm their being appointed.

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Well, the Holy Ghost called these men, and the Holy Ghost said:

"Separate Me Barnabas and Saul for the work whereunto I have called them.

"And when they had fasted and prayed, and laid their hands on them,"

Now, what was that for? Why, the Holy Ghost was going to use their hands in that ordination. The Holy Ghost that had talked to these five prophets and teachers was going to use these other three, Lucius, Simeon and Manaen, and it was these three that ordained the apostles, Barnabas and Saul.

Now, there is an illustration of what we shall come across again, the manifestation of the Spirit.

You ask, How did the Spirit manifest Himself? I will tell you. He manifested Himself through the lips, by the words of those whom He had already blessed in such positions, and endued with such authority, and such power, that they had the right to do this, and that, and the other thing.

Now, these apostles and prophets exercised a manifestation of the Spirit, and how the church did profit by it.

"But to each one is given the manifestation of the Spirit to profit withal."

And now did the church not profit mightily by that manifestation of the Spirit in Simeon, Lucius and Manaen? Why, the two mightiest apostles were separated by Him, the men that from this time forth are called apostles, because,

"When they had fasted and prayed, and laid their hands on them, they sent them away."

That word "sent them away" is from the word apostolos; to send forth as apostles, and they are from that time called apostles, and you will notice from that time Saul's name is changed to Paul. It was Saul the great, and he called himself Paul the little. When he became an apostle, he took a humbler name.

Barnabas took the name as originally given to him. His name was Joses, and he had given up a great amount of property. You will notice he was one of those who having

"Lands or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles feet"

The legend in the early church is that Barnabas was that young ruler, to whom the Lord said, looking upon him with love:

"One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow Me."

And he went away very sorrowful; for he was very rich, and he did not do it.

Joses, who was afterwards called Barnabas (Barnabas means son of consolation) laid all his property at the apostles' feet, and he became a humbler Christian, and he became the Son of Consolation. He was a most tender, and kind, and consoling friend, and eleven years after he became a Christian was called to be an apostle.

Now, there is an illustration of what we are talking about,

"But to each one is given the manifestation of the Spirit to profit withal."

May God bless this teaching.

CALL.

And may all of us now who desire that the Holy Spirit shall take us, and prepare us, and use us as our God and Father through the Son direct by the Spirit—all of us who are willing to do God's will, rise and tell Him so. [Apparently all rise.]

Say 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 truly to repent. If I have wronged any, to restore, and to confess, to do right in Thy sight. Give me power to fully trust Thee, my Father. In the name of Jesus, the Lamb of God who taketh away the sin of the world, take away my sin, my sickness, my impurity, and by the Holy Spirit make me pure in spirit, soul and body for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After the Doxology was sung, the services were closed by Dr. Dowie pronouncing the benediction.

AFTERNOON SERVICE.

Dr. Dowie read and expounded the fifth chapter of the Epistle of James.

Bro. Graves, of Bigelow, Minn., was invited to give his testimony, a report of which accompanies his picture as given on the first page.

Prayer was then offered by the Rev. Mr. Dinius, followed by Dr. Dowie, after which the announcements were made, and the offerings received.

Dr. Dowie delivered the afternoon address upon the subject,

WHAT SHOULD A CHRISTIAN DO WHEN SICK.

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 to whom these words shall come, oh Lord, my Strengfh and my Redeemer.

I will ask you this question before I announce my text: Should not a Christian obey the commands of God as contained in His word? Say Yes or No.

Voices:—"Yes."

Then, there is no question what a Christian should do when sick. Here is the apostolic command inspired by the Spirit of God showing you what was the practice of the primitive church.

What should a Christian do when sick?

"Is any sick among you? 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 the sick and the Lord shall raise him up; and if he have committed sins they shall be forgiven him.

"Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."—James 5:14-16.

A commonly quoted saying, amongst people who like to make declarations that they do not live up to, is "The religion of the Protestants is the Bible." A very good saying in a sense, although I do not approve of it wholly even as perhaps they want it to be understood.

I BELIEVE THE RELIGION OF THE LORD JESUS CHRIST IS GREATER THAN THE BIBLE.

I believe in the perpetuity of inspiration, and the perpetuity of the life of God in His church.

A dead apostle, or a dead epistle has no power.

The Spirit of God makes the words spoken in every age to live, and I have just as much right to ask to-day that the Holy Ghost shall guide me, inspire me, control me in speaking in Chicago as Paul had when he spoke in Ephesus. (Amen.)

I believe the religion of the Lord Jesus Christ is greater than the Bible; that there are thousands of things that Christ could not tell us, that we were not able to bear, and while no religion can ever be true that contradicts the Bible, yet that religion is forever true which fulfills and which develops, and which embodies, and which applies the principles of the Word of God.

Now, returning to the expression, I have a right to require of every Protestant, who says that the religion of the Protestant is the Bible, to do what the Bible commands, and the answer to the question, what should a Christian do when sick, is provided by the Bible.

Neither in the Old Testament, nor in the New, from Genesis to Revelation, covering 4,100 years of human history of Divine Revelation, in no part of that Bible is there one single word approving doctors, surgeons, or drugs.

There is no provision in the Bible for any other healing of God's people than God Himself.

They who say the opposite have a right to give us a chapter and verse and prove it.

On the other hand my lecture of last Sabbath day, tracing Divine Healing from Genesis to Revelation, provides the other answer. The lecture of to-day concentrates upon the question: What should a Christian do?

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A CHRISTIAN OUGHT TO BE A MEMBER OF THE CHURCH.

A Christian is a member of a church, and cannot help being if he is a true Christian, and ought to be identified with the church in some form, even in some imperfect form. If I were pushed to it I would not hesitate to say that it would be better for a man or woman to be connected with the Church of Rome than not to be connected with any part of the church.

Apostate though that church is, fallen though it be, it contains a vast mass of truth, and I have no sympathy with those who say, "I am going to be a Christian, but I refuse to be connected with any organization."

You might just as well in the late war have said, "I am going to be a soldier, but I decline to go into the army. I am going to be a soldier all on my own account. I am going to fight just as I like and where I like. I am going to fight rebels where I meet them and just as I like." Now you were a soldier (to Mr. Dinius) what did they call these fellows?

Mr. Dinius:—"Guerillas."

Dr. Dowie:—Why they are not reckoned as soldiers. They were called sometimes guerillas, and they were an utterly irregular kind of soldier.

A soldier in the great army of the Lord must be willing to enter and shoulder his musket, and take the rank for it; and, if he can not get a higher place than a full private, be a full private. It was the full privates that won the battles, anyhow. Generals directed them, but the full privates fought the fight, bled and died and won the battle.

A Christian ought to be associated with the assembly. You know I am against denominations as they stand just now, but I would rather that a man, after all, was among the miserable Baptists with the water frozen sixty feet thick around the baptistry, or with the Presbyterians who have got great chunks of doctrine, which is just as hard as steel, which would require the stomach of an ostrich to digest it. (Laughter.) I tell you I would rather they were in some portion of the Church of God, imperfect as it might be, than not under cover at all.

There were many regiments that were not of much account, and there were regiments during the war that were composed of splendidly educated men, and these men formed the crack regiments of the army, but everybody must be in the army one way or another.

WHEN YOU ARE IN THE CHURCH, YOU HAVE A RIGHT TO CALL FOR THE ELDERS OF THE CHURCH.

But, if you are not inside of the church, what right have you to call for any elders?

A Christian is supposed to be associated with some portion of the Church of God, and I do not hesitate to say that it is an evidence of a lower type of Christianity when a man says, "I will not be associated with any." For instance, the other day a brother said to me, "Well, Doctor I see so much inconsistency, and so much of this and that in the church, that I can not be connected with any, not even with your church."

"Well," I said "The Lord bless you. I do not think we are very perfect, but oh, my brother, you who have such a perfect stamp of Christianity, why do you not come in and help us, (laughter) and bring us up to your own majestic standing?"

I think it is a piece of the greatest impudence for a man to tell you that he has reached so high a state of wisdom, knowledge and grace that his identification with you would be to his deterioration. It is his duty, if he is a Christian of such exalted character to get in amongst us and help us to be better.

I have no sympathy with the go-as-you-like and do-as-you please kind of Christians. I do not believe in guerillas, and I have no confidence whatever in the man who will not come into the church and the army of the living God, and be prepared to shoulder his musket and walk in the ranks. Now, if you are in the church you have a claim and a call.

There are certain rights that a man has in the church. Every Christian has a right to ask of every member of that church sympathy, love and co-operation in helping him when in distress of any kind.

IT IS THE BOUNDEN DUTY OF THE CHURCH OF GOD TO FIND FOR ITS OWN POOR, HELP;

help for its own sick; that help for its own sad, sorrowing and lonely members, that they need; that help which God designed the church to be to all its members.

It is the duty of the church, and I feel it increasingly, to find ways in which its own members can co-operate with each other under circumstances that will enable them to make home happier, purer; away from bad influences, and to co-operate in industries in such a manner that they can get the reward for their labor, so that they will build and inhabit, and that they will sow and reap, and they will not build and another inhabit, and not sow and another reap.

I am a Christian socialist to the center of my being.

I believe with all my heart, and ever have, and have ever taught, and have ever plead, the Church of God must have all things in common and get back to its primitive power.

I do not say that all things in common means that all things are on a dead level of equality. Unity and equality are two different things. Absolutely different.

One man is worth a dollar a day. Another is worth five. Another is worth fifty. Another is worth a hundred. Another is priceless, and there are some who are not worth a red cent. (Laughter.)

The highest power in the Church of God is associated with the deepest humility; but it does not follow that the power is not there.

If you are in the Church of God, you have a right to call for the elders.

WHO IS AN ELDER?

That is the next thing.

You will find a large number of persons to-day who teach Divine Healing who are guilty of the grossest disorder in this matter.

They say that any one is an elder who possesses the requisite faith, or who says he does; and who will have the audacity to act as an elder without being one.

The word elder, Presbuteros, has got a definite meaning; it is an office in the Church of God, and when a Christian is sick, the command is that that Christian is to call for the elders of the Ecclesia. Elders of the assembly.

They are to do something when they come.

But the first question is, who is an elder?

Now, the only answer that can be given to that is to refer to the ordination of elders, and to see what an elder is according to the Scriptures.

It is in the epistle of Paul to Titus that you find the best definition of the elder.

Now, I want you to count upon your fingers the number of qualifications as they go on. Here is the way to find out who an elder is.

Now, listen!

"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness;

"In hope of eternal life, which God, that cannot lie, promised before the world began;

"But hath in due times manifested His word through preaching according to the commandment of God our Savior."

You will notice that these three verses contain the declaration that he is a minister, a servant of God, and an apostle in the kingdom and Church of God. He, therefore, is writing as an apostle. The church is founded upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone.

The only authoritative word that can ever be spoken in the church in the last resort is the word of an apostle.

You say, "One of the twelve apostles." What are you talking about? There were twenty-one apostles whose names

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are here. There were only twelve at the time, but the apostolic office was continued as each apostle departed.

You will find James, the brother of the Lord, and Jude the brother of James who were not apostles when He was living, became apostles. You will find that Barnabas and Saul, who were not apostles when He was living, became apostles. There is sixteen.

You will find that Apollos was an apostle; you will find that Andronicus and Junias were called apostles. There is *nine*teen.

You will find that Epaphroditus is called an apostle. There is twenty of them, and I forgot the first one, Matthias, making twenty-one whose names are recorded in the Word of God.

The apostolic office was continued, and if the apostolic office was not continued Barnabas was not an apostle; James the brother of the Lord, was not an apostle; Jude, the brother of James, was not an apostle. And they lied when they said this, or you lie, if you say they are not.

Now, Paul was an apostle, what does he say to Titus?

"To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour.

"For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting."

Now, here is an apostolic commission.

"And ordain elders in every city, as I had appointed thee."

Now, who is an elder? Here, you see, is the definition.

"If any be blameless."

That is the first thing. It does not matter if a man's life may have been a sinful life. He may have been a thief; he may have been a liar; he may have been as the apostle Paul himself was, a murderer. He said referring to Stephen's death that he was a murderer.

Now, he may have been all these things, but it is not what the man was; it is what he is. The first thing is that he is to be a man of blameless life. That is the first thing. It is not what he thinks about himself; it is not what other people say about him.

The first qualification for an apostle is, a man of good, blameless life, who stands without fear and without reproach.

The next thing is,

"The husband of one wife."

Now, Brother Graves, you are not married; you cannot be an elder, you sinner. (Laughter.) You cannot be an elder, and no unmarried man or woman can be appointed or ordained to the office of elder; for women were elders. There were women elders, Presbuteras, as well as Presbuteros. The feminine form is used as well as the masculine.

Now, the first thing was that an elder must be blameless, and the husband of one wife; therefore a polygamist cannot be an elder. An unmarried man cannot be an elder. First, blameless; second, the husband of one wife; third,

"having faithful children, not accused of riot or unruly."

No man has a right to enter the office of elder who has not been able to keep his own household in order. How can he rule the Church of God, if he cannot rule his own house?

If his own children are going to the devil, how can he rule the Church of God? He cannot. And he has got no business to be an elder.

Let him exercise his authority, and let him exercise the disciplinary power which as a father he has, and let him bring into order his house. No use saying a man cannot do it. He can. The laws of God and of man stand on his side in bringing his family into order.

It is a shocking shame and disgrace for a man to say, "I have got a boy ten years old, or twelve, or fourteen, or sixteen, and I cannot do anything with him. Cannot do anything with him? I would do something with him. I would make him do right. Cannot do anything with him? Why do you not exercise your authority? You can do it. You ought to do it. It is a shame for you to say you cannot. It is a disgrace for a Christian father or mother to say they cannot keep their children in order.

"For a bishop—"

The word bishop is simply the word episcopos, one who looks over, simply overseer; that is all there is to the word bishop.

I am a bishop, if you will have it, because I am overseeing. I have a kind of oversight over brother Graves here, and I am not quite sure whether I have not an oversight over brother Peterson. He says I have, and I have a sort of oversight over these brethren here, and I have even an oversight over my father here, and keep him in order, and I think I have an oversight over all these dear folks about me, and I have an oversight over a great many people in the world, and I thank God that I look over my field every morning, and every night, and I bow down before my God, and I ask Him who sees what they need, in His infinite mercy to bless them that day, and to help me that day. That is the kind of overseer I am. I am simply "the general roustabout, and I have got to pay the bills," (Laughter,) and stand the knocks, and get all the abuse, and all that kind of thing. Then I get the honors too, honors from God; I get that.

"A bishop must be blameless, as the steward of God;"

Now, that is the thing,

"AS THE STEWARD OF GOD."

Do you not see an overseer has to recognize that everything that comes into his hand is simply a stewardship.

Now, I realize that; I know many things to come, but a great deal has come to me in various ways, and I just look at it and say, "Now, Lord, that is your money, you sent it to me, help me to use it," and I ask God to help me to turn it into LEAVES OF HEALING, and into Tabernacles, and to help people here and there, and when any man needs some little help, or woman, and is poor, in the church, I do not call a church meeting, I do not go to the committee, but I love to help just I get the power to do it, as the steward of God.

Whatever instruction and knowledge He gave me, I am simply the steward of it, and whatever money He gave me, I am the steward of it; whatever time and influence He gave me, I am the steward of it. That is to say, I have got to give an account to Him, and I have got to use it in distributing it amongst the people, and in doing what I can to win men to God.

A voice:—"Are these terms identical?"

Dr. Dowie:—No, they are not. Presbuteros and Episcopos are not identical. Presbuteros simply means an elder, and Episcopos is an overseer, meaning that a man may be an elder and an overseer. He may be an elder and apostle."

The greater includes the less, but the less does not include the greater. The office of apostle will include the office of prophet and teacher, and everything else. That is to say, that the apostle must be one whose office enables him to grasp the powers pertaining to all the offices.

"Not self-willed."

Now, friends, there is no doubt that here lies one of the hardest parts of the office, because there is not any man among us, and especially any man with any power, who has not got a tendency to self-will. He would not be worth a button without it.

I say this, that while power under God is one of the mightiest powers that can ever enter into the composition of a man, strong will seems to have been almost the one thing that escaped the fall of man. The Lord Jesus Christ appealed to the will of these Pharisees, and He said,

"Ye will not."

And He said,

"If ye will,"

And He pointed out to them that they had the power to will or not to will. There was a tremendous power in these men of not willing, and there was a tremendous power when they willed.

Just look at Paul when he willed to be a Christian; when he said,

"Lord, what wilt *Thou* have me do?

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And surrendered his will. What a tremendous power he became by that very power, the will that he previously possessed.

DO NOT CRUSH WILL IN YOUR CHILDREN.

Develop will; let them have all the will power they can contain Let them exercise will, but let them be guided for God; not self-willed, but divinely controlled. Will is one of the great qualifications in ruling. You must have a strong will, but must not be self-willed. It must be God's will not self-willed.

"Not soon angry "

Do not get angry too soon, but when you do get angry, get angry mightily; go at it!

"Be ye angry and sin not."

Oh, I tell you the thing I am troubled about is there are a whole lot of elders that are never angry with anything. (Laughter.) Everything is all right. They are always washing their hands in invisible soap and water; everything is all right. (Laughter.) Sweetness. Oh, my good Lord, save me from them!

One of them the other day, got on to his pulpit down in New York; he got up; he drew a long breath, and he cast up his eyes, (laughter) and said:

"Ah! Ah! God, we love Thee. We do not want to be like Paul; we would like to be like John; we would like to lay our head upon thy breast, and be still." (Laughter.)

Humbug! Unmitigated humbug! He never will have any chance of being like Paul. He has not got enough grit in him to be like Paul. He will never have a chance of being like John and James, for they were called Boanerges which means Sons of Thunder! My! When John fell upon anybody something happened. You just read that third epistle of John to the well beloved Gaius, and see how he talks of Diotrephes:

"But Diotrephes, who loveth to have the preeminence among them, receiveth us not.

"Wherefore, if I come, I will remember his deeds which he doeth, speaking against us with malicious words "

When he comes to Diotrephes, look out! I guess it was a bad quarter of an hour for him

What did they think John was? John was a Son of Thunder! I tell you when he spoke he smote. He is the only one of them all who uses the strong term liar. He says:

"He that believeth not God hath made him a liar; because he believeth not the record that God gave of His Son."

I tell you he is a strong fellow is John. He got angry, but he did not get angry soon, but when he got angry Diotrephes had to look out, for I tell you his anger was a divine anger. It was like the anger of the Master. When the Master got angry He just smote those Pharisees hip and thigh.

"Ye generation of vipers, how shall ye escape the damnation of hell ? "

There is a time to be angry. I tell you now and then I get angry just a little with the world, and the flesh, and the devil, and I do not mind letting them know about it either.

I am angry every day of my life with canting hypocrisy. That I hate more than anything else.

Said the very same man, writing,

"Oh, just be like the pearl oyster."

It is all a lie about the pearl oyster.

"The dear pearl oyster comes up to the surface of the water, and it opens its little mouth and a bit of grit or something comes into it and it shuts its mouth and sinks. It finds that it has got something in it that hurts it. And what does it do? Why the pearl oyster covers it around with its life and dies, and that is the pearl."

That is all a humbug and a lie.

"That is the way to do with sin. Do not fight it. Let the sin in and put around it the warm arms of your love and love the sin to death."

That is what he said. That is what he wrote. That was what that humbug said down there in New York.

I hate that teaching. I am angry with it. It is unmitigated cant and humbug.

Love sin to death ? I tell you, if you take sin into your bosom and start loving it to death it will burn you up. It will defile you. The only thing I have got to do with sin is to take it and cast it out.

Never you attempt to love a thing to death. That is what the devil wants you to do.

"Not given to wine."

No man can be an elder who takes wine; intoxicating wine.

"No striker."

No man can be an elder that strikes anybody.

"Not given to filthy lucre."

No man can be made an elder who is a greedy man.

"But a lover of hospitality."

He has got to be a hospitable man; one who likes to take in God's children. Such a man who says: "Come along to supper with us."

"A lover of good men, sober, just, holy, temperate;

"Holding fast the faithful word, as he hath been taught. that he may be able by sound doctrine both to exhort and to convince the gainsayers."

THESE ARE THE SIXTEEN QUALIFICATIONS FOR AN ELDER, AND AN ELDER MUST BE ORDAINED, THEN HE IS AN ELDER.

And when a man lives up to these qualifications, or a woman, I tell you when you go to them, and say "Pray for me," and that man prays, and takes the oil in his finger and anoints you, and you are in earnest, you are going to be healed every time.

Now, I have not ordained one elder in this church. I tell you it takes time to find out a blameless man. It takes time to find men that fulfill all these qualifications. I could easily ordain men, could ordain them by the score, but, oh! friends, I do not want to ordain elders that are not elders. I do not want to ordain men that God can not bless. I must see that they fulfill the qualifications.

I ORDAINED IN MY CHURCH IN AUSTRALIA TWO AS ELDERS,

both of them godly. One was a very able man, splendidly educated, and in good position, and the other I went for away down to the lowest rank socially, and I took a brick-layer, a man working every day, his hair beginning to get gray. "Why," he said, "Doctor, you do not mean to say you have chosen me to be an elder?" When I spoke to him privately he said, "I am not fit." "Well, I said, who is to say you are fit, is it you, or is it I? Am I responsible or you ? "

"You are."

"Then," I said, "you do what I tell you. I tell you to go into training for being an elder. Now, you are to take six months' training. Do you hear?"

He said, "I will do what you tell me," and he did.

Well, I told him what I wanted him to do in these six months, and that man did it. It was a private training, and I am not going to tell you what it is, because you are not fit to hear it; you are not there; It would be no use to you if I did tell you.

I told him. I said, "I believe I am guided by God in saying this."

"Well," he said, "I will do it." He did it; the other man did it. They waited upon God. One midnight hour I ordained them both, but the man that has stood best, though both of them have stood, and the man who has a church and Divine Healing Home in Brighton, near Melbourne, is that old man, that humble man whom I took from the lowest ranks almost.

When that man speaks, he speaks as a power, and when he prays, he does exactly what he was told by me years ago to do, and he does that to this day, and he just does it humbly, and there are most remarkable healings.

He anointed the other day a lady that had eczema all her life She was tearing her skin, tearing herself to pieces almost, her whole body running blood at times, and was a horrible sight, and only now and then was she a little better. But meanwhile he led her to Christ; he was the means of her Salvation; he was the means of her healing, and when she was ready he anointed her, and within less than a fortnight the whole of the disease fell off her, and to-day she is a perfectly healthy woman.

The wealthy lady who gave the home which we now have

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in Brighton, Melbourne, was anointed by him when dying with a tumor, and God has mightily blessed him.

WE WANT ELDERS IN THIS CHURCH WHOSE TOUCH GOD CAN BLESS.

I have taken the material I had, and God has wonderfully used my brother Speicher. There has been no formal ordination of him. I have asked God to bless him all the way through. He has already been ordained to the Baptist ministry.

Brother Dinius here of the United Brethren and Brother Büchler out in Johannesburg of the Congregational. I believe we will have to have a reanointing and separation of these brothers to this office of elders.

I have taken time this afternoon to show you who the Word of God says is an elder. Now, that does not mean anybody, and the consequence is that when anybody has been anointing, and everybody has imagined they were elders, we have had the whole thing go to pieces.

Now, the Church of God is a Church, and Oh! that God would raise up and qualify elders, (Amen) and that in every part of this great city, and to every part of the earth we might send them to the sick and the sorrowing. That is my great desire that we shall out of our own members find men and women that can be ordained as elders.

"Is any among you sick? Let them call for the elders of the church, and let them—"

Audience—"'Pray over him.'"

Dr. Dowie:—"Anointing him with—"

Audience:—"'Oil.'"

Dr. Dowie:—"in the name"—of Mah-hah-bone.

Audience:—"'The Lord."

Dr. Dowie:—Baal-Sha-Lisha. You wretched Knights of Kadosh. In the name of whom?

Audience:—"'In the name of the Lord."

Dr. Dowie:—What Lord is that?

A Voice:—"The Lord Jesus, the Son of the living God."

Dr. Dowie:—These wretched men that drag the Church of God down into the hands of Baal. You have got the "Baal Sha-Lisha," brother Priestly; you have got the "Baal Sha-Lisha," Bishop Cheney; you have got the "Baal Sha-Lisha," Jenkins Lloyd Jones; you have got the "Baal Sha-Lisha," Bishop Lorimer, of the Immanuel Church, you thirty-second degree fool. You have got the "Baal Sha-Lisha," you wretched Freemasons. Repent. (Amen.)

Pray your prayers beside your Baal altars, but there is no God in heaven hears you, and there is not a god in hell will take any notice of you.

The time is coming when these priests of Baal are going to be taken by a Divine hand down to the brook Kishon and they are going to be separated from the Church of God.

But, meanwhile,

"let them pray over him, anointing him with oil in the name of the Lord, and the prayer of—"

Audience:—"Faith shall save the sick, and the Lord shall raise him up;

Dr. Dowie:—"And if he have committed sins they shall be forgiven him."

Sometimes that fails. Sometimes a faithful elder will pray, and people will not be healed. Then there comes another provision.

"Confess your faults one to another."

There is the Confessional. Do not make any mistake. There is a confessional in the Christian Catholic Church, and there must be, but it is voluntary. It is one where the priest cannot give absolution.

Confess your sins one to another ye who have sinned against each other.

Tell each other; confess to some man of God, if you want to get godly counsel, to some Christian in your church in whom you have confidence.

"Confess your faults one to another, and pray one for another that ye may be healed."

Some of you will not get healing until you have owned up your sins. Wives own up your sins to your husbands. Brothers and sisters own up your sins to each other. Own up your sins, confess them, get right with God. Then the supplication of some man—evidently something more than an elder,

"The supplication of a righteous man availeth much in its working."—R. V.

I think my ministry lies in that sixteenth verse. I have never anointed a single person, and do you know since the organization of this church I have not been asked to anoint people. God has used me in the laying on of hands, and I have been so used all the way through. I never anoint.

Anointing is all right, but I have not used a drop of oil in my life. I have never been called upon to anoint, and I have never dealt with that. My ministry was the laying of hands on the sick when they had confessed sin, and I never close a service without a public confession, and a public consecration to God.

Now, friends, I want to put on record that it may go forth to other lands, what the teaching of this Voice from Zion is concerning who is an elder. Any one who is not ordained by the hands of some one who is manifestly divinely commissioned, and who does not fulfill these various conditions as set forth in the Word of God, is not an elder.

I want to see elders in this church, and I am praying for it, and I am expecting to have the joy of ordaining them. May God grant that they may be elders indeed, and let all the people say, Amen. (Amen.)

CALL.

Now friends, every one of you who desires to forsake sin and sickness, and impurity of every kind, in spirit, soul and body, and who desires God to prepare you for whatever part in His service He designs you to be, rise up and tell Him so (Apparently all rise.)

PRAYER OF CONSECRATION.

My God and Father. In Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in Spirit, Soul and Body. Give me power to do right to any whom I may have wronged, to confess, to do right in Thy sight Give Thy Holy Spirit, enabling me to trust in Jesus the Lamb of God who taketh away the sin of the world, and to do His will, Thy will in Him, in all things. Cleanse my spirit; cleanse my soul; clease my body, and keep me clean for Jesus' sake. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

The consecration Hymn was then sung. After a short intermission, Dr Dowie made the charge to the candidates for baptism, and 51 received the ordinance of Believer's Baptism by Triune Immersion. Their names and addresses are found on page 605 of LEAVES OF HEALING, for July 17, 1897, Vol. 3, No. 38.

The audience were dismissed with the benediction.

GOD'S WITNESSES TO DIVINE HEALING.

MR. F. A. GRAVES, Bigelow, Minnesota.

(*Continued from Page 611.*)

"When Moses and his soldiers from Egypt land did flee,
Their enemies behind them, and in front of them the sea,
God raised the waters like a wall and opened up the way,
And the God that lived in Moses' time is just the same to-day!

REFRAIN:—"Praise the Lord! Praise the Lord!
God raised the waters like a wall and opened up the way!
Praise the Lord! Praise the Lord!
And the God that lived in Moses time is just the same to-day!"

Dr. Dowie had him sing verse after verse, and got the audience to join in the chorus until at last the words rang out in harmony from thousands of voices, "*And the God that lived in Moses' time is just the same to-day*"

Mr. Graves:—"I think it is only due to God to just say this: God delivered me from that devil of epilepsy and turned the stream of music upon me such as I never expected or dreamed of.

"Here is a little book of 64 pages, both words and music, which God has given me.

"This little book, 'The Gift,' is a testimony of God's power to keep, for, while many feared that my intellect was being impaired by all these dreadful attacks, I want to say that the contents of this book, words and music (except Scripture selections), all came to me since my healing seven years ago, and the hymns, 'Room for All,' 'I'm Resting my Case in His Hands,' 'Jesus led Me all the Way,' 'My Song in the Night,' 'Jesus is Keeping Me,' are all written from personal experience, born of affliction. God will get some glory out of the devil's work.

"But, friends, I am so full of thankfulness when I think of it, that my life has been devoted to Him. I am so glad to stand before the people and tell what God has done and is doing for me.

"In the neighborhood where I work, they are watching me with much anxiety. They know that I am going to Zion Home and Zion Tabernacle, not for healing, but for teaching, and they are watching for the letters.

"Follow me in your prayers, dear friends, that I may be strong in the Lord.

"It seems to myself as though it is too good to be true. Why should these things come to me?

"A little while ago I thought, 'Why should I be crushed to the earth?' I want to say to you this: You do not know what God has got in store for you, if you give yourself wholly to Him.

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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME.

THE regular Saturday evening meeting, held in Zion Home, was conducted by Dr. Dowie, Saturday evening, July 10.

The services were opened by singing, at the conclusion of which Dr. Dowie read a few verses from the second chapter of the epistle to the Philippians.

The meeting, after a few remarks by Dr. Dowie, was thrown open for testimony and praise.

MR. S. P. HAIFLEY, Harlan, Ind., testified that for thirty years he had inhaled an Asthma specific, and afterwards, the specific failing to produce any results, he was recommended by a physician to use morphine hypodermically injected, which he did for six years. The effects of the drugs had produced apparent insanity, and his family had placed him in the asylum for several months. He was afterwards declared to be sane, and was released. He was taken to the asylum again, and also to the poor-house, and again taken home. A third attempt was being made to again place him within the asylum, when he concluded to come to Zion Home, having been advised to do so by a friend who had been healed through the prayers of Dr. Dowie, where he had voluntarily given up the use of drugs entirely.

DR. SPEICHER said concerning Mr. Haifley, "I was fully convinced that he was clothed in his right mind, and that if he had any mental aberration at all, it was through this accursed drug.

MR. F. A. GRAVES, of Bigelow, Minn., stated that five or six years previous he had met Dr. Dowie for the first time in Minneapolis, where, through his agency, Mr. Graves was healed of epilepsy of six years standing. [Mr. Graves' testimony will appear in full in another report.]

MISS AMY JONES, Worcester, Mass., who testified Saturday evening, July 3, again told of great spiritual blessing received during the week; also to a measure of physical healing.

MRS. J. T. BAKER, of Holyrood, Ont., said that she had been troubled with sick headache for many years, and through the mercy of God was healed.

MRS. E. F. MELLON, Park Ridge, Ill., said that she had been brought up a Lutheran, and her minister, upon learning that she was coming to Zion, said that he thought it would not be best for her to come; that it was a wrong thing for her to come to the Home.

MRS. GEO. EDWARDS, 15 Cambridge St., Toronto, Can., who testified on Saturday evening, July 3, in consideration of the number of strangers who were present, again gave her testimony, which was certainly a very striking case of healing.

MRS. A. J. MARTIN, Worcester, Mass., said she used no remedies of any kind for eight years, and was in Zion for the purpose of receiving healing for her eyes.

MRS. C. H. INGLES, Galien, Mich., said that she had come to the home for the first time the preceeding Thursday, but had been in the Tabernacle the year before when through the prayers of Dr. Speicher she was healed. She stated that it was her grand son, Floyd Vinten, who was struck by a fast express at Galien, Mich. and who was healed at the time Dr. Dowie offered prayer for him. This testimony appeared in THE LEAVES OF HEALING for June 26, 1897, Vol. 3, No. 35, page 551.

MRS. F. MISENBACK, Mendota, Ill., said that she had spent four of the happiest weeks in Zion Home she had ever experienced, and expressed a desire to remain. She testified to great spiritual blessing, and a measure of bodily healing. She said she was afflicted with spinal and various troubles.

MRS. ANNA E. BARGER, Derby, Iowa, stated that she had not been fully healed but still trusted that she would be. Dr. Dowie then asked her this question:

How much have you got of healing?

Mrs. Barger:—"Oh, I have been blessed spiritually, and I have been relieved of kidney trouble."

Dr. Dowie:—And did you not use a crutch when you came?

Mrs. Barger:—"Yes, sir."

Dr. Dowie:—Now then, you are not glorifying God for what you have got. You have been healed of a number of things. I wish you would give God the glory for what you have received.

Mrs. Barger:—"I desire to do so."

Dr. Dowie:—May the Lord greatly bless you.

MRS. PERRY, Washington, Ill., stated that she had worn a brace for spinal disease, which had been given up. Dr. Dowie then said: Where is it?

Mrs. Perry:—"Well, it is in the city."

Dr. Dowie:—Well, I want it, it is mine.

Mrs. Perry:—"You shall have it."

MRS. I. N. FUNK, Chariton, Iowa, said that she had entered the Home on the previous Thursday morning, and had received spiritual blessing during her stay.

MRS. CHAFFEE, Amenia, N. D., said that she had received healing during the week of a cold, and thanked the Lord for it.

Dr. Dowie said:—He has also taken away from your mind something that has distressed it?

Mrs. Chaffee:—"Yes, sir."

Dr. Dowie then enumerated the states, and it was found that 18 states of America also Canada and Australia were represented.

The services were then closed with prayer.

OBEYING GOD IN BAPTISM.

Four hundred and eighty-eight believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion, since the opening of the present Zion Tabernacle.

These were baptized as follows:

Lord's Day, March 14, 1897	140
Monday, March 29, 1897	16
Lord's Day, April 11, 1897	52
Lord's Day, May 9, 1897	61
Monday, May 24, 1897	26
Monday, May, 31, 1897	21
Lord's Day, June 13, 1897	58
Wednesday, June 23, 1897	21
Monday, June 28, 1897	24
Lord's Day, July 11, 1897	51
Monday, July 19, 1897	18
Total	488

The following are the names of eighteen who were baptized on July 19:

Baccell, Mrs. Sallie	5939 May St., Chicago
Barclay, Mrs. Rebecca A.	539 Jackson Ave., Chicago
Blaser, Mrs. E. G.	Nevada, Wyandot Co., Ohio
Brenneman, Mrs. Anna	Pulaski, Iowa
Chandler, Mrs. Frances	Hegewisch, Ill
Evans, Mrs. M. D.	5473 Lexington Ave., Chicago
Haifley, Mr. Simon Peter	Harlan, Ind
Hessling, Mrs. Anna Louise	440 Grand Ave., Chicago
Keyes, Mrs. D. A.	Foxboro, Mass.
Rubin, Mrs. Laura Minnie	127 Desplaines Ave., Chicago
Severance, Mrs. C. M.	Daysville, N. Y
Smith, Mr. Lowe B.	Bijou Hills, S. Dak
Steele, Mr. William McKee	5449 Ridgewood Court, Chicago.
Todd, Mrs. Lily M.	923 Superior St., Toledo, Ohio.
Wagner, Mrs. Laura	Lancaster, Wis.
Wagner, Mr. L. C.	6357 Jackson Ave., Chicago
Williams, Mrs. Mary	2400 Wabash Ave., Chicago
Young, Mr. Archer	Faribault, Minn.

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He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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ENTERED AT THE POST OFFICE, CHICAGO, ILLINOIS, AS SECOND CLASS MATTER

CHICAGO, ILLINOIS, JULY 24, 1897.

EDITORIAL NOTES.

"LET THEM ALL BE CONFOUNDED AND TURNED BACK THAT HATE ZION."

GOD hears and God answers this prayer.

"Let them be as the grass upon the housetops,
Which withereth afore it groweth up:
Wherewith the reaper filleth not his hand,
Nor he that bindeth sheaves his bosom."

THAT prayer does not need to be answered.
It is the simple fact already.
Zion's enemies are spiritually withered.
No one wants to gather the grass on their housetops.

WE are finding that the enemies of Zion are making use of the annual camp-meeting in various places to spread their falsehoods concerning God's work here.

ON our second page of this issue, we refer to one of these clerical liars, the Rev. Dr. Caldwell of Park Avenue M. E. Church, Chicago, who greatly pleased the vile Chicago press by his shameful attack.

THE press of this city had been completely silenced.

BUT the pulpit undertook the task of manufacturing lies for their friends whose stock had run out, and whose shameful inventions had been wholly exposed over and over again, until they did not dare to repeat them.

BIG head-lines accompanied the announcement that the Methodist camp-meeting at Des Plaines, near Chicago, had come to the help of the devil.

SOME of these were

DOWIE HIT.
DR. CALDWELL TALKS FREELY AT THE DES PLAINES, CAMP-MEETING
HE ATTACKS THE "ZION."
CLAIMS THAT IT HAS KILLED MORE THAN IT HAS CURED.

THIS D. D. became at once a Devil's Delight.

BUT Zion will not permit him to lie in the name of the Lord with impunity.

WE shall deal with him and with his falsehoods quite fully next Lord's Day in Zion Tabernacle.

METHODISM and Masonry are becoming synonymous.

DR. CALDWELL has simply been detailed to fight for Mah-hah-bone who is in such sore trouble in these days.

OUR "EXPOSURE OF SECRET SOCIETIES AS THE FOES OF GOD, HOME, CHURCH AND STATE" is leaving Zion's press this week in a pamphlet form, and is being called for from all parts of America and the world.

METHODISM is especially writhing under the exposure.

MANY are leaving the Methodist Churches and flocking into Zion.

GOD'S people will not follow false shepherds who have made a Covenant with Death and an Agreement with Hell.

GOD'S people will not follow "thieves and robbers," who have cut the name of Jesus out of their rituals, as we have proved the Masons and others have done, especially in the Royal Arch degree.

GOD'S people will not follow Mah-hah-bone, or Baal, the Sun God.

We have proved that many of those who are attacking Zion have become secret bond slaves of Masonry which renounces all religion in its highest degrees.

GOD'S people will not follow false ministers who have pledged themselves to "*cause the death* of those who divulge their obligation and *take vengeance* upon treason by the *destruction of the traitor.*"

GOD'S people call such betrayers of Christ murderers and children of the devil.

GOD'S people will flee from these dens of robbers and find a place of safety in Zion, and they are doing it.

YE are too late, too late, forever too late, ye whose sign is Baal-Sha-Lisha, the Lord of the three!

YOUR doom is written by God's finger on the walls of the halls of your gluttonous secret feasts.

THE Doom of the Devil is written by God's finger on the walls of Zion in letters plain enough for all to read from shore to shore, and in every land beneath the sun.

HALLELUJAH!

"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."

THUS sang Martin Luther in the dark days long ago:—

„Das Wort sie sollen lassen stahn,
Und kein Dank dazu haben,
Er ist bei uns wohl auf dem Plan,
Mit seinem Geist und Gaben."

WE fear not the Beast of the Papacy, nor the Dragon of Secrecy.

Zion cannot fear: for Zion's King is here.

THE Glorious Work goes on, and every issue of LEAVES OF HEALING tells the Story of God's Presence in Zion as the Savior-Healer-Cleanser-Keeper of all who seek Him aright.

NEXT Wednesday evening, at the close of the lecture, we shall have another SPECIAL BAPTISM for many who cannot come on the second Sunday of the month, the regular appointment.

AN EXCURSION OF ZION'S FRIENDS is announced on the last page of this issue.

Let our friends apply soon for their tickets, as the number of these is limited, whilst the number of Zion's friends is unlimited.

We expect a delightful day on the cool waters of Lake Michigan in pleasant companionship with thousands of our friends.

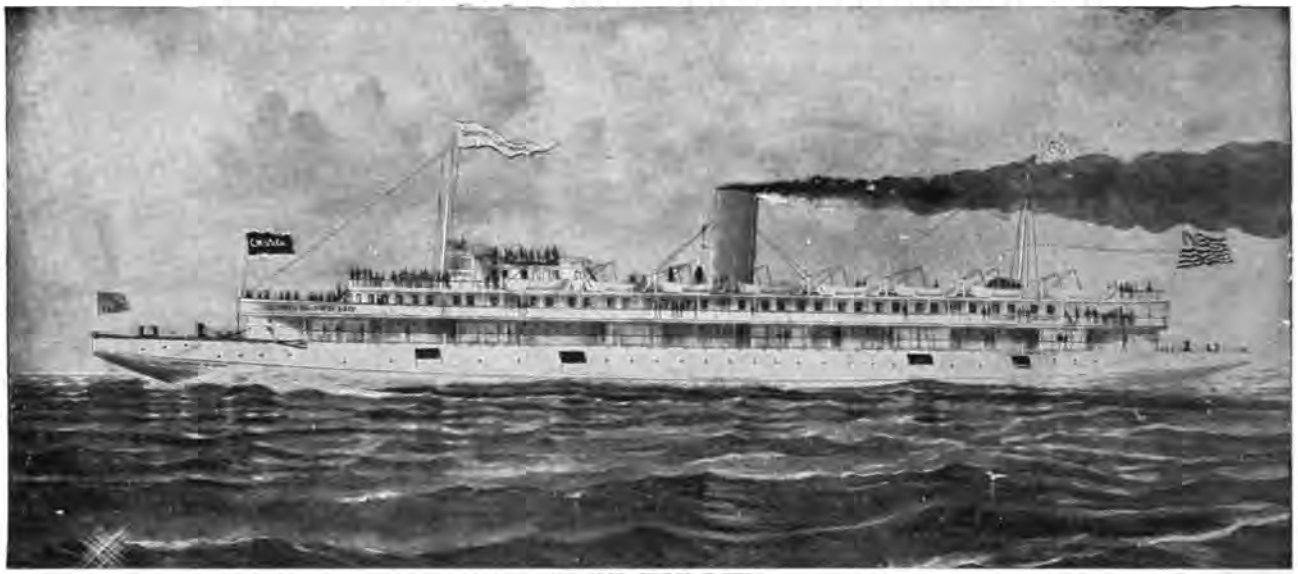
"BRETHREN, PRAY FOR US."

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EXCURSION OF FRIENDS OF ZION

... TO ...

MILWAUKEE AND RETURN.



BY THE

Whaleback Steamship, "Christopher Columbus."

Thursday, August 19, 1897.

ROUND TRIP TICKETS $1.00; CHILDREN BETWEEN SIX AND TWELVE 50 CENTS; CHILDREN UNDER SIX FREE.

Leave Chicago, North End of the Rush Street Bridge, at 9 a. m. Leave Milwaukee, Dock at the Foot of Detroit Street, at 5 p. m.

THIS magnificent Steamer, the only one of her kind in the world, was invented and built by Capt. Alex. McDougall, at West Superior, Wis., in 1892, and her first service was in 1893, plying between Chicago and the World's Fair, moving two millions of people in four months, which has never been equalled by any steamer ever built. During this period with the numbers carried not a passenger was injured, a record that no other carrier on land or water possesses.

This unique craft, by her wide departure from all previous marine architecture, has attracted the attention of the maritime world, particularly foreign visitors to the World's Fair, who pronounced the "Christopher Columbus" one of the greatest attractions there, and who have sounded her praise and fame from pole to pole.

This renowned ship was built exclusively for an excursion boat (unlike the ordinary passenger steamer, whose cabins are encumbered with state rooms, dining rooms and other features for the accommodation of night passengers, and occupying the best part of the ship from the use of day passengers).

The palace cabin has an unobstructed length of 250 feet, and is 32 feet wide without a room of any kind, and will seat 1000 people comfortably. Nearly half of the cabin sides are glass, so that passengers have an outside view from the center of the cabin.

The dimensions of the "Christopher Columbus" are as follows: Length, 362 feet; breadth, 42 feet; depth, 24 feet; engines, 28-42-70 x 42; six boilers, 11½ x 12. Passenger capacity, 4000. Speed, 21 miles an hour.

The first object considered in the construction of this ship was safety, speed, convenience of passengers and moving expeditiously large numbers of people. This having been accomplished, such as no other steamer possesses, the builder's aim has been achieved.

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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.

VOL. 3. NO. 43. CHICAGO, AUGUST 21, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

The REV. FREEMAN FORD, Athelstane, Kansas.

A GREAT COMPANY OF PRIESTS WERE OBEDIENT TO THE FAITH."

These words in the Acts of the Apostles (6:7) have always been a comfort to us:—

"And the Word of God increased; and the number of the Disciples multiplied in Jerusalem exceedingly; and a great company of the priests were obedient to the faith."

How we cling to the hope that many of the miserable men who had thirsted for the Redeemer's blood were amongst that "great company."

That verse is one of the evidences that His prayer for His persecutors on the Cross was answered,

"Father! Forgive them: for they know not what they do."

That glorious work amongst the priests was followed by the mighty ministry of Stephen, of whom it is written,

"And Stephen full of grace and power, wrought great wonders and signs amongst the people."

But, alas, for the permanence of such a work amongst the ministers of the Church of God in that or any other time.

The "Synagogue of the Libertines" got the upper hand, and the martyrdom of Stephen and the persecution of the Church followed.

We are full of hope that "a great company" of the true ministers of Christ in all the churches will become "obedient to the faith." Our brother is another of the advance company who are rising up in all parts of the land, to the great sorrow of the "Libertines" who follow Mah-hah-bone and all his Baal progeny.



THE REV. FREEMAN FORD, Athelstane, Kansas.

His story is very simple and straightforward, and is clearly told.

And the "signs follow" in this young brother's ministry, as they always will, where a full salvation is enjoyed and a full gospel is preached.

"Six clear cases of healing during the past year" are the tokens of Divine approval.

And there are more to follow.

Nothing would better please us than to see our ministerial enemies become "obedient to the faith."

For this we earnestly pray.

But they never will, until they acknowledge their great sin in resisting the faith.

A terrible and increasing load of guilt is resting upon those who know that healing through faith in Jesus is a present-day reality, and who yet resist God's work and persecute God's servant.

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We confess that we are of the opinion that there is little hope for the modern equivalents of the

"synagogue . . . of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen."

These are synagogues of murderers.

They abound in all parts of America, and of Christendom.

They "dispute" everything that is good and holy.

They are ready to lie about God's servant, and to "suborn men," that is to bribe them, to bear false witness.

They are pledged to their hidden divinity, and the secret order of which they are a part, to act as did the Libertines who murdered Stephen, and for the same cause.

They hate the word "obedience," and they hate the Christ whom they profess to obey: for they are secretly sworn to serve His enemy.

Do not let us rest in delusions that such as these are amongst the "great company who are obedient to the faith."

They are traitors who never repent, with but few exceptions.

Paul was an exception: for he had "consented" to Stephen's death, when he was a Pharisee, and, probably, a Libertine: for he kept their company.

But, for the most part, these traitors go on their evil way, and thirst for the blood of all who renounce, or expose and denounce, their covenants with death and their agreements with hell.

God can do little with the churches and the ministers, as they now stand, except to "spue them out of His mouth" as utterly Laodicean in spirit and in practice.

But there is a "remnant" that He can and does bless, and they are getting out of the midst of the "spue" as quickly as they can.

We are glad that our brother signs himself a "minister of the gospel."

We have not the slightest idea in which of the denominations he is preaching it, if any.

But we pray that he may be a minister of Christ and of the Catholic (General) Church: for God has a Church and a Kingdom, as well as a Gospel.

The time has come for all who preach that Gospel to belong to that Church and to co-operate in the extension of that Kingdom.

Unorganized effort is too often disorganized effort.

God's Church and Kingdom are organized.

We praise God that this is so, and that in Zion we are seeing many glorious results flow from the first steps of our organization and co-operation.

Let the scattered ones fall into line for God.

He is gathering them out of all the so-called churches, and from all the ends of the earth.

The Redeemer has come to Zion, and He is bringing His people into unity.

The River of Life must flow in its divinely appointed channels: for it is not a shallow lake spread thinly over all the earth.

It is a River, deep and strong, flowing through the seas and through the lands, as in the beautiful vision in Ezekiel Chap. 47.

"Everything shall live whithersoever the River cometh."

Oh that the primitive channels of the Holy Spirit's power, for He is the River, might once more be established!

The Church once provided these channels in the ministries of those who were "obedient to the faith."

"Apostles, prophets, and teachers were the first three orders in the primitive Church. (1 Corinthians 12:28.)

These orders of ministry are perpetual and must be restored.

When they are restored, then the further channels of God's love and power will be prepared,

"After that, miracles, [Greek, Powers] then gifts of healings, helps, governments, divers kinds of tongues."

Never can the primitive power flow through the ministers of God's Church until they are organized as God the Holy Ghost originally organized them.

There has never been another pattern given.

The old time religion and the old time organization must go together.

Libertines in theology, and in practice, in the so-called churches, deride the restoration of primitive organization.

That has always been characteristic of these murderous monsters.

They are elegant and refined after the standard of the Libertines, and want another organization on their own pattern, where power and purity give place to formality and hypocrisy.

They want philosophers to save fishermen.

But God takes fishermen to save philosophers.

The Holy Spirit trained the Saviour of the world in a little carpenter's workshop in a mountain village of Galilee.

He can use a Paul, but only when he has quit the "synagogue of the Libertines" and has become sufficiently humble for God to use.

Away with your miserable jumbles of Free-masonry and Christianity, and serving Baal in the Lodge and vainly professing to serve Christ in the Church!

Away with your wretched clubs of theological and social and moral libertines, which ye call churches!

God is utterly weary of them all.

Apostate as Rome and Greece, the mass of Protestant Denominations have become an insufferable abomination to God and to man.

Let the "great company" of the ministers who are coming out, get out in short order and not stand upon the order of their going out.

All hail to every man and woman of that "company."

Nearer than we think is the day when it will be fully gathered.

Then the Church will appear in all her primitive glory and beauty and power, as in the morning of her first Pentecostal majesty.

Before that Church all the powers of earth and hell will fall, and to that Church will be given the conquest of all the kingdoms of this world, until they have "become the Kingdom of our God and of His Christ."

Hallelujah!

Beyond the days of darkness and of conflict, the glorious Day is dawning of that millenial glory to which the Church is hastening, the thousand years for which our hearts are longing.

And beyond that is the eternal and final victory, when the strife is forever past, and "God is all in all."

Hallelujah!

The following letter of our brother, whose face appears on our first page, contains his testimony:—

"ATHELSTANE, KAN., July 31, 1897.

"DEAR DR. DOWIE:

"I wish to bear testimony to the grace of our Lord and Savior Jesus Christ, in healing power, through your instrumentality.

"For fifteen years I was afflicted with Nervous debility, Dyspepsia, Indigestion, Constipation, and Kidney and Liver troubles.

"A little more than one year ago, when in such distress and pain that I could not rest, and medicine instead of giving relief, only seemed to aggravate my troubles, when my case seemed hopeless and I despaired even of my life, some kind friend sent me a copy of LEAVES OF HEALING, which contained a report of an all day praise and testimony meeting held at your mission in Chicago.

"After reading the testimonies given, and your tract, "If it Be Thy Will," I spent some time in meditation and prayer.

"The next step was to dispense with medicine, and send you a request for prayer on the 5th of June at 9 o clock a. m.

"I did not get any relief at the hour set for prayer; however, I committed my case to the Great Physician, believing that all would be well.

"I began to improve and on Sunday morning the 14th of June, while in secret prayer I felt the Spirit come upon me and quicken my body, I knew the Lord had healed me. All my difficulties disappeared and I felt like a new man. I was blessed in spirit, soul, and body.

"But in time the old symptoms, and the same distress and pain came back again; and I felt a longing to see you, and have you pray with me, and lay your hands upon me.

"Thanks to the kind providence that found me in Zion the 2nd day of October.

(*Continued on Page 686.*)

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

Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Chicago, On Lord's Day, August 1 and 8, 1897.



Exposition of the Great Neglected Chapter Delineating the Nine Gifts of the Holy Spirit.

The Redeemer Shall Come to Zion.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Apparently the Entire Audience by Rising Express their Consecration to God.

REPORTED BY A. D. JR. AND S. & E. W.*

AFTERNOON SERVICE.



The meeting was opened by singing

"Look ye saints, the sight is glorious;
See the 'Man of sorrows' now;
From the fight returned victorious,
Every knee to Him shall bow."

Dr. Dowie then invited the audience to repeat with him the 35th chapter of Isaiah.

SCRIPTURE LESSON.

Now let us read a part of the wonderful prophecy. It will be a continuation of our recitation together. In the 59th chapter of the book of the prophet Isaiah.

Now, you must remember that these prophecies have to be read with understanding. They have to be read with the illumination of the spirit of God. There is an application to every age, and to every time, inasmuch as the heart of man, and of God's people towards God is very much the same in every age. The heart is bad, and the attitude of God's people is perpetual rebellion. Most of the children of God are rebellious children, and it is only in a comparatively few cases that they are really willing and obedient.

The great majority of God's children are not willing to do anything else but their own way, and they are only willing to obey when it suits themselves.

They are very much as Rudyard Kipling says about the heathen:

"The 'eathen in 'is blindness bows down to wood and stone;
'E don't obey no orders unless they is 'is own;
'E keeps 'is side-arms awful; 'e leaves 'em all about;
An' then up comes the regiment, and pokes the 'eathen out.
CHO.—"All along o' dirtiness, all along o' mess,
All along o' doing things rather-more-or-less,
All along o' abby-nay, kul, and hazar-ho:
Mind yer keep your rifle and your kit jus' so."

Now "Abby-nay" means not now; "kul" means to-morrow; "hazar-ho" wait a bit.

Now, the attitude of God's people is very much like that. They will obey no orders except they come from themselves.

Now, good friends in Zion, I trust He who speaks to you and you who are here, are willing to obey God's orders. No matter what the obedience involves of sacrifice, no matter what it involves, as regards those with whom we live in association; no matter what it involves, our delight will be to do God's will.

Now, we think we are getting into obedience. We will see that this 59th chapter of Isaiah refers in a measure primarily to the coming of the Lord in His first coming, and to the coming of the Lord in what is commonly called, "His second coming," and I want you therefore to read earnestly with me this passage from that standpoint.

"Behold, Jehovah's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear;

"But your iniquities have separated between you and your God, and your sins have hid His face from you, that He will not hear."

Now, beloved, before we take another step, just let me say this, if God does not hear, it must be because of sin. It must be, but it is not always the sin of the leader of God's Israel.

ACHAN.

When Israel marched into Canaan, a great and royal generation who had been principally born in the wilderness, their first great battle that they fought, the first mighty walled city that they captured, was a battle in which they never lifted their hands to deal one stroke, and the city was captured by faith. By faith the wall of Jericho fell down when that generation marched in solemn silence around those walls, and then blew the rams' horns.

A few days after a portion of the army was detached by the Commander-in-chief Joshua. The next operation that he undertook was the capture of a little town; it was an important town, not because of its size, but because it commanded the passes. He did not think very much about the advance of the army because the terror of their victory was upon the people, and he detached a small force to take Ai. Well, they marched upon Ai, and Ai marched upon them, and they were completely whipped. They came running back to camp full of fear and terror, utterly broken up.

*Owing to a great pressure of work, Dr. Dowie has been unable to revise the reports which follow.

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Now, what was the trouble? Why, Joshua knew in a minute. He went to God, and God said,

"There is a devoted thing in the midst of thee, O Israel."—R.V.

That is the trouble. God bade Joshua cast the lot until he found the sinner. Tribe after tribe came up, and cast the lot, and all the tribes were guiltless, but one. That tribe began to cast the lots by family, and it came down from family to family, and man to man until at last the lot fell on Achan, and Joshua looked at him, and said,

"My son, give, I pray thee, glory to Jehovah God of Israel, and make confession unto Him; and tell me now what thou hast done; hide it not from me."

Well, Achan owned up to it:

"Indeed I have sinned against Jehovah, God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them and took them: and behold they are hid in the earth in the midst of my tent and the silver under it."

Ah! he could bury them in the tent, but he could not hide them from God. The spoil he coveted and hid in his tent, ought to have been put into the treasury of Jehovah. You know what happened. Joshua had the silver and the gold, and the Babylonish garment brought out, and he showed the people why they were beaten, and he had Achan and his family, and his sheep and his oxen, and tents, and all his property, silver, gold, and everything else put together, and they were burned by fire. And then Israel marched on to victory.

Now, remember that sin in the camp does not always mean sin in the leader, nor does it mean an extensive sinful condition amongst the people even, but it means somewhere some deadly sin that the Lord will not bless at all, and the army that has been victorious will be beaten, if it allows sin in the camp to go unpunished, and unrebuked.

Now, we must ask God always when prayer is not answered, to ask this question: Wherein have our sins separated between us and Him.

"For your hands are defiled with blood."

Now, this is the charge against that generation of God's people, and I believe it is against this generation.

"For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.

"None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.

"They hatch cockatrice' eggs, and weave the spider's web: he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper.

"Their webs shall not become garments, neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands.

"Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths.

"The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths; whosoever goeth therein shall not know peace.

"Therefore is judgment far from us."

The word "judgment" here is right.

"Therefore is right far from us, neither doth justice overtake us: we wai. for the light, but behold obscurity; for brightness, but we walk in darkness.

"We grope for the wall like the blind, and we grope as if we had no eyes: we stumble at noon day as in the night; we are in desolate places as dead men.

"We roar all like bears, and mourn sore like doves: we look for judgment, but there is none; for salvation, but it is far off from us.

"For our transgressions are multiplied before Thee, and our sins testify against us; for our transgressions are with us; and as for our iniquities, we know them.

"In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood.

"And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter."

"Yea, truth faileth; and he that departeth from evil maketh himself a prey."

What an awful thing that is; that the man that departs from evil will make himself a marked man in a generation like this.

"He that departeth from evil maketh himself a prey."

They will try to kill him, they will try to rob him, they will try to defame his name, and when they cannot destroy his life they will steal his reputation, and endeavor to destroy his character. You cannot do that. You know reputation is one thing and character is another.

Christ became of no reputation, and the apostles had not any reputation, excepting a bad one, but their character was all right. You may destroy, you that are evil, if such there be here, the reputation of a man, but you cannot touch his character. His character remains the same. You may call a good man bad, but if a man is good his character is just the same as before. You may call a bad man good but his character is just what it was before you called him good. Your estimate does not alter character. All the votes of the United States, all the franchises that you could get would not make a bad man a good one, nor a good one a bad one. Oh, it is a good thing to remember that reputation and character are two different things, and it is usually the case that the man of good character will have a bad reputation, and it is quite frequently the case that a man of bad reputation will have a good character. Do not make any mistake. Reputation is one thing and character is another.

"Yea, truth faileth; and he that departeth from evil maketh himself a prey: and Jehovah saw it, and it displeased Him that there was no judgment.

"And He saw that there was no man, and wondered that there was no intercessor: therefore His arm brought salvation unto Him; and His righteousness, it sustained 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, recompence to His enemies; to the islands He will repay recompence.

"So shall they fear the name of Jehovah from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of Jehovah shall lift up a standard against him.

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

"As for Me, this is My covenant with them, saith Jehovah; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever."

May God bless His Word, and let all the people say, Amen.

Audience—"Amen."

Dr. Dowie:—May that glorious Word be fulfilled.

THANKSGIVING.

Now, before we go to prayer, let me thank God for the mercies of the week. After recounting as many as time would permit prayer was offered by the Rev. Mr. Dinius, followed with prayer by Dr. Dowie. The announcements being made, and the offering received, Dr. Dowie continued with the afternoon address.

THE REDEEMER SHALL COME TO ZION.

INVOCATION.

"Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto those who hear, to those who read, in this and all the coming time, in this and in all the lands beneath the sun wheresoever this voice from Zion shall come, we ask this in the name of Jesus, the Christ, our Lord, our Strength and our Redeemer. Amen.

TEXT.

"And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith Jehovah.

"As for Me, this is My covenant with them, saith the Lord; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith Jehovah, from henceforth and for ever."

"AND THE REDEEMER SHALL COME TO ZION."

Beloved friends, it seems to me always that that Hebrew word "ga'al" which is translated here "Redeemer" would have a much sweeter sound if you knew just what it means in the original tongue. It means the closest kinsman, who has come to pay the price, to endure the toil, if needful, to incur the danger, in buying back again from slavery one that had lost his freedom, or from penalty one that had incurred a penalty, because of the transgression of some law, unable to pay it was put in prison; and the thought is of the nearest kinsman coming and freely paying, as an act of love, because of the closeness of the tie, the price of the Redemption.

Ga'al was the word. The Hebrews understood it. Some times their children would go from home, and fall into the hands of the heathen, and be enslaved, and then the father would go away out into the distant land and take with him his treasure, and say: "Give me back my boy! Give me back my daughter! I pay you all I have, only let me buy them back!"

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Redeemer! Ga'al! So it meant to the old Hebrew.

They could not bear the father to have his boy lost forever to Israel, to his family, and to his God. They could not bear their daughter to be in the harem even of a king and lost to God; and so the tribe would take its riches, and place them in the hands of one and say, go and redeem them; buy them back. The Redeemer. Ga'al.

Oh! friends, does it not come close to us when we think of our great elder brother, Ga'al, who became our kinsman, took upon Him the form of man, born of a woman, born under the law, fulfilling the law and bringing in the Gospel of Redemption!

Ga'al! What was there kept back in the price He paid? He brought from heaven heaven's richest treasure—Himself! *Himself!* Richest treasure in all the heavens there was not to be found but Himself! He was more than the heaven.

The Redeemer!

Rich? Yes. All the resources of the heaven were in the Son of God's hands.

Ga'al!

He brought them all down when He came down Himself, and He paid the whole price—for whom? For whom?

For our Redemption.

Ga'al!

"Though He was rich, yet for our sakes He became poor, that we through His poverty might be made rich."

Rich!

"THE REDEEMER SHALL COME TO ZION."

Zion!

And when shall He come? When did He come? It was in the midnight of the world's darkness that He came. The star of Bethlehem shone out on the darkest night that humanity had ever seen. The nations had forgotten God, and were sunk in the deepest depths of degradation; their philosophies brought no peace. Art and science which had reached their highest points—architecture, and painting, and poetry, and the drama brought no rest. Great kingdoms were built and mighty mansions, and great palaces, and great cities, wondrous temples, great public places for the amusement and enjoyment of the people; great aqueducts that brought them water, and great holidays when they were visited by the wealthy, and flattered by the great seeking their votes as they always do, but it brought no rest, no help, no hope anywhere.

One of the greatest philosophers of that time said: "Life is not only not worth living, but the greatest of all the blessings that the gods have left to humanity is the power of taking away one's life, so miserable is life." And yet that man who wrote these lines, and spoke these words could drink the Falernian wines; he was amongst the great and flattered by the rich, but there was no help.

Hearts of men grew sadder; heart and flesh cried out as heart and flesh ever will against the dead gods, against the dead theories, against the empty air-bubble philosophies. Heart and flesh cried out for the living God. Heart and flesh are always crying out for the living God. In God's Zion, in God's Israel where God should have been known, the vilest had taken the throne of David, and an Idumean Prince, renowned for his hypocrisy had built up the temple with more than Solomon's magnificence, but built it up with his hands stained with blood.

The Idumean prince who had not a drop of Israelitish blood in his veins was a usurper, sitting on the throne of David, and fearing in his treacherous heathen heart, though he professed to worship Jehovah, fearing the coming of the king to Zion of whom the prophets had spoken, and whom the few Simeons and Annas, prophets and prophetesses still sung.

In the twilight there were men and women gathering around them hearing them tell of their undaunted faith that the Redeemer, the king, should come to Zion.

When the star of Bethlehem shone forth, the voice of these wise men were heard day and night in the streets of Jerusalem:

"Where is He that is born king of the Jews? for we have seen His star in the east, and are come to worship Him."

Night and day they cried until it entered the court of Herod, until it got into the council of the Sanhedrin, until Jerusalem was stirred with the cry, "Where is He? *where is He?*"

He was not to be found in the council. He was not to be found in the palace of the king. He was not to be found in the council. He was not to be found amidst the noble and the great.

He was to be found in the manger with the cattle amid the poor in the stable of the inn at Bethlehem.

O! they found Him wrapped in swaddling clothes, and laid in the straw of an ox or camel's manger!

"And the Redeemer shall come to Zion;

or I think I ought to say it is not "the." You take your revised version, and you will find it says:

"AND A REDEEMER SHALL COME TO ZION."

It is not definite; it is the indefinite article that is used here, and I very much question whether it refers to Christ at all. I think that this passage while it is apparently quoted in Romans 11:26 about the Deliverer coming out of Zion, is not the same passage, because this is a Redeemer that comes to Zion, and I think that it has reference to the fact that God is to raise up from time to time Redeemers.

Now, I do not want to be misunderstood, but Ga'al simply means this, the one that is kin to the sorrowing and the sick, and the down trodden, that is willing to pay the price for the redemption by his blood, if needful, by his life, by his money, by his strength, by his talents, and pouring out his life for God.

I think this passage might be read in connection with that other which speaks of Redeemers coming to Zion. Ga'al. Those that are ready to pay the price for human redemption.

I THINK PAUL WAS A REDEEMER.

He was not the Redeemer, but he became a redeemer. He laid aside all that men counted worth having. He laid aside the dignity of his rabinical position, and he counted all things but loss and but dung that he might win Christ, and became the offscouring of all things, and was made all things to all men if by any means he might save some. Ga'al.

He became a Redeemer. He felt the kinship of humanity in his heart; he felt that these Jews were his kinsmen according to the flesh, who were persecuting him, and who were endeavoring to kill him—for what? Because he magnified the Redeemer, and because in his own life he had become a redeemer, and because he was paying the price for human redemption, and filling up the measure of the sufferings of Christ, they hated him, and every one that was redeemed through him. They hated him for the price he had paid.

Ah! friends, every one of these men were ga'al, redeemers; they became redeemers; not the Redeemer. There is only one Redeemer who can make us redeemers; but in every age there has had to come to God's people a Redeemer.

AN ILLUSTRATION NEARER HOME.

Oh, how you see it in the red lodge story of this land Red Lodge. I say red Lodge.

Oh! how they moaned, they groaned, and they wept, and the chain was tightening, and the slavery states were widening, and the grip of the man-stealer was upon the throat of the African, and he lay beneath their feet trampled for ages. They defiled the women, and treated them as if they had no spirits to be saved, nor bodies to be healed, nor had Christ died for them, and they groaned, they wept, they cried out in agony, and there was no helper. But it was clear in this land that men who owned slaves were determined to own more, and to increase the area until this land had by legisla-

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tion enthralled the slave, and forever and forever bound him.

But the redeemer comes. He does not come from the parlor; he does not wear the toga of the senator, or of the mighty professor.

HE DOES NOT COME OUT OF THE SACRED PULPIT.

There is no redeemer there; for the South has redeemers that are only eager to make a good slave trade for themselves, for preachers teach the infernal lie that God has cursed the black-man, and made him forever the slave of the white.

And in the North the Methodist Episcopal Church North helped to fasten chains of slavery; for I have met the living men who were driven out of their positions as class leaders, and ministers, because they dared to protest against the wrong, and there was no helper. You look in vain to the pulpit. You look in vain to the Senate. You look in vain to the Congress. You look in vain to the mighty men of learning.

There was no Ga'al. There was no man willing to lay down his life; there was none to help, but God was preparing one, preparing him in sorrow, in loneliness—a man of tears, a man who had come out of the darkness of the mean white slavery, and who had no standing and no station, but suddenly his mind was illuminated by God, and he said,

"A house divided against itself cannot stand, and this nation can not endure one-half free and one-half slave."

ABRAHAM LINCOLN WENT TO THE PRESIDENTIAL CHAIR AND HE WENT TO HIS GRAVE.

Underneath the presidential chair his grave was dug, dug by the daggers of those who wanted to keep men in slavery.

Friends, the day is changed. No longer does this land seek such a Redeemer; for he came and did his work, and paid his price with the last drop of his blood, and followed in the steps of that Champion who went before him and died.

But, friends, if I understand this land to-day, if I understand its cries, if I see and interpret its needs in any way, I see everything in that chapter. I see every one of these things in the 59th chapter of Isaiah. I see the thing repeated again, and a Redeemer must come.

Friends, God never blessed a land mightily by a committee.

He never blessed a land mightily by a synod.

He never blessed a land mightily by a compromise.

Conferences are compromises.

Synods are compromises.

They boldly say in legislature that everything must be a compromise; and a picture is printed, I think in the *Review of Reviews* for August, which I read yesterday, extolling the virtues of Senator Allison because his great spirit of compromise had brought about the passage of the Dingley Tariff Bill; and on every side in the Senate, in Synods, in Conferences and everywhere, the multitudes and the ruling powers are seeking for the compromiser, the man whose beautiful spirit of compromise brings things into harmony.

FRIENDS, A REDEEMER NEVER WAS A COMPROMISER.

A Redeemer never was a compromiser. Never will be! Never can be! No compromise can ever be made with a rebel against God.

AN ILLUSTRATION.

Abraham Lincoln saw it when he was asked to go into Conferences with the Rebel Government. He said "No. I cannot compromise. A Conference is useless until they lay down their Rebellion, and are willing to submit to the national authority, recognize the unity of the nation. There is no compromise upon the ground of the disintegration of the nation. Never!" That was good politics. They did not think it. The Greeleys did not think it. There was not a statesman of any position that would agree to such an uncompromising position, and many a time was Mr. Lincoln told that he must compromise, and he said Never! And he went on, and on, and on until he got a general that would not compromise, until he put a man at the head of the United States army who when they asked what were the terms of surrender; he said, "Unconditional surrender." (Amen.) *Unconditional surrender.*

THE APPLICATION.

And now let me carry the figure higher.

Friends, we are confronted to-day with this same spirit of compromise.

"Dr. Dowie why don't you compromise?"

Friends, it is little I can do.

"Brief life is here our portion
Brief sorrow, short-lived care,
The life that knows no ending,
The tearless life is there."

Friends, I cannot compromise. (Amen.) I cannot compromise with the devil. He has got no place on God's earth. Let Him go back to hell from whence He came. (Amen.)

I cannot compromise with sin; for it is the transgression of God's holy law, and how shall I, God's messenger, dare to compromise with those that break God's law?

I cannot compromise with disease; it is God's enemy.

I will fall into line with none of the disease-breeders. (Amen) who kill dogs and guinea pigs, and breed microbes, and give us the distilled damnation of their accursed infectious little inoculators.

The blood of bulls, and of beasts could never take away sin, and the blood of guinea pigs and of dogs can never take away disease. (Amen.)

I will make no compromise with the doctor and the druggist, and the devil.

I will make no compromise with the powers of hell.

Friends, it is not pleasant to be uncompromising.

It were easy to make concessions to prejudice; it were easy to make concessions to those who are amiable, and have a great deal of good in them, who have lived so long in the valley of dry-bones, and have been eating the dust of the Pilgrim Fathers for so long that they are all well-fed worms, and they look up at me and they say: "How dare he!"

How dare he what? Now what is it? Come, ye professors of theological fossil science, tell me. What do you complain of in him? What is my offense? What have I done?

THE STORY OF DAVID.

"Look here, David, you little whelp of a David, get away back to the father's sheep in the wilderness there."

Who is talking?

Eliab, Abinadab and Shammah, the sons of Jesse, the brothers of David. They were stately men; they stood alongside of Saul the king for majesty of stature.

"Look here, David, we hear that you are talking about our being cowards. Now, David, you little whelp, you were sent here with food to this army by our father Jesse; you were not sent here to criticize the army's maneuvers. If if suits Israel to retreat before Goliath, that is a piece of masterly military strategy."

Well, David did not see the masterly military strategy of the movement. What he saw was an uncircumcised Philistine that defied the hosts of God, and what he saw on the other hand was a pack of cowards, led by Saul, who were afraid of him, and there was not a single man amongst them willing to go out and risk his own life in fighting that Goliath, and David began to talk about it. It was true he was only sent by Jesse with some food for his brothers.

It took a lot of food for these Eliabs, Abinadabs and Shammahs; it always does. They are mighty hungry fellows. They are never small, and they are always giants. They are all D. D's—Devil's Delights. (Laughter.)

ANECDOTE OF JAMES II.

They are all encased in magnificent armor. They have got so much theology, and they have got so much geology,

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and so much ethnology, and so much philosophy, that they are like James II when he was dressed in that armor. He was mailed from head to foot, and had his great heavy spear, and when he was lifted upon his armored horse, he said: "I feel like a fool; I can hurt nobody, and nobody can hurt me." (Laughter.) And if a child should happen to trip up James II, and he should sprawl down there on the ground with his armor, he could not have lifted himself up again, and anybody could have killed him, if he was worth the killing.

APPLICATION.

Now, the doctors of Divinity of to-day are magnificently armored, and what they do not know is not worth knowing. Do they not know all that Yale can cram into a man? Have they not studied also at Germany? Have they not been at the feet of these Gamaliels? Is there any thing they do not know.

Why, they are perfect treasure houses of knowledge. They are crammed full of it. They are covered from head to foot with mail, but the worst of it is that the fellows cannot do anything, and when you trip them up, what comes of them? Nobody ever thinks of killing them, because they do not need to be killed; they have only got to lie down, and die. (Laughter.)

They die in the valley of dry bones, and you can go along the valley and find the skeletons inside the armor in thousands and tens of thousands. All down through the ages I can show you heaps of them and heaps of them. Go into their libraries, and you will see that which they have left. Oh, they are magnificent tomes. Some of them wrote seventy-nine volumes. One wrote 346. (Laughter.) And they are very magnificent evidences of a learning that was just a theological armor in which the poor wretched fellow never did anything, except to spin out his theories and die.

Now, friends, these men are never Redeemers. Never!

What is my offense? "Well, why should you speak about us?" Well, why should I not speak about you? I want to know what you are doing?

"Well, but you are only a little fellow, and you have come from the wilds of Australia, and we are American giants."

Well, here is the Methodist Eliab, and there is the Presbyterian Abinidab, and there is the Episcopalian Shammah, and they are asking me about it.

Well, now, I am like David, I want to know why the church of God is afraid to fight that dirty stinkpot giant?

I want to know why the church should not have five stones for five great iniquities?

DAVID HAD BEEN ANOINTED BY PERMISSION OF GOD,

but mind you it was by permission, not by divine ordination, because God had ordained that there should be no king, and they rejected God when they sought Saul to be their king; still God permitted Samuel to anoint him in order that they might not have anarchy, but some form of government, and I will tell you a monarchical form of government is infinitely better than an anarchical form of government. It is better to have a king, if he were a Saul, than it would be to have a Debs, a Pomeroy, and all these curs put together. Do you hear?

THE GREATEST CURSE THAT CAN EVER COME TO THIS LAND IS THE RULE OF THE MOB. (AMEN.)

I believe in the working-man getting all that he earns; I believe in the co-operation of workingmen for the creation of capital, and for the building up of their prosperity; but I am no advocate for the tyranny of a mob any more than for the tyranny of a monarch.

How dare men combine, and say to their fellowmen, we will work only for two dollars, and if you work for a dollar and a half we will break your head? How dare you? What right have they? Who gave them that right to trample upon the right of their fellowman who has got a right to work as he pleases? Why do you not cheer that, you workingmen? Are you afraid? Is there a tyranny link left that Zion has not broken, the tyranny of the Trades-Union? Then let me say as I take that brazen serpent, and break it at my feet to-day, let me say as that ancient king did: "It is an idol."

Where came the right of any combination of men to trample upon any other man? Is that the way to redeem humanity? Why do you not look at two sides of this shield? Why do you not go down the valleys and listen to men who see them? Why are they degraded? Why are they so poor?

LOOK AT THE FOREIGNERS, THE POOR, IGNORANT MEN THAT ARE GUARDING THE MINES.

They are willing to murder every black man, whose fathers have been residents on this continent for centuries, and they came yesterday from France, from Germany, from Poland, from Russia, from the dark tyrannies of Europe, and so great is their love of liberty that if an African wants to work in the mines, they will break his head, and pour out his blood. Is that righteousness? Say Yes or No.

Audience:—"No."

Dr. Dowie:—Do you approve of such tyrannies?

Audience:—"No."

Dr. Dowie:—Then, get out of these unions. (Amen.)

Dr. Dowie spoke of meeting a black porter on a Pullman car recently, and entering into conversation. He said he had been trained as a first-class steel worker, and being asked why he was not working at that trade he replied,

"They would murder me if I did. I tried it again and again in Pittsburg and elsewhere and the moment that I was put to work in a position which I was competent to fill, all the men in that department came and told the "boss" that if I was retained they would walk out, and if they walked out the whole of the men would walk out, and there would be a strike on hand, and with great regret my employer came to me and said: 'I must either part with you or all my men. I hate to do it, but I have made contracts and I am under penalty, and these men know it, and just because you have got a black skin they won't let you work.'"

Was that not the religion of the devil?

Audience:—"Yes."

Dr. Dowie:—Is there a man in Zion who will say that was right?

Audience:—"No."

Dr. Dowie:—If there is, I do not want him to sit down at the Lord's table. (Amen.)

Now, friends, as I look along I see a lot of redemption to be done; I see it on every side.

But I see this spirit of compromise.

Now, let me answer my critic. "Why do you speak as you do?" Look you, Archbishop Saul, Bishop Eliab, Bishop Abinadab and Bishop Shammah, listen to me! I have a right. David said to his three brothers:

"What have I now done? Is there not a cause?"

Then Saul interviews him. David says to him,

"Thy servant will go and fight this Philistine."

Saul begins to think there is something in this shepherd boy,

"And Saul armed David with his armor, and he put an helmet of brass upon his head; also he armed him with a coat of mail."

David tries it. "Ah! that helmet is too big." The breast-plate nearly covers his legs. The back-plate—Oh! he never wore a back-plate, and he never will, and he puts it down with a smile, and says:

"I cannot go with these; for I have not proved them. And David put them off him.

"And he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, even in a scrip; and his sling was in his hand: and he drew near to the Philistine."

Well, you know what happened.

Now, friends, I see a need for a David. I see the need all along this line. This fight is a great extended fight.

GEN. GRANT AND THE REBELLION.

When Grant was asked to undertake the putting down of the Rebellion, he said, then I must be Generalissimo of all

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the armies of the republic from ocean to ocean; I must have all the men, and all the money I want, and every man must obey my orders.

Lincoln said, I have found the man I have been waiting for. I have had drawing-room generals that fought this war from Washington, who knew how to skip around like teetotums in the ball-room. When the men were dying on the battle-field they were at the Generalissimo's headquarters in Washington. I have had generals who were first-class strategists, who knew how to throw up mud-heaps and fight behind them.

I have got a man here who tells me to my face that I am a fool, and I have found it out too, and that I know nothing of war. General Grant you shall have all you ask for. I will ask Congress to make you Lieutenant-General, and I will not ask to know your plans, only put down the Rebellion.

APPLICATION.

Now, friends, it seems to me that to-day what is wanted is not Devil's Delights in the shape of D. D's., nor Sunday school resolutions that mean nothing, nor conference discussions that mean nothing, and that end simply in the readjustment of positions and salary. What is wanted is more downright work.

When Grant came to Washington and became a Lieutenant-General, they shouted themselves hoarse over him, and crowded to see him, and wanted to embrace him everywhere. When he got out of the White House that first night, he said to his friend Washburn, "Won't this be the last of the show business?"

One thing he hated was the show business. Friends, I have no desire for the show business. I want to see some work, and I tell Eliab, Abinidab and Shammah that

THERE ARE FIVE GREAT EVILS CONFRONTING US.

The first is a divided, disintegrated, disunited, despairing, desponding and dying church.

"Oh, Doctor, how can you say it is dying, when you saw all these Christian Try-To-Do-Its run over to San Francisco the other day?"

Yes, I saw them. What did they do? Will you tell me? Will Francis Clark tell me? I read what Francis Clark said. He said they had accomplished three things. First they had taught the young people, whom they had taken over, patriotism; they had taught them the grandeur of this country, how mighty its mountains were, how broad its rivers, how great its plains and its prairies, and they would now be able to sing,

"My country 'Tis of thee." (Laughter.)

Well, I thought they had got quite enough of that buncombe before they started, didn't you?

Voices:—"Yes."

Dr. Dowie:—I think any of us who have got any sense think the young American has got quite enough of that buncombe.

Well, friends I do not want to see patriotism lowered but the day is coming when Christian men will take a higher stand than the Christian Try-To-Do-Its, and they will say that they have taught the world and men of every tribe and nation,

THOU HAST A REDEEMER IN CHRIST, AND THE WORLD IS ONE.

Something higher than patriotism is the unity and Salvation of the whole race. (Amen.)

The next thing is the Christian Try-To-To-Its have got very pleasant remembrances of their association with each other. Friends, there never was any music in religious services greater than the service of song in the temple of God in Jerusalem. [Turning to Mr. Phillips, the leader of Zion Choir.] My brother will pardon me when I say, and these friends, that their songs to-day would sound like the poor weak song of a little ineffective child, as compared to the great symphonies of trumpet, and flute, and sounding horns by men that learned to chant the mighty strains of the Psalmist rolling along in the swell of the ocean, in the thunder and the lightning. When the great song, were rendered by the temple choir, the multitudes, sometimes a million in number, would bow under the mighty music, but did the music change their hearts? Did the happy associations of countless festivals make them pure?

They gathered together from year to year in millions at the passover and the tabernacles and the tent, and the other feasts and festivals, but what did they become with all their music, with all their theology, with all their learning, with all their mighty priesthood? They became a nation of damned and infernal wretches so vile that the world has never seen deeper damnation, deeper villainy, a deeper hell than that which they had dug out under the very temple of God. That is what Christ said of them;

"Ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell then yourselves."

I tell you that the Jewish religion had become a curse, that the transgression of Judah had made it an abomination throughout the earth; for the high priest was but the creation of the politician of the day, and not God's priest.

Friends, do not be at all carried away by numbers, or outward majesty.

Ah! The social intercourse of fraternal societies! what is it for you when you have to lay down your head upon a dying pillow? Does Mah-hah-bone bring you any peace? Do the mysteries of the Eastern Star bring you foolish women any peace? What does your association in Christian fellowship even, and your oyster-suppers and your bazars, and your fooling generally, what does it do? Tell me!

Oh! Dr. Clark, President of the Christian Try-To-Do-Its, you made a mighty big mess of it when you said it was the social side of it that had been such a wonderful success. Let me tell you that the devil is a greater success in social life than you are; that he knows better how to do it, and if you want to see things upon a large scale, you do not need to find a Convention of the Try-To-Do-Its.

THE MODERN CHURCH THE FIRST GREAT EVIL.

That is the first great enemy, the church as I have described it. And do you know what has got to be done with that church? That church has now become a Goliath, and somebody has got to put a stone in the very centre of its head and cut off its head, because its head is not Christ's.

What is its head? I beg your pardon. I should not have said its head. I should have said its heads; for there is the head of the Baptist denomination, and there is the head of the Presbyterian, and there is the head of the Episcopalian, and there is the head of the Lutheran, and there is the head of I know not what. Lots of heads.

Friends, the church that has a great many heads is a hydra-headed monster worse than any Goliath, and the best thing is to hit them in the front of all these heads, and cut them all off, and then have one church, and have a new head, one head, one Lord, one Faith, one Baptism, one God and Father, one Master, all brethren.

THEN YOU HAVE THE TRINITY OF DEVILRY: INFIDELITY, INTEMPERANCE AND IMPURITY.

Friends, Infidelity is almost universal. Why, the great mass of men do not take any stock in any church, and they do not attend anywhere, excepting out of mere curiosity, excepting as some of the devils now who have come in here to-day, and their curiosity is satisfied, and they want to go out. (Laughter.) They have no interest in the church of God. Many of these would like to hear an eloquent sermon, and they do not wait, they want to have their dinner. Their heart is in their belly, and it is crying out for supper. (Laughter.) Living God! That is their living God. Their God is their belly. Their heart is in their stomach, and they are crying out for supper. They would rather go to supper than hear the truth. It is not pleasant. They have no interest in it; they belong to the Try-To-Do-Its. They belong to the hydra-headed monster; they belong to the Secret Societies, and so on.

Friends, I want to say here to-day that I was guided by

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God when I struck that blow on May 23 last in this Tabernacle; I know I was.

THE WORSHIP OF BAAL IN THE FORM OF THE SECRET SOCIETY IS PERHAPS THE GREATEST FOE WE HAVE TO FIGHT.

I did not see it with half the clearness I now see it. Why, I cannot go anywhere, touch business at any point, touch the government at any point, but what I find the Secret Society man guards the door. This country in its government, is wholly with a few exceptions, in the hands of the Secret Society orders, Major McKinley, the President, not excepted.

I do not say that the President is conscious of all that secretism implies. I believe that like many others he is not, but he lends himself to it; he has become a member of Secret College Fraternities, and away up and up until at last he recently entered into certain mystic rites that are of a very high order.

It is the duty of the President of this great nation to see that he is not in affiliation with an order which is absolutely bound by secret oaths and obligations to an unknown monarch. (Amen.) Who is the head of the Knights of Kadosh?

William McKinley, President of the United States, tell me! You are a Mason, Who is the head of the Knights of Kadosh? You do not know. Well, the Masonic order leads up to that highest order; and what have you there? The finale of all religion, the absolute supremacy of an unknown monarch whose orders you, and all below him are bound to obey on penalty of death.

William McKinley, President of the United States, I ask you, have you any right as the head of this nation to be a member of an order which lays itself at the feet of an unknown master? Have you? Have you a right as the highest personification of this nation to remain a member of a secret order wherein you are bound by your oath to obey a head who is, probably, a European prince, or who may be, for all you know, "the Black Pope," that is the General of the Jesuit Order?

Now, that is what we have to fight, and let me tell you this, if we are to help in fighting these foes which have come in like a flood, we must get a standard. The Spirit of God must help us to lift it up; for when the Redeemer comes to Zion, and turns our transgressions from Jacob he will give us that standard, and if you want to see what it is, read that covenant of the word of God and you will see what the standard is.

"One Lord, one Faith, one Baptism. one God and Father of all who is above all and through all, and in you all."

One church, one Head,

"One is your Master, even Christ; and all ye are"—what?

Audience:—"Brethren."

CALL.

Dr. Dowie:—Brethren, I beseech you by the grace of God that ye present your bodies a living sacrifice now to God, that God may be glorified in your bodies as well as in your spirits which are His; and beseeching you to do this, I ask you to stay to-day to this table of the Lord.

Now, let no man trouble, let no woman trouble, let no person interfere with what I say to-day. I am responsible to God and to God alone for it, and I say it to you here to-day: Friends, it is no use, if you are not prepared to die for Christ, you are not ready to live for Him. (Amen.) All who are willing, living or dying, to follow Christ, stand. [Apparently all rose.]

PRAYER OF CONSECRATION.

'My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Living or dying make me Thine, all I have, all I hope for in time and in eternity. Redeemer who has come to Zion, help me to be a redeemer too; to give to my fellowmen life, money, strength, if need be life's blood to redeem them from the curse of hell. Redeem me that I may help others for Christ's sake. [*All repeat the prayer, clause by clause after Doctor Dowie.*]

Did you mean it?

Audience:—"Yes."

Dr. Dowie:—Then I tell you, friends, if you have all meant it; that 120 persons who meant it on the Day of Pentecost well-nigh moved the whole city, and brought in thousands to the Saviour's feet.

God give you Pentecostal grace. (Amen.)

The meeting was then closed by Dr. Dowie pronouncing the benediction.

At the close of the service more than a thousand sat down to the table of their Lord, and thirty-seven received from Dr. Dowie the right hand of fellowship as members of the Christian Catholic Church. Nearly all who communed remained to take Dr. Dowie and Mrs. Dowie by the hand at the close of the Lord's supper.

MORNING SERVICE.

The services were opened by singing. The audience united with Dr. Dowie in repeating the song of Salvation, Healing and Holiness, and of triumphant entry into Zion above, the 35th chapter of Isaiah. Dr. Dowie then said,

Now, I want you to read with me this morning the passage that we are expounding in

THE GREAT NEGLECTED CHAPTER,

the first epistle of Paul to the Corinthians, 12th chapter.

"Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that when ye were Gentiles ye were led away unto those dumb idols, howsoever ye might be led. Wherefore I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema; and no man can say, Jesus is Lord, but in the Holy Spirit."

I received quite lately in my correspondence a letter from a brother, who said, "As the Scripture says, 'Let Him be anathema, maranatha,'" and I noticed that the brother evidently thought that Maranatha was a word meaning the indignation and wrath of God.

Now it means no such thing. The word anathema means accursed. Maranatha means the Lord is at hand; the Lord is coming. It was a salutation that the early Christians addressed to each other. The word maranatha is used later in this epistle by Paul where he says,

"If any man loveth not the Lord let him be Anathema."

Then he says "Maranatha." The Lord is coming; the Lord is at hand.

It would be better if these two words had been translated, instead of being left in their original form.

OUR TRANSLATORS HAVE LEFT WORDS UNTRANSLATED WHEN THEY SHOULD HAVE BEEN TRANSLATED.

For instance, the word baptize is almost a pure Greek word as it stands. If baptizo had been translated immerse, there would have been no question at all about the mode of baptism, because baptizo always means to immerse.

The translators knew very well that baptizo meant to immerse, but the practice in the church of Rome, and in the church of England at the time was to sprinkle, so they just evaded the issue by putting in the old word baptize, and left people to fight it out themselves, a very cowardly thing. Their business was to translate it, and I wish these words, Anathema, and Maranatha had been translated. It would have been very much better.

We have quite a number of words of that kind in order to evade some issue.

These cowardly old bishops under King James sometimes were guilty of a mistranslation, very manifestly. For instance, in that passage,

"Fear God. Honor the king."

the word king does not occur at all. No such thing as king.

"Fear God, honor the ruler."

and as a matter of fact there was no king at all to honor at that time, because Rome was not governed by monarchical principles. Nominally it was a republic, and there was no such thing as a king; and

"we have no king but Ceasar"

is all nonsense. There is no such word as king. So many things have got to be remembered when you are reading the

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Bible. You have got to pay attention, because the translation is not inspired.

The original is, but the translation is not. The translation is written by fallible men who made many blunders.

LANGUAGE HAS CHANGED ITS MEANING.

A person, when I said something like this, said, "Doctor, I believe in the plain meaning of every word in English just as it is written. I believe God inspired the translation." He was very indignant with me because I had asked him to read with care. I saw that he was a good Christian man, but a very ignorant and wrong-headed man. I turned up the book of Psalms and I read this passage,

"The God of my mercy shall prevent me."

Now you believe in the actual meaning of the words?

"Yes."

"Well," I said, "What does the word prevent mean?"

"Well," he says "the word prevent means to hinder."

"Now," I said, "it means no such thing. The word prevent three hundred years ago meant exactly the opposite. The latin word, *prevenio* means to go before, and when they put in the word prevent, the English translators used it at that time in the sense in which it was then understood.

"The God of my mercy shall go before me."

"Three hundred years have passed away and the word prevent has altered its meaning, and instead of meaning to go before, it now means to hinder, and so it is with other words.

"Well," he said, "that looks a very likely thing."

He had also been talking about the absurdity of people commenting upon the scripture and explaining words, because it made people think the Bible was not inspired.

"Well," I said, "you think the translation is inspired?"

"Yes," he says.

"WHO INSPIRED THE TRANSLATION?

Where is it written that the translators were to be inspired?"

The first translators of the Bible into the Chinese, were tricked by the Chinese teachers who were poking fun at them. When they asked the Chinese teachers for the word which was equivalent to God, they gave them the word that meant in Chinese, devil, and the first copy of the Chinese Bible has that word all the way through, devil where it should be God.

That was just a trick of the Chinese. These tricks have often times been successful by cunning and wicked heathen who were poking fun at the missionaries, and the missionaries know that they have got to be upon their guard unless they should get from the natives, when they are attempting to translate into other tongues, words that do not represent the right thing at all.

There has not been a single translation made in any language that has not been revised over and over again.

THE SCRIPTURES ARE INSPIRED, BUT IT IS THE ORIGINAL SCRIPTURES THAT ARE INSPIRED, NOT THE TRANSLATION.

We are very grateful for so good a translation, that so very well represents the original.

Another gentleman said, "I believe with this man, that plain English means plain English."

So I turned up to him another scripture, and I said,

How long will ye love vanity, and seek after leasing?"

I said, "What does leasing mean?"

"Oh, it means just what it says."

"What is that?"

"Leasing of property, houses, lands."

"Now as a matter of fact, that word leasing, three hundred odd years ago when these translators translated the Bible, meant, lying."

"How long will ye love vanity and seek after lying?"

It has entirely altered its meaning. The word lease, as applied now, means the temporary holding of property or a building, but it used to mean falsehood.

So it is with many other words which have altered their meaning.

If the Revision was more commonly used in this country, I would always read it from this platform, and

BY AND BY I AM GOING TO ASK OUR PEOPLE TO READ NO OTHER VERSION BUT THE REVISION.

Sometimes it is best for you to keep up your knowledge of the old translation, and to show you the difference get a Bible with parallel columns; the old version in one column, and the new in the other.

The revised translation of the New Testament is an immense improvement upon the Old in the omission of some things that ought never to have been in the Old Translation.

For instance, about the angel going down into the pool; why that is not in the New Version at all. It is an interpolation and ought not to be there.

I want to get the Word of God, I do not want to get interpolations, and I do not want to get imperfect translations, and where a word has altered its meaning I want to get its true meaning as given in the original.

It is important for you to read the Scriptures with care, and I therefore, would commend each to purchase a copy of the Revised Version.

I do not see why you should not give attention to the study of the Word of God, and remember that

LANGUAGE IS ALWAYS LOSING ITS FORCE, OR ALTERING ITS MEANING.

There is no human language in present use but what has altered its meaning.

For instance, I often times hear people say, awful good. They do not mean any such thing. They do not mean it is awful good at all. Awful means full of awe. Full of fear, a kind of reverence, and mostly a dreadful reverence; the reverence that is coupled with fear, and with awe inspiring reverence.

Well, now, when I hear young people say something is awfully nice, I see at once that they have altered the meaning of the word, and turned it into a different thing. Awful, as used by them, means exceedingly nice, very nice, and they have simply destroyed the meaning of the word awful and turned it to improper use. So in our language, by our own folly, we have been continually changing words and altering them to our own adaptation.

For instance, that word offend [skandalizo] used to mean, to cause to stumble; for instance,

"But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

The word offend there simply means a stumbling block in the way, to cause him to fall, lose his life, property, and, perhaps, go down into perdition.

It does not mean any such thing now.

I ask you, beloved friends, to help me, and to help each other never to use words excepting in their proper and legitimate meaning, and to do what we can to stem the tide of this alteration of words and lowering of their force.

THE MEANING OF SORCERER HAS NOT CHANGED.

Rev. W. O. Dinius:—"Doctor Dowie, a professor in a college said, perhaps the word sorcerer had changed in meaning?"

Dr. Dowie:—It has not. I pointed out the other day that the Greek word which is translated pharmacist, *φαρμακός* means a maker, a seller, a vender of poisons, a sorcerer, a murderer. The ancients always connected the selling of poisons with sorcery; with the taking away of the senses of people, turning them into foolish, silly people, and eventually they were murderers with their destruction, and that is exactly what pharmacists are doing to-day, and that is exactly what doctors do to-day.

Now here is an illustration in which the meaning of the ancient word is retained by its translation, but nobody imagines that the word sorcerer is pharmacist.

If you were to write the name of that drug shop over the door in plain language, you would not write pharmacy, you

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would write sorcerer's den. If you were to write his trade in plain language, you would not write pharmacist, but seller, maker, vender of poisons; a sorcerer, a murderer. That would be the proper meaning.

USE PLAIN AND SIMPLE WORDS.

Friends, the force of words is one of the greatest things we can possibly deal with, because the Word of God comes, when you understand it, with force. When we communicate with each other any thing, we ought to use language that can not be mistaken; but the tendency of men to-day is to use eloquence, all kinds of buncombe, high-faluting oratorical means, metaphorical, allegorical, historical and paregorical. It is a disgusting business, the mere juggling with words, multiplying words.

Words ought to be brought down to their simplest possible expression. Therein lies the power of the Word of God, and especially of the word that Jesus spoke.

Now Paul was a grand good fellow. He was a scholar. He was a rabbi, and he had a good deal of the rabbi about him all the time, and when he writes he writes with a great deal of rabinical style about him. He was a grand fellow, but I wish he had spoken and written with the same simplicity that Jesus did.

EXAMPLES OF AFFECTED KNOWLEDGE.

It takes a great deal more learning for a man to speak simply than it does for a man to speak with a great deal of affected knowledge. Any man of culture could easily bamboozle his hearers, and make them wonder what he meant by talking about the pachydermatous mammalia of the post-pliocene era. That means the thick skinned animals that lived before the flood. It is very easy to say that in plain language, but it does not look half so learned.

It would be easier for me to say that persons who smoke and chew, are not acceptable to the odorous and olfactory sensibiities of ladies, and refined people.

Perhaps they might prefer me to use Elia's (Chas Lamb's) elegant verse in dealing with tobacco:—

"Roses, violets, are but toys
For the smaller sort of boys,
Or for greener damsels meant—
Tobacco! thou art the only manly scent!
Stinkingest of the stinking kind,
Filth of the mouth and fog of the mind! "

A PLAIN WORD FOR TOBACCO USERS.

Now that would be all humbug, but when I call them STINKPOTS, every body understands that. (Laughter.)

It is not very elegant, but it is effective.

I have asked God to help me in all these talks in all that I say to speak plainly; to get things right down to plain terms, therefore, you must understand you will hear very plain Anglo-Saxon.

"Now there are diversities of gifts, but the same Spirit. And there are diversities of ministrations, and the same Lord. And there are diversities of workings, but the same God, who worketh all things in all. But to each one is given the manifestation of the Spirit to profit withal.

Now the word, manifestation is too big a word.

As it stands in the original:

"But to each one is given the power to cause to stand out in the light of the Spirit."

The power to make things stand out so that people shall see them, not the power to obscure them with a lot of talk. That power is quite common, and it is quite injurious, to cover things over with a lot of words, but to each one who is in the Lord is given the power to cause to stand out in the light of the Spirit so that truth may be prominent.

"For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit to another faith, in the same Spirit and to another gifts of healings, in the one Spirit: and to another workings of miracles; and to another prophecy; and to another discerning of spirits: to another divers kinds of tongues; and to another the interpretation of tongues: but all these worketh the one and the same Spirit, dividing to each one severally even as He will.

May God bless His Word.

THANKSGIVING.

Beloved friends, this morning we have many petitions for prayer, and we have many thanksgivings to offer; but, if I were to begin to talk about them I would take up the time that I want to give this morning to the exposition.

A LETTER FROM MOTHER STEWART.

Dear old Mother Stewart, of Springfield, Ohio, who is well known among temperance workers and mother of the W. C. T. U., was here and received blessing and is telling the story to many. She sends me a very interesting story this week of healing there.

SECRET SOCIETIES ABANDONED.

In referring to some masonic regalia and emblems which were placed on the pulpit Dr. Dowie said, Is the brother here who has given up these?

A Voice:—"Yes, sir; here I am."

Dr. Dowie:—And you have given these all up now?

The Gentleman:—"Yes, sir."

Dr. Dowie:—Why?

The Gentleman:—"Because I have no use for them. (Laughter.) Amen.

Dr. Dowie:—Thank God. The man who has got right with God has not got any use for the devil's work at all. He has no use for secrecy.

I get tired of this miserable Secret Society business, and I am glad to see that you have given it up. I tell you I feel indignant to think that people are spending their time, their money, their strength, and their toil in riding the Day Mare of the Desert, and whispering talk about Mah-hah-bone, going on with all their foolery, and getting a tow rope put around their body, and being towed around blindfolded. I wonder you are not ashamed. I do not think there are many of you here.

That pamphlet, ' Secret Societies Exposed," is now ready. God is using it, and I tell you the Masons are fighting. They are fighting like the devil in this city against me. I am very glad of it, and I do not worry about that. Let them fight. They belong to the devil, the whole lot of them; these ministers, these 32d degree Masons, and the various degrees of them. They are fighting for what? Not for God. Not for Christ. Not for His Word, for He said,

"In secret have I said nothing."

SECRECY IS ANTAGONISTIC TO CHRISTIANITY.

I hate the whole business. Principally because it is keeping back the kingdom of God. Wives are suffering, families are suffering, men are going to the devil drinking wine and fooling around these Secret Societies spending their money. Then they get sick and begin crying out to God after they have fooled away their lives. I dare say I have a half dozen requests for prayer from people who have confessed that they have just wasted their lives in Secret Society fooling. There is not a day that I do not get many such letters.

"Come, let us worship and bow down: let us kneel before Jehovah our Maker."

Prayer was then offered by Rev. W. O. Dinius after which Dr. Dowie offered prayer for the many petitions received from the sick and dying.

The announcements were then made after which the morning discourse followed.

THE GREAT NEGLECTED CHAPTER.

INVOCATION.

Lord grant this above all things, that our hearts may be whiter than snow, pure and clean, and good and true, that we may wear those white robes by and by—wear them now in spirit—and keep them clean, and let the words of our mouth, and the meditation of our heart be acceptable in Thy sight and profitable unto this people, and to all to whom these words shall come, for the sake of Jesus, our Lord, our Strength and our Redeemer.

In the exposition of this neglected chapter I have now reached the nine gifts of the Spirit.

In my last discourse published in the LEAVES OF HEALING of two weeks ago, you have the words that I spoke concerning the manifestation of the Spirit being given to profit withal, and I would like you to turn to your Bibles and read with me from the eighth to the eleventh verses of the twelfth chapter of 1st Corinthians. Read the parts that I pause at.

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THE NINE GIFTS OF THE SPIRIT.

DR. DOWIE.	AUDIENCE.
"For to one is given through the Spirit—"	"'The word of Wisdom;'"
"To another—"	"'The word of Knowledge,'"
"According to the same Spirit: to another—"	"'Faith,'"
"In the same Spirit; and to another—"	"'Gifts of healing,'"
"In the one Spirit; and to another—"	"'Workings of Miracles;'"
"And to another—"	"'Prophecy;'"
"And to another—"	"'Discernings of spirits;'"
"To another—"	"'Divers kinds of tongues;'"
"And to another the—"	"'Interpretation of tongues.'"

"But all these worketh the one and the same Spirit, dividing to each one severally even as He will."

These are the great gifts that Christ has purchased for His church, and they are the gifts that this church is neglecting every hour and every day.

GOD HAS NEVER TAKEN THESE GIFTS AWAY.

And not merely neglecting but His church has invented an infernal lie, and has said that God has taken away His gifts; that the gifts of healings, for instance, were only given for a time. They were only given for the purpose of ushering in the Christian Dispensation. Christ exercised them, and the apostles, and some others perhaps, and then they were set aside. The sign being given, that was all that was needed, then God Almighty turned humanity over to doctors and drugs and devils.

Now that is the theology, and it is an infernal lie, a lie given by the devil.

Turn to the 11th chapter of Romans and the 29th verse. I wonder now, if I will read it rightly.

"For the gifts and calling of God are"

given for a time and are then taken away when God sees that the Church does not need them any more? (Laughter.)

Voices:—"'The gifts and calling of God are without repentance.'"

Dr. Dowie:—Is that true?

Voices:—"That is true."

Dr. Dowie:—Now, if I give you a thing I do not repent of, do I ever take it away?

Audience:—"No."

Dr. Dowie:—Some of you ladies here had lovers once who are now your husbands. Long years ago you were given a loving gift to put upon your finger. Supposing they had come to you a day after and said, I repent of that gift. Just give it back will you. I think I can see how you would have taken it off of your finger. "Yes certainly; take it, and take yourself off. "Now, Mother Martin, would you not have said that? [Mother Martin nods her head.] Sure you would.

But that gift was given without repentance, and some of you wore it through a long married life, and the husband has gone away into heaven, and you wear it still, and when you have breathed your last breath, you want that to be left on your hand still, and you want to carry it down into the grave. You do not want any body to take it off of your finger. Why? Because you loved the gift, and you want it to abide with your dust forever.

Well, beloved friends, surely if a bridegroom gives to his bride a gift, and it is a gift of love, and he does not repent, surely Christ the bridegroom has given to His church gifts of which He has not repented. Has He repented, do you think?

Voices:—"No."

Do you think He loves His bride any less than He did when He gave His life for her? Do you think He loves this church any less than when He died for her and went up into heaven to receive gifts even for the rebellious? than when the Holy Ghost came down and in all His plenitude of glory and power He brought these gifts to earth?

I want to know how it is that you have dared in your schools of theology to teach that infernal lie: that the Lord gave the gifts of healing, and then took them away?

I ask regarding all the gifts, which of them has He taken away?

When did He take them away?

Why did He take them away?

How long are we going to be without them?

Perhaps you will give us some evidence on that point: when He took them away, and why He took them away?

HOW LONG ARE WE GOING TO BE WITHOUT THEM?

Now, beloved friends, my conviction is that God is not restoring the gifts, but is restoring the faith that sees the gifts; the faith that receives the gifts; the faith that retains the gifts; the faith that exercises the gifts, and the faith that rests in God for a still further development of the gifts.

THE FIRST THREE GIFTS.

Now, the first gift is the word of wisdom, and the second is the word of knowledge, and the third is faith.

I cannot consider that which I know many of you would like me to consider right here—the gifts of healings—until we have considered the first three gifts.

Let me point out to you that these gifts are arranged in an orderly manner. These gifts are gifts to the church for service; they are gifts for action; they are the gifts that endow the church with power to serve God and extend His kingdom. There is a greater gift than these nine, aud that is the tenth, the gift of love, the all-pervading power which must be in our hearts, or else these gifts would be useless. Regarding that I will speak in due season, but I want now to speak upon these nine gifts, and to show you that these gifts that are given for power as the active potent powers in the service of the church, in the extension of the kingdom of God are divided into three times three.

THE DIVISION OF THE GIFTS OF THE SPIRIT.

The word of wisdom, the word of knowledge, and faith.

Gifts of healing, working of miracles, and prophecies.

Discernings of spirits, tongues and interpretation of tongues.

They make a triple trinity and they are arranged in proper order—in the Divine order.

Now, sometimes pe ple get weary listening to the gifs of God. They would rather you would give them a dollar, but, if you are wise, you will thiuk of these more than of all treasure.

There are lying inside of this great neglected chapter these nine glorious gifts, and I want you to notice that

THE FIRST IS THE WORD OF WISDOM.

Now let me point out to you. God has said in His eternal word that

"Wisdom is the principal thing."

"Oh," you say, "Love is the principal thing." No, Love is the greatest. "Well then, the greatest must be the principal." No. The principal thing in a house of seven pillars is the central pillar that supports the dome.

Now in the Scripture it is stated that

"Wisdom hath builded her house. She hath hewn out her seven pillars:"

And this word of wisdom which God has built up through the ages, and which is the gift of God to His church, has seven pillars.

The seven pillars are given in James.

That wisdom that is from above is described by James in language that cannot be mistaken.

If you will look at the third chapter of James you will get some light on this matter:

"Who is a wise man and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom.

"But if you have bitter envying and strife in your hearts, glory not, and lie not against the truth.

"This wisdom descendeth not from above, but is earthly, sensual, devilish."

Now remember there is a wisdom that is earthly; that there is a wisdom that is sensual, that there is a wisdom that is devilish, but the Word of wisdom leads us to a wisdom that is heavenly, not earthly; spiritual, not sensual; divine, not devilish.

"For where envying and strife is, there is confusion and every evil work.

Now listen!

"But the wisdom that is from above is first" peaceable?

Voices:—"'Pure.'"

Dr. Dowie:—Does not peaceable come first?

Voices:—"No sir; 'pure.'"

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Dr. Dowie:—"Then"—what?
Audience:—"'Peaceable.'"

Dr. Dowie:—Do not put peace before purity. Put purity before peace.

If you have got to fight the devil to get peace, fight him.

If you have got to fight the world, fight it.

If you have got to fight your own sensual nature, fight it and strike it down.

If you have got to fight the devil, fight him and get peace by being pure. You will never get Divine peace but by being pure.

The blood of Jesus Christ must cleanse your heart from sin, and only that blood can make you clean, but it is the power of the Holy Spirit alone that can keep you pure; by the constant flowing of that River of God which is the River of Life, and as you have that purity, you will have the power given to you to fight.

"The wisdom that is from above is first Pure, then
Peaceable,
Gentle,
Easy to be entreated,
Full of mercy and good fruits,
Without partiality, and
Without hypocrisy."

You have now got all the pillars, have you not?

Voices:—"Yes, sir."

What is the central pillar of that dome?

Voices:—"Purity."

Dr. Dowie:—And the other six group around it.

WHAT THE WORD OF WISDOM IS.

The Word of Wisdom is pure.

The word of Wisdom leads a man to speak the truth in perfect honesty and purity.

I am going to speak straight out now. I have done considerable plain speaking in my life, but I am searching for plainer words and for clearer thoughts and for more hitting power in them; more of the Holy Ghost.

I want that these evening days, if they are lengthened out for twenty or thirty years, shall be days in which I shall not miss doing the work that God sent me to do.

I shall not miss it, if I am true to His word.

The Word of Wisdom makes a man brave.

Take the illustration of the Apostle Peter. Until the Holy Ghost came upon him at Pentecost, he was brave in patches, and a coward at heart. He thought he was very strong.

He thought if everybody ran away, he would not run, but when they ran away Peter led the procession.

And if all denied Him, Peter would not deny Him, but when Peter found his skin in danger, Peter lied and said he did not know Christ, and at last when he was getting into a close corner, he cursed and swore, and said he did not know Him.

Now I always think that Peter was just about as mean as Judas Iscariot. I do not see any difference between them. I suppose Satan having triumphed over Judas thought he would try and triumph over Peter, and unless the Lord had prayed for him he would have been sifted as wheat and only chaff would have remained.

There are a great many people who are sifted, and all that remains is the intellectual chaff. The wheat has been taken long ago.

PETER RECEIVES THE FIRST GIFT OF THE HOLY GHOST AT PENTECOST.

Now when Pentecost came, and when the Holy Ghost came, and the gifts came, what was the first gift that was manifested in the apostles?

Was it not the word of wisdom?

They came down from the upper room and Peter saw things clearly now. He saw that the wisest and best course was to speak with the utmost plainness, and the Holy Ghost certainly gave him plain speech. He stood up there and when they asked what this rumpus was, they said it was because they were filled with new wine, he said, No, they were filled with the Holy Ghost. Then he looked them in the face, and you could see he had the Spirit of God in him, for he had the Word of Wisdom.

The course to pursue is to tell men and devils the truth. Tell them the whole truth. Tell them nothing but the truth.

He looked right straight into the eyes of this people, and he said,

"Jesus of Nazareth. . . ye have taken, and by wicked hands have crucified and slain:

"This Jesus hath God raised up, whereof we all are witnesses."

"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified both Lord and Christ."

And again at the beautiful gate of the temple he said.

"The God of our fathers hath glorified His son Jesus: whom ye delivered up and denied Him in the presence of Pilate, when he determined to let Him go.

"But ye denied the Holy One and the Just, and desired a murderer to be granted unto you:

"And killed the Prince of Life, whom God hath raised from the dead; whereof we are witnesses."

Now he did not make any apologies for them. He simply said that they were a pack of ignorant fools. He said,

"Brethren, I wot that through ignorance ye did it, as did also your rulers,"

and he made them responsible for their ignorance. They might have been enlightened, but they would not. They had eyes to see, and they had ears to hear, but they closed them. They had hearts but they hardened them. They might have seen the crutches; they might have seen the braces; they might have heard the testimonies in Zion, but they would not listen, just like the Pharisees to-day. They lie. Thousands witness to their healing and their salvation within these walls, and these liars say there are none.

Now he charged them with being wicked, and ignorant and that was the greatest charge he could bring against them because they imagined they knew everything.

"And now brethren, I wot that through ignorance ye did it, as did also your rulers;"

that He was the prince of life; that He was the son of God, and your hands are guilty of the blood of the innocent Son of God.

Was that the way to persuade men to think well of the preacher?

Was that the way to persuade men to pay a good fat salary to continue preaching for them without telling them that they were liars, thieves and murderers?

Was that the way to get the scribes and Pharisees to say what an elegant, powerful prophet had come to Israel?

Was that what Peter was after at all?

PETER HAD THE WORD OF WISDOM.

He had purity of heart, and honesty, and courage, and he told the truth, and he knew that the telling of that truth would bring him at last to the day when he would drink of that cup.

He saw at the end of his apostolic career the cross and the bloody grave. He did not know how soon it would come, but he was determined he would start out right, and he would be honest.

The Word of Wisdom gives one wisdom enough to see the end, and to see beyond it, and beyond that cross he saw the eternal crown, and he was determined he would start right.

Now, friends, the Word of Wisdom teaches a man to be perfectly pure, and honest, and brave, and true, and when that gift of the Word of Wisdom comes to a Christian you must speak the truth of God as God has given it to you.

If you compromise, you sin; and, if you lower the standard, you sin; and, if you make excuses, you sin; and, if you are hunting about to be acceptable to men, you are not the servant of God, as the Apostle Paul put it,

"If I yet pleased men, I should not be a servant of Christ."

The Word of Wisdom tells a man to rap the world and to strike the flesh, and to put a redhot poker into the devil all the time.

OBEDIENCE NECESSARY.

Dr. Dowie then spoke of Peter's dissembling and made a present-day application as follows:

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Have you ever seen this kind of people living now days? They are the kind of people who come up from the south; from Alabama, Mississippi, and Louisiana; and, if there are any negroes around, they do not want it known that they have been sitting down with negroes. They would not like to have it known down in New Orleans. They would not think of sitting down to the Lord's table with a negro.

I tell you if there are any of you who have black hearts and white faces, the Lord have mercy upon you.

But did not Paul go for Peter. Did he not straighten him out? I tell you. Read in the second chapter of Galatians where Paul straightened out Peter. It is the most refreshing thing I ever read.

He straightened out Peter. Put him in the fire. Puffed it up. Made it hot for him. Put him on the anvil, and straightened him out.

Now what I want to point out to you is this, that the possession of the Word of Wisdom by a man does not mean that he will always be wise, unless he continues to follow and obey the Holy Ghost.

Whenever Peter went astray it was because he got afraid, and I tell you it is not wise to get afraid. (Amen.)

AN ILLUSTRATION.

The man who seizes the banner, as you see Logan there, down the avenue, in that bronze of St. Gaudiens, the man who when he hears that his leader has fallen in battle seizes his banner and marches his forces on and calls upon his men to go forward and retrieve their defeat and turn it into a victory, the bullets may hail around him, but it is safest, eternally safest for him to be in front of his troops, and most frequently, like John A. Logan, he comes out strong, and is able to serve his country for long years after the war is over, but the coward that is skulking in the rear ranks gets shot; and, if he does not get shot he is a coward, and every body has contempt for a coward.

Now in the ranks of the kingdom of God you must go right forward bravely.

The word of Wisdom teaches you to be pure, and the next thing in Divine Purity is courage.

Divine Courage, that is the evidence of Divine Purity; when you are not afraid of man, the Devil and hell; go on and do right no matter what anybody says; no matter whether you lose property, or wife, or family or life, you are going to do right.

Now the Word of Wisdom teaches you that. The first gift of the Holy Ghost to the Church is the Word of Wisdom, and then when you have got that you are always quiet at heart, at peace with God.

That is all I can say about that to-day. I am going to take up these three gifts: The Word of Wisdom, and Knowledge and Faith, and I am going to hammer away at them until we can get a thorough understanding of them; then I shall go into the gifts of Healings, for

THE GIFTS OF HEALINGS ARE NEVER GIVEN TO A COWARD.

God never bestowed these gifts upon a coward, a compromising, time serving coward. You have got to have wisdom and you have got to have Divine Knowledge. You have got to have Divine Faith before you can have any Gifts of Healings.

May God bless you.

CALL.

All who desire to give themselves to God fully, stand.

Say with me:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name, I give myself to Thee; help me to obey Thee by a true repentance, by a full obedience, that I may receive the gift of the Holy Ghost. Prepare me for these gifts, for Jesus' sake. Amen. [*All repeat the prayer clause by clause after Dr. Dowie.*]

The Doxology was then sung, after which the services were closed with the following

PRAYER.

Our God and Father, teach us to see that we are only divinely wise when we remember that he that loseth his life shall save it unto life eternal; and remember also that he that saveth his life shall lose it. Help us to remember that we are only divinely wise when we obey Thee without fear, and serve Thee without fear, and contend earnestly for the faith once delivered to the Saints without fear. Give us the Wisdom that is pure. With pure motives, humble at heart, let us be brave in doing right. Let us, we beseech Thee, be at peace with Thee; at peace with all heaven. When we fight sin, may we be at peace with the sinner. Help us to understand how to fight the sin and love the sinner.

"Give us power, our God, to understand this great neglected chapter, and as these gifts are opened to us, may we understand the gifts and seek for them wisely, and may we be endowed with them as a people. May Thy Church have them all manifested for Jesus' sake.

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ, faithful is He that calleth you, who also will do it; the grace of our Lord Jesus; the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.

GOD'S WITNESSES TO DIVINE HEALING.

THE REV. FREEMAN FORD, Athelstane, Kansas.

(*Continued from Page 674.*)

"Knowing that your time was precious and fully occupied I did not seek a private interview but listened with deepest interest to your teaching; and at the close of the address, when "In the name of the Lord Jesus, in the power of the Holy Spirit, in accordance with the will of God our heavenly Father," you laid hands on me, I felt that virtue had come out of *Him* and I was healed.

"Permit me to say further that the gracious work has been confirmed and made positive and satisfactory.

"To-day I am well, enjoying a full salvation, preaching a full gospel, and as a result we have had six clear cases of healing during the past year.

"I enclose $1.50 that the Little White Dove may continue its regular weekly visits to our home bringing the glad tidings of many saved and healed through faith in Jesus.

"May God bless you, and the work at Zion even more abundantly than in the past.

"In Jesus' name, Amen.

"FREEMAN FORD."

"*Minister of the gospel.*"

"I WILL," is the title of a tract of forty-eight pages, just issued by Zion Publishing House, containing Dr. Dowie's address at a conference with Mennonites near Pekin, Illinois. It presents the truths regarding Divine Healing in clear, simple words, and answers many of the difficulties and objections by references to the Word of God.

It will also be published in German.



ZION TABERNACLE. **1621-1633 MICHIGAN AV.**

MEETINGS: Lord's Days: 10:30 a.m. 2:30 & 7:30 p.m. Mondays: 7:30 p.m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p.m. Special Lectures Thursdays: 2:30 p. m. Children's Meetings Saturdays: 7:30 p.m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

DISTRICT MEETINGS

CHICAGO, 514 W. 18th St., 7:45 Thursday evenings. Conducted in the Bohemian language. Leader, John H. Schultz.

CHICAGO, 533 Seminary Ave., corner of Wrightwood, 7:45 Thursday evening. Leader, Amos Dresser, Jr.

HAMMOND, Indiana. Zion Tabernacle, one door south of Hohman Opera House, corner of State and Hohman streets. 7:45 Thursday evenings. Rev. W. O. Dinius, Elder in charge.

"CHRIST IS ALL AND IN ALL."

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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME.

The regular meeting, held in Zion Home, was conducted by Dr. Dowie, Saturday evening, Aug. 7.

The services opened by singing, "Have Faith in God," followed with the repeating together of the 91st Psalm.

After brief introductory remarks Dr. Dowie enumerated the States, and it was found that Canada, Australia, Mexico and the following States were represented: Illinois, Indiana, Iowa, Kansas, Louisiana, Maryland, Massachusetts, Michigan, Missouri, New Jersey, Ohio, Vermont, Wisconsin.

The meeting was thrown open for testimony.

MR. DENNIS BRIGHAM, Brattleboro, Vt., said: "Last December I asked Dr. Dowie to pray for me, and at the time set for prayer I rose from a sick-bed and dressed myself without any assistance. For twelve years I have been afflicted with asthma. I do not remember of using a feather pillow all this while. I have used a hair pillow for some time."

Mr. Brigham also said that he had not drawn a natural breath for a number of years, and that his breathing was heard all over the house. He had tried many different remedies and found no relief, and for a number of years he had been compelled to sit in a chair in order to get rest. After discarding his medicine, and the use of a hair pillow, Dr. Dowie prayed for him and there was not a night but what he could sleep.

WM. BOTHWELL, Springfield, Ont., said, "I praise God that He ever brought me to Zion Home. For ten months I did not know what it was to get rest on account of taking care of my wife. Since coming to Zion Home, she has been sleeping even better than I. We thought the noise in the city would disturb her, as we live in the country where there is very little noise, but it has not disturbed her. I sleep well myself, and I thank God with all my heart, and thank Dr. Dowie for his LEAVES OF HEALING. I feel that my wife has been greatly blessed in coming here."

Dr. Dowie (to Mrs. Bothwell):—"How long have you been sick?"

Mrs. Bothwell:—"Since the 12th of Sept. last."

Dr. Dowie:—"They paralyzed you, did they not, by giving you that morphine?"

Mrs. Bothwell:—"Yes; we have had five doctors."

Dr. Dowie:—"Well, one is enough to kill you any time."

Mrs. Bothwell:—"One of the doctors said it was the medicine that was taking away my power, and I said by the help of God I shall put away this morphine."

Dr. Dowie:—"The morphine was destroying your body, and you felt that it was wrong to continue to take it?"

Mrs. Bothwell:—"Yes, sir, Mr. Trumbull sent us the LEAVES OF HEALING, and then came to see us. We sent to you for prayers, but at the time we wrote to you for prayer I had quit all medicine, excepting a little stomach medicine."

Dr. Dowie:—"You thought you could not do without a little of it?"

Mrs. Bothwell:—"Yes."

Dr. Dowie:—"When you came down here on Thursday you were helpless?"

Mrs. Bothwell:—"Yes, sir; I was carried in like a babe. I had not sat at the table since the 5th of October. If they attempted to put me on a chair I would scream so you could hear me quite a distance."

Dr. Dowie:—"Well, then, I prayed with you, and you can sit up, and the Lord is healing you. After I prayed for you I told you to go the table, and you went?"

Mrs. Bothwell:—"Yes, sir; then I went and wrote four letters. I got up this morning and have been up most of the day."

MR. WOLFINGER, Greencamp, O., said that he had received considerable blessing spiritually and bodily since coming to Zion for which he praised the Lord. He continued:

"Yesterday morning I was quite conscious of sins forgiven. I felt pretty bad to-day and laid down to rest and I looked up to the Lord and plead His promises; the light came in, and the Lord has given me a blessing in my body. I believe the Lord will finish it."

MR ELWELL GILLINGHAM, of Trenton, N. J., testified that he had been on the border of insanity for a number of years, and that he had been blessed in coming to Zion, and was expecting to go away perfectly sound in mind and body, as he felt that the Lord was healing him

MR. SAMUEL NOTT, of Hammond, La., testified that he had traveled considerably and had known of Dr. Dowie's work for years, having met some of those who had been healed through his mission in California, among them Mrs. Kelly, of San Francisco, Cal. He had been anxiously waiting for a chance to come to Zion that he might receive blessing here.

He also told of several interesting incidents connected with the LEAVES OF HEALING. He said he had been an inveterate user of tobacco for not less than forty-three years, and had now given it up, it being about three weeks since he last used it.

REV. O. L. TINDALL, Lawrence, Kansas, testified that he had attended Dr. Dowie's Mission in Minneapolis, quit using medicine at that time, and had been teaching Divine Healing ever since, and God had greatly blessed him. The Lord had also blessed the LEAVES OF HEALING to himself and family, and a number of healings had taken place as the consequence of holding up Christ as the Healer as well as the Saviour. He had found considerable opposition, but God continued blessing them, and he himself was healed of the La Grippe last winter. In consequence of his scattering the LEAVES OF HEALING a number had been to Zion and received healing, and he had now come to Zion for further teaching and blessing, bringing several others with him who also were seeking blessing.

MRS. MARIA M. SAVAGE, Lawrence, Kan., testified that she had been healed of severe congestion of the lungs and heart trouble. After receiving the teaching and Rev. Tindall and others had prayed for her she received a large measure of healing, and was now in Zion for further spiritual blessing.

MRS. A. A. RAHBINDER, of Guadalajara, Mexico, repeated her testimony to healing of arthritic rheumatism which had compelled her to use crutches.

MR. RAHBINDER confirmed his wife's testimony, and earnestly asked for the prayers of this people for the work in Mexico.

REV. PETER OSTRUM, of Kansas City, Mo., spoke of the progress of the work in Kansas City where he was proclaiming the Gospel of Salvation and Healing, and though he had been met with opposition the Lord was blessing. In speaking of the work of Zion he said he was praying continually for the success of the work.

The services were then closed with prayer by Dr. Dowie.

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp. Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the Rev. John Alex. Dowie and Mrs. Dowie, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Voice From Zion. Monthly. 16 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, " .....Permission and Commission.
No. 3, March, " .....Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5, May, " .....Redemption Draweth Nigh.
No. 6, June, " .....Talks With Ministers.
No. 7, July, " .....Sanctification of Spirit, Soul and Body.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1896. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. 1, 1894-5. First annual volume of the New Series. 832 pp. $3-50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Anthor. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers, 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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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.

VOL. 3. NO. 44 CHICAGO, AUGUST 28, 1897. PRICE FIVE CENTS



MICHIGAN AVENUE AND 12th St., CHICAGO.

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

Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Chicago, On Lord's Day, August 8 and 15, 1897.



Exposition of the Great Neglected Chapter Delineating the Nine Gifts of the Holy Spirit.

Address to Candidates for Believers' Baptism.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Apparently the Entire Audience by Rising Express their Consecration to God.

REPORTED BY A. D. JR. AND S. & E. W.*

AFTERNOON SERVICE.



The meeting was opened by singing

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See, His banners go."

SCRIPTURE LESSON.

Dr. Dowie said: Let us read in the inspired Word of God. First, in the Gospel according to St. Luke, a part of the 13th chapter, beginning at the 11th verse:

"And, behold, there was a woman which had a spirit of infirmity eighteen years."

You will please to notice that the infirmity, ['Ασθένεια] Astheneia, that is the want of strength, was not due to a disease, but to a demoniacal possession. It was a spirit of infirmity, a demon, who had deprived her of power, and inflicted upon her this misery.

"And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

"And when Jesus saw her, He called her to Him, and said unto her, Woman, thou art loosed from thine infirmity.

"And He laid His hands on her: and immediately she was made straight, and glorified God.

"And the ruler of the synagogue answered with indignation, because that Jesus had healed on the Sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the Sabbath day.

"The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?"

"THE LORD THEN ANSWERED HIM, AND SAID, THOU HYPOCRITE."

The words of Jesus were just equivalent to a stamp with a branding-iron.

"Thou hypocrite!" He did not go around about it. He did not make any apologies to the man, but he just called him by his right name: "Thou hypocrite!"

"The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound"—not God.

Who had bound her?

Voices:—"Satan."

Dr. Dowie:—Satan! God never bound any one. Never! Chains of sin, and disease, and misery, and pain, and death, were never forged in heaven, but they are all forged in hell. They were never forged in any other place but hell.

God never forged chains of misery and bound men in affliction and iron; but the devil binds them in affliction, and the doctors bind them in iron. They bind them in these trusses, and cruel steel braces, and these mechanical devices which are called "mechanical scientific surgery" which God so often in this place relieves the poor sufferers from.

"And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed, from this bond on the Sabbath day?

"And when He had said these things, all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by Him."

A few words from the 10th chapter of the Acts of the Apostles, the 34th verse:

"Then 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 accepted with Him.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (He is Lord of all:)

"That word, I say, ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached;

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil: for God was with him.

"And we are witnesses of all things which He did, both in the land of the Jews and in Jerusalem;"—and in Chicago!

Has He not done something here?

Audience:—"Yes."

Dr. Dowie:—Very well, we might put in "Chicago." I think I will put in a few other places: Melbourne, Adelaide, Sydney, Auckland, Wellington, Christ's Church, Dunedin—all over the South Sea, and scores of places, from San Diego on the borders of Mexico, to Victoria in British Columbia, in the two years we spent all through the states on the way here, down the Atlantic Coast, around these middle states, and away across the land and sea in Europe and Asia and Africa; and

*Owing to a great pressure of work, Dr. Dowie has been unable to revise the reports which follow.

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WE CAN SAY, "WE ARE WITNESSES OF THESE THINGS."

I believe that we can truly say that we are witnesses upon a far larger scale than ever Peter was at that time.

I very much question whether the facilities of that day permitted the gathering of such congregations as these, or of the testifying of such numbers as have witnessed to their healing often in this place.

Take, for instance, the testimony of last month, the last Sabbath in July, reported in this last issue of the LEAVES OF HEALING, where so many witnessed to their healing, and where nearly a thousand persons witnessed by standing up. I question whether Peter himself could have gathered as many in one place, at any one time; and I think we ought, in gratitude to God, just to breathe in the words there, "And in Chicago."

I do not believe in the religion that is nineteen hundred years old and that does not live to-day.

I would rather have a living dog than a dead lion. I would rather have some religion that had life in it than a dead thing that belonged to nineteen centuries ago. I have not got any use for that.

"Him God raised up the third day, and shewed Him openly;

"Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with Him after He rose from the dead.

"And He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead.

"To Him give all the prophets witness, that through His name whosoever believeth in 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 astonished, 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 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 the Lord. Then prayed they him to tarry certain days."

There are many Christians who say in their ignorance that the reception of the Holy Ghost makes baptism in water entirely unneccessary; that if you are baptized by the Spirit, you do not need baptism in water; but here is the fact, that in the preaching of Peter in the house of Cornelius in Cesarea the Holy Ghost came on all them that heard the word, and the reception of the Holy Ghost did not, in the opinion of the Apostle Peter, constitute a reason why these people should not be baptized in water.

But on the contrary, the reception of the Holy Ghost, constitutes a reason for their immediate baptism.

The fact that you had received the Holy Spirit instead of being the reason why you should not be baptized, is a most powerful reason why you should be baptized in water; for that baptism in water is the command of the Lord, which, if you have received the Holy Ghost, you will be eager to obey.

And if you are not eager to obey, I am sceptical whether you have received the Holy Spirit; for those who have received the Spirit of God are eager to obey God, and if they are not eager to obey, it is an indication that they have not received the Spirit of God: For God hath given the Holy Spirit to them that obey Him.

May God bless His Word.

After singing by the Choir, Dr. Dowie continued:

THANKSGIVING.

Regarding the onward work generally, this week has been, as is always the case, full of manifestations of God's power in connection with the work in various distant places.

I have received a number of Masonic emblems, Secret Society badges, and things. I have buttons and rings here with all kinds of characteristic engravings upon them, and I have here [displaying it,] a Masonic apron, and a demit of a young gentleman who has come over here from Trenton, New Jersey, who is in Zion Home, and at his request he is discharged from membership in a chapter of the Royal Arch Masons at Trenton, N. J.

MR. GILLINGHAM RENOUNCES FREEMASONRY.

There is his certificate that he is a Master Mason as well as a Royal Arch Mason Companion, and I should like Mr. Gillingham, who has renounced Freemasonry, and hands in these things, just to stand up for a moment, and say he does it. [Mr. Gillingham rose in the audience.]

You renounce this in the name of the Lord?

Mr. Gillingham:—"I do."

Dr. Dowie:—Believing that it is sinful to continue in association with them?

Mr. Gillingham:—"Yes sir."

Dr. Dowie:—And you have voluntarily, and of your own accord, handed these things over to me?

Mr. Gillingham:—"I have."

Dr. Dowie:—And may God bless you. (Amen.)

I mention this because some folks might think our brother was a myth if I did not show him.

MR. AND MRS. JOHNSON GIVE UP SECRET SOCIETY INSURANCE.

I see here an insurance matter from one that has got out of the Most Worshipful Grand Lodge of the state of Illinois. James H. Johnson and Lizzie Johnson are insured for a considerable sum, and they have given this to us, and left the order. This is their paper.

MRS. SILVER LEAVES THE RELIEF CORPS.

Here is something else I have just received. This is some badge. I see that it is a Women's Relief Corps badge. The lady says:

"I confess I ought to have known better at the time, as I argued with my friends at the time, what right had I to pledge myself to something, I did not know what. With their assurance that there was nothing to which I could object, I consented to walk in the dark, and I took obligations that I have renounced now.

"MRS. J. H. SILVER."

Dr. Dowie:—Are you here? [Mrs. Silver rose in the audience.]

Then you renounce this, do you?

Mrs. Silver:—Yes, sir; I renounce it,

Dr. Dowie:—You renounce these things, and you believe you have no right to enter into such covenants and to walk in the dark?

Mrs. Silver:—"Yes, sir."

Dr. Dowie:—You believe you should walk in the light as He is in the light?

Mrs. Silver:—"Yes, sir."

Now, I think I should like to read to you a letter just as I have received it, telling of a healing that interests me.

Some little time ago the Rev. Mr. Hartzler, of 201 North 2d Street, Harrisburg, Penn., asked me earnestly to pray for his friend, Prof. Jacobs, of York, Penn. Mr. Hartzler's letter was very touching, and he asked me to give the matter my attention. I did so. I prayed for Mr. Jacobs, and urged him to rest in the Lord alone for healing.

Perhaps the rest of the story could be better told by Mr. Jacobs' own letter which I think I should like to place on record, as he himself has, I believe, given public testimony to this in York City, Pennsylvania.

"YORK CITY HIGH SCHOOL,

"OTIS L. JACOBS, A. M., PRINCIPAL

"220 East Philadelphia Street. York, Pa., July 30, 1897.

"REV. JOHN ALEX. DOWIE, Chicago, Ill.

"*My dear Sir and Brother:* On June 30 my physician performed an operation for appendicitis and found a cancer of the cæcum. During my consequent illness, Dr. H. B. Hartzler visited me and afterwards wrote to you. I enclose your reply to him so that you may be able to identify the case.

"During this illness my condition became so alarming that the doctor said I would never leave my bed. Within a day or two, and without a particle of medicine (for I could take none) I was sitting up in a chair, and in less than one week I was down stairs walking about and feeling quite strong. And now, about a week later, I walk around the city, and last Sunday, one week after the doctor made his statement, I attended morning services in my own church.

"Now, my brother, what was it, but the healing hand of my blessed Saviour? And to His Holy Name be all the glory.

"I am prominently known here, and so the whole city seems to be talking about my wonderful cure, and I know that much good has been done to many, and I doubt not that some have been turned to the Lord.

"Now the cancerous growth yet remains though I can see no increase—rather it now gives me a little less trouble than a week ago.

"I have read your leaflets, and have become thoroughly convinced that Jesus who cured the leper can cure me too. So I want you to pray for me (according to your letter.) The time 9 to half-past a. m. next Wednesday, Aug. 4. I have asked Dr. Hartzler to join us at the same time. I am asking for a complete recovery from my trouble. I really believe I shall get well. Indeed, dur-

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ing moments, when I am praying God to apply the healing from above, my blessed Jesus seems to be standing by my side; and, after my experiences, how could I doubt?

"Now, my dear brother, pray for me, and to God be all the glory. On this coming Sunday will be my first privilege to speak in our meetings, and I am impatient for the time to come when I can publicly declare what God hath wrought.

"I am not under any treatment for the disease. I have but little faith now in the medicines; my trust is in Jesus.

"I shall be glad to have a few words from you, busy though you must be.

"I enclose an offering towards your work.

"Sincerely yours in Christ,

"OTIS L. JACOBS."

In comparing, I find that the improvement which our friend speaks of happened just at the time when Brother Hartzler and myself engaged in prayer for Mr. Jacobs.

I have no doubt that the Lord will perfect that work; but I would like you this afternoon to pray with me for the completion of that blessing.

Dr. Dowie referred to the healing of Mr. Stanley Stevens, chief electrician on the flag ship New York, mentioned on page 670, and continued:

I would like to read all these testimonies but they are too numerous, and I only want to say what I said to my brother this morning when I was putting together our papers and requests for prayer, which now lie before me, and which have been added to so much since—I said to him: "Here are scores of testimonies that will never see daylight simply because we haven't time scarcely to read them, and we have no place to print them." We could fill a daily paper with the story of this work, much more a weekly.

I would ask you earnestly, beloved friends, to pray for the enlargement of our printing press facilities in this matter, and as speedily as possible, that the Lord will enable us to keep better track of the thousands of healings which pass into silence and are forgotten.

From all over the earth loving words are reaching us. Here they are from South Africa; here they are from New Zealand, Tasmania.

One thing that very much touched me this week was the number of new members who have come into the church from our old, far away Island Continent home, Australia, and the earnestness with which they are identifying themselves with this movement which is now spreading over the world.

Chicago is not nearly so strong in many respects, as the work is elsewhere. This city receives truth from God slowly, and alas, in many cases holds it lightly; still I am thankful for so many hundreds and thousands in this city who have received and retain this truth.

I want prayer. I want you to pray. I want you to ask God to bless these sick and sorrowing ones, and these rejoicing ones whose letters are in our hands, and who have specially asked us to pray for them to-day.

Some of these petitions, too, are from distant places by telegram to us from dying people. We presented a number this morning, but still they come.

Oh! that God would make every church in this city a place to which the sick and sorrowing could come and say: "Pray for us." (Amen.)

I want to see that. There is plenty of room for it.

I will ask Mrs. Dowie to lead us in our common supplication. Let us pray.

Prayer was offered by Mrs. Dowie followed with prayer by Dr. Dowie. The announcements were then made and the offering received, after which Dr. Dowie delivered the

ADDRESS TO CANDIDATES FOR BAPTISM.

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, Oh Lord, my strength and my Redeemer.

I read to you this afternoon in the 10th chapter of the Acts of the Apostles the words of the Apostle Peter in the closing part of that chapter, where he said, speaking to those upon whom the Holy Spirit had come after his preaching:

"Can any man forbid 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 the Lord."

That command was given in the name of the Lord Jesus. It was not that they should be baptized into that name alone, but the command was given in the name of the Lord Jesus that they should be baptized; that they should be baptized as the Lord had commanded, when He said:

"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." [Revised Version.]

Therefore, He baptized them into the name of the Father and of the Son and of the Holy Ghost, in the name of the Lord.

God has greatly blessed this ordinance. Its origin, apparently, was in the wondrous ministry of the greatest of all prophets, John the Baptist. Jesus said of him:

"Verily I say unto you, among them that are born of women there hath not risen a greater than John the Baptist."

The Baptist preached the baptism of repentance for the remission of sins, and when Jesus came it is written:

"Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God.

"And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

The disciples came to John, their master, and said:

"He that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to Him."

And we read in John 4:

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

"(Though Jesus Himself baptized not but His disciples,)

"He left Judæa, and departed again into Galilee."

In Christ's own lifetime baptisms were very numerous, but after His departure baptism became an established ordinance. It was the great ordinance signifying discipleship. When a person became a disciple by repentance and by faith, they were immediately baptized; there was no delay.

In the case, for instance, of the three thousand on the Day of Pentecost, they were all baptized forthwith.

In the case of those that were blessed under Peter's ministry in Cesarea, they were baptized at once.

In the case of the Ethiopian Eunuch, when Philip preached to Him the Gospel in that remarkable way, he was baptized at once.

As they went down through that desert to the water, the eunuch said:

"See, here is water; what doth hinder me to be baptized?"

"And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said,

"I believe that Jesus Christ is the Son of God."

And without any more ado Philip baptized him there, and then immediately the Spirit caught him away.

Baptism always took place immediately upon repentance.

In the case of the Philippian jailer who was wicked, who had treated Paul and Silas so cruelly, the moment they were convicted of sin, they were all baptized after they believed, and the Philippian jailer rejoiced, believed, and all his house, and he was baptized that very same night.

You will see that baptism in the early church immediately followed repentance and a confession of faith, and it ought to immediately follow; and, if the church were ordered here just as we would like it to be, we would have every one that repents in this place to-day baptized immediately.

I think every one who repents of sin and turns to God should at once be baptized, and I hope that the day will come when I shall be able to arrange for baptisms every Lord's day. We require to have them, as it is, every week.

The Lord has enabled us to baptize thousands within the past few years, and I am glad of this ordinance, glad to-day that it means so much.

I am glad that this glorious ordinance has been so wonderfully vindicated in the baptism of so many here.

Their baptism meant separation from Roman Catholicism, from Lutheranism, and from denominationalism; it meant separation from the world, flesh and the devil; it meant bur-

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ial with Christ, rising into newness of life; and many have witnessed that their baptism was apparently the point at which the last obstacle was removed to their healing. Others have received spiritual blessing of a very glorious nature. If we were to attempt to fill our paper with one-tithe of such testimonies as these, I should require a paper ten times as large every week.

But now let me address myself, in the presence of all who are now here, to those who are about to be baptized.

Will you please to stand?

[The candidates for Baptism all rise.]

CHARGE TO CANDIDATES.

Brothers and sisters, I charge you before God, the Father, God the Son and God the Holy Ghost, One Triune God, in the presence of the elect angels who are chosen by God to watch over such scenes as these now, that you will answer the questions that I address to you to-day truthfully, and as in the sight of God, and will not enter into this ordinance of baptism, unless you can answer these questions from the heart.

My brothers and sisters, so far as you know your own heart, have you truly repented of sin? Can you say, I have?

Candidates:—"I have."

Dr. Dowie:—Do you hate sin? Can you say, I do?

Candidates:—"I do."

Dr. Dowie:—So far as you know your own hearts, have you done that which is right to any whom you may have wronged? Have you restored? Have you confessed; or, in such cases, if you have been unable to do it hitherto, have you made the vow that you will do right, cost what it will, to any whom you may have wronged? Can you say, By the grace of God I have?

Candidates:—"By the grace of God I have."

Dr. Dowie:—So far as you know your own heart, have you truly trusted, and are you now trusting in Jesus Christ, the Lamb of God that taketh away the sin of the world, as your Saviour from sin, and through faith in Him alone are you resting in God for Salvation? Can you say, I am?

Candidates:—"I am."

Dr. Dowie:—Are you fully determined to be led by the Holy Ghost, and are you seeking that the Holy Ghost shall not only be with you, but shall dwell in you, and shall lead you? Can you say, I am?

Candidates:—"I am."

Dr. Dowie:—Is it your determination to live a Christian life, to walk before your fellow men as Christians, and to acknowledge Christ, and to tell as witnesses what God has done for you in spirit, and in soul, and in body? Can you say, It is?

Candidates:—"It is."

Dr. Dowie:—And are you determined to put your spirit, your soul, your body in His keeping, and to trust in Him, and in Him alone for Salvation, for Healing, for Holiness and for Heaven? Can you say, By the grace of God I have?

Candidates:—"By the grace of God I have."

Dr. Dowie:—Then, beloved friends, it is my solemn duty, as you have made these answers in the presence of these witnesses, to baptize you into the name of the Father and of the Son and of the Holy Ghost. Is it your desire that I shall thus baptize you by 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."

Dr. Dowie:—And I will so baptize you, beloved, and pray with you that you may rise into newness of life, and may go forth to witness for God in all things as your Saviour, your Healer, your Cleanser, your Keeper, your all-sufficient God.

TO THE AUDIENCE.

All in this house to-day who desire to be wholly God's; all who want to give themselves to God spirit, soul and body, stand to your feet. [Apparenty all rose.]

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, I come to Thee in Jesus' name. Take me as I am. Make me what I ought to be. Give me power to do right to any whom I may have wronged; power to abstain from every form of evil; power to serve Thee in every form of good; power to consecrate to Thee my spirit, my soul, my body, my time, my talents, silver and gold, property and power, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Did you mean it?

Audience:—"Yes."

Dr. Dowie:—Then God will bless you, for He accepts that Consecration.

The Doxology being sung, the services were closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, 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 names of thirty-eight who received baptism on Lord's Day, Aug. 8, will be found on page 662.

MORNING SERVICE.

The services were opened by singing,

"O day of rest and gladness,
O day of joy and light;
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Through ages joined in tune,
Sing 'Holy, holy, holy,'
To the great God Triune."

The recitation of the 35th chapter of Isaiah was followed by singing "We're Marching to Zion," after which Dr. Dowie gave thanks to God for the mercies of the past week.

THANKSGIVING.

Before we go to prayer, I desire to thank God for the mercies of the week that has passed away. We desire also to give thanks for the many answers to prayer in connection with the Onward Movement.

I asked the Lord yesterday and last Sabbath Day, and I asked Him this morning for special help towards the final payments of this building. I should like very much to get the last $2,000 to-day, and I am asking God to put it into your hearts.

The only money that we shall have found any gratification in having spent, when we lie down at last to sleep in Christ, will be the money that we have spent for God, for humanity, for good purposes, and for the extension of His kingdom. All other money we shall have grieved to have spent, all other time we shall grieve to have used.

No better investment for eternal happiness can be make than to use money for God. I invite you therefore to make a good investment for God to-day.

During the week we have had a great many letters from our distant correspondents; for

ZION'S WORK LIES MUCH MORE OUTSIDE OF CHICAGO THAN IT DOES INSIDE OF CHICAGO.

We are thankful for the many that gather here, but the wider work is one that I always love to call your attention to, though I can only briefly. [Taking up a large number of requests for prayer.] I ask your prayers specially for those who ask an interest in ours.

This morning I presented these at the family altar in Zion Home, and they cover a very widely extended measure of sickness and sorrow all over the earth.

WE HAVE A VERY FLOURISHING BRANCH OF THIS CHURCH IN JOHANNESBURG, AFRICA,

and during this week I have tidings from the overseer, whom we placed in charge there, that another church has been formed, and it is a strong church, too. The people had all come to see the truth as we spoke it, and both church and minister unanimously passed over to us, so that we had a

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church born in a day. Other churches have a good word to say, and are coming our way.

I WAS DELIGHTED TO OPEN ZION TABERNACLE, HAMMOND, INDIANA,

on Friday night. Long before the time to open the New Tabernacle it was filled to excess, and when we passed up the staircase to enter in, we found considerable difficulty to find seats for the twenty-four members of the choir we brought. Had it not been that the seats were reserved we could not have gotten them in; and I think one of the most delightful services we have ever held was that in Hammond on Friday night, when we set apart Elder Dinius, who, this morning, is holding his first Sabbath morning service in the New Tabernacle, arranging for work.

We have quite a large number of members in our church there, and quite a considerable number of adherents to this work.

But we continue to concentrate our work here in this city, and feel the importance of making the center strong, although almost compelled to form some of these branches.

THE WORK CONTINUES IN AUSTRALIA.

Amongst others, I have a very interesting letter here from Mr. F. W. Hughes, near Adelaide, South Australia, who is a member of this church. He sends a post-office order for the LEAVES OF HEALING, and he tells me that he has been in the habit of preaching a little, and he says that next Sunday he is going to read our reply to Ingersoll in the open air on the opposite corner to the general post-office, Adelaide, where a very large number can assemble.

I WANT TO ENLIST YOUR CONTINUED INTEREST IN MOLOKAI.

Our good sister—our venerable mother we might call her—in the Lord, Mrs. Thurston, is an aged lady, just as bright and clear in intellect as she can be. She writes a most beautiful hand, and if I had time I should like to read her letter, but I think I had better not.

She tells me of continued good work in Honolulu, many seeking the Lord for healing in the island. She is ordering fresh annual subscriptions to the LEAVES OF HEALING, and as she always does, tells me something of the work in Molokai among the lepers.

The son of a very dear friend of hers is a leper, and of course confined to that island. You will remember that Father Damien, a good man, laid down his life there among the lepers, contracting the leprosy and dying a leper, but he knew nothing of the Lord as a Healer, and never directed them to Christ as a present Healer.

This young man himself has leprosy, and is earnestly seeking to know this truth, and to point lepers to Christ as their Saviour and their Healer. Many of them are earnest Christians, but none of them have ever heard of Christ as the present Healer.

We only know of one case of healing of leprosy among the many thousands who have been healed. That was the case of an African brother who gave a very intelligent and convincing testimony at one of our closing meetings in Sydney, Australia, in March 1888. That testimony deeply impressed me as absolutely reliable.

I want to pray for Molokai. One of the saddest things is to think of these people shut up in that beautiful island, a mass of corruption, dying without one around them, bereft of their dearest ones, amid lepers of all kinds, Chinese lepers, African lepers, Hawaiian lepers, European lepers, some of them very wicked and bad people, some refined and good, living in more or less close association with these, the disease eating from the outside inward, nails dropping out, toes dropping off joint by joint, and fingers dropping out joint by joint, eyebrows falling out, teeth falling out, jaws falling out; bit by bit the body perishes from the outside, until at last, after long delay, it reaches the heart, and they die.

It is the most loathsome and diabolical of all the diseases that curse humanity. We see it in cancers in a horrible form, but perhaps the most horrible is leprosy.

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During the week we had some very wonderful testimony to healings of cancer. [Dr. Dowie here referred to the case of Miss Ethel Post, whose testimony will be published fully hereafter.]

Dr. Dowie referred in a general way to the trophies captured during the week from those who had abandoned secret societies, and fearlessly exposed those infernal works of darkness. He continued:

A business man sends me a revolver and his things here.

THE MAN THAT CARRIES A REVOLVER IS A COWARD!

All the money that ever I had or ever will have would not be worth one human life, and shall I send the poor wretch to death and hell who wants to rob me, with all the burden of his guilt upon him? That is not a Christian act. He can have all my money if he wants it. If he has a better right to it, let him have it. I would not resist him, not an atom. If a man wants to rob me with a revolver in his hand, I would be a big fool to resist a revolver. A man is a fool who would do that. I do not know that if I saw him without a revolver I would not try to tie him up. But a man is a fool who risks his life and throws it away for a few dollars.

We have a good deal to praise God for, and to thank God for. Let us pray.

PRAYER.

I desire to praise Thee, O God, for Thy goodness to us. Day unto day uttereth speech, night unto night showeth knowledge, and there is no place where the voice of infinite love and compassion is not heard. We thank Thee that the line has gone out through all the earth, and the words of life unto the end of the world.

We thank Thee for a real religion, a religion that saves men from sin, and disease, and the powers of death and hell; that brings the dear little girl that stands up there in the gallery out of the depths of that horrid disease, saves her life, gives us the positive proof there in the actual cancer preserved in alcohol to-day, that Thou art the healer, as Thou hast in so many cases. And we want to praise Thee for all Thou hast done, art doing, and wilt do.

Now bless us to-day; give us power to teach; may the word spoken be effective; bless the little children here that we may consecrate to Thee to-day. We ask it in Christ's name and for His sake.

Now, bless Thy people everywhere, all who love Thee in sincerity wherever they may be, in every land. Bless, we beseech Thee, this land at this time, and Thy servant, as we trust, the President of the United States, all associated with him in the Government, that all may lead peaceable lives, and that the land may be blessed, may be prosperous.

We thank Thee for the bountiful harvest. We thank Thee for the songs of joy as men are gathering bounties that come from Thy hands.

We thank Thee, Lord, that there is bread to the eater, and seed to the sower, and that this land is able to supply the lack in other lands where harvests have been withheld, and where the poor are seeking bread.

Oh God, bless this land. Save it from foolish agitators. Look in mercy upon those who are misled and are rushing forward into strife and fighting not for good but for evil under evil direction. At the same time we pray to Thee that those who dig out in the darkness of the mine, the coal that gives us the warmth in the winter, and the bright light that we use, and generates the power that is so needful for manufacturing; that these men who toil so hard may get adequate wages for their labor, and that those who are oppressing them may be driven back, and have mercy, Lord, upon all the misguiding and misleading men that take advantage of human necessity.

Lord, let there be peace, peace between all classes. And now, Lord, help us to promote peace by promoting purity. There can be no true peace without purity of heart, purity everywhere: purity in the spirit, in the soul and in the body; purity in the home, purity between men and women; purity, O God, that makes the home so beautiful, and so bright, and so holy.

And that dark demon of impurity that makes it so filthy, a den of devils! O God, destroy the things that make the home impure: the bad literature, the filthy drama, the disgusting theatres, the low dens of iniquity, the filthy suggestions of evil men and women, in pictures, disgusting pictures that the little children get in their boxes of cigarettes, and grow up with the impurity in their hearts. God have mercy upon those that grow impure from almost infancy, and grant, we beseech Thee, that better times may come when men shall seek purity, purity in the heart, in the home, purity in business, purity in politics, purity in all things. The pure in heart see God: the impure see the devil, and all his filthiness.

O God, give unto us the purity that enables us to see God, God in all things; to see the beauty, and the glory, and the power of God in all things. We ask it in Jesus' name, and we ask it for His sake. Amen.

During singing by the Choir, the offering was received. Afterwards Dr. Dowie delivered the morning discourse on

THE GREAT NEGLECTED CHAPTER.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable to this people, and to all to whom these words shall come, for the sake of Jesus, our Lord, our Strength, and our Redeemer.

There is nothing which the Church of God is more ignorant of than the gifts of the Spirit. They do not know anything at all about them. They do not know much about the

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Holy Spirit anyhow, and they do not know much about the gifts. and they do not believe that they exist.

What did the original inhabitants of this country know regarding the untold wealth that lay beneath their feet, the oil wells and the gas wells? They were entirely ignorant. The coal measures were hidden from their eyes. If they knew that iron was there, and other precious metals, what use could they make of them.

Fremont says:

"I slept on beds of gold and was starving."

He crossed the Sierra Nevadas and boiled his saddle and his stirrup straps to make a soup to get something to allay their hunger.

He slept on beds of gold and silver in the Sierras, but if he had known it, he would not have been able to get it out just then, but he would have been able to come back for it, and no doubt he would have come back if he had known just where to find it.

But, friends, the Church of God has been sleeping upon beds of gold and silver and has not known it, and generation after generation of churches have passed on.

THE MOST PRECIOUS THINGS ARE THE GIFTS OF THE SPIRIT, AND THE CHURCH KNOWS NOTHING ABOUT THEM.

Taking the church as a whole they know nothing about them.

They send their young men to be educated. It is all very well so far as it goes in the success of secular instruction in the universities where so many, as they say in Scotland, go in storks and come out asses.

They send them to universities where, while they polish the intellect, and inform the mind starve the spirit, or perplex it, and make men to be, in being broad minded, very broad and exceedingly shallow, and as treacherous as the Platt river, covering quicksands with its broad and shallow waters.

Oh yes! they are broad, so broad that there is not any thing that does not come within their vision; but when you want depth, do not go to the University Professor to find it, and when you want spiritual knowledge, never go to a theological professor, for he is usually a fossil.

I know it because I have been there, and I have tried—Oh! how much I have tried—to get a spiritual meal out of a whole week of theological lectures. I sought for bread and I got stones. Some times when I asked for a fish I got a serpent, and when I sought for an egg I was offered a scorpion.

I do not hesitate to say this, that the training of men as it is just now is not good for great citizenship nor for the church of God.

God the Almighty had to take a rail splittter like Abraham Lincoln, and a tanner like Ulysses Grant, and he had to set aside the elegantly attired, and magnificently furnished intellectual graduates of Yale and Harvard.

They were making compromises with slavery, and they were executing strategic measures upon the Potomac while the rebellion was growing on the other side.

THE OUTWARD MAGNIFICENCE OF THE JEWISH TEMPLE.

Friends, what God wants, and God will have, is just an honest man who will honestly live, and honestly do the will of God; hence it was the Lord Jesus Christ came to this world. He found a magnificently furnished church, but the furniture was all that there was in it. It was furnished with music, *music!*

Why, you talk about Roman Catholic music; you talk about the magnificence of the Messiah, and the splendor of the oratorio, why that was nothing compared to the music of the temple service which Herod had restored with more than the magnificence of Solomon. Why, when these priests that had been trained from their childhood to chant the sacred songs with the timbrel, and with the trumpet, and with many instruments of music—when the sound of their great instrumental music burst forth, and the singers sang in their hundreds, in their thousands, and in their tens of thousands, why, there were people that gathered from all parts of the earth to hear the service of song, and to see the magnificence of that temple worship, where every day attended by military display the priest performed the service of sacrificing the lamb upon the altar for the sins of the people.

Yes! And the man who built that temple, that did all this, his hands were red with blood, and the men who chanted these songs were the mere political creatures of the day, splendid in their learning, depraved in their morals. So depraved that the Lord said of them, that they made long prayers for a pretense and devoured widows' houses; that they made proselytes for a pretense, and made them two-fold more children of hell than themselves; whited sepulchers that inwardly were rottenness and dead men's bones. And it was not from the family of the High Priest; it was not from the ranks of the Rabbis that the Lord Jesus Christ took His apostles: He took honest fishermen from the little lake of Galilee, and an honest tax-gatherer.

My good Lord, is that not a rare thing anywhere, in any time? An honest tax-gatherer! I think you might well, if you could find him Chicago, make an apostle of him. (Laughter.)

Matthew, the tax-gatherer, an honest taxgatherer, and a few fishermen, and out of these men He made apostles, and He saved philosophers by means of fisherman, and not fishermen by means of philosophers.

And He said that He would break that old church in pieces, and He did. He took it as a potter takes a vessel that is marred and useless, and just took it and dashed it at His feet, and it has never been put together ever since. All the Rabbis that ever lived have never been able to put together the various fragments of the Jewish church, and they never will.

The Jewish Church was smashed nineteen hundred years ago by Christ, and they cannot put it together again, Rabbi Hirsch, or Rabbi anybody else cannot do it; it is too big a task. There is no Jewish church in existence, and there has not been for nineteen hundred years. They have had no temple, and no worship and no God.

They crucified Christ and asked that His blood might be upon their heads, and it has rested there ever since, and will until they repent, *until they repent!* UNTIL THEY REPENT! Until the Rabbis bow before the Son of God!

BUT THE GIFTS REMAINED IN THE SPIRIT.

But the gifts were in the church, and that made the church mighty. You see the gifts were in the church. Peter the Fisherman had the word of wisdom. He had the word of knowledge. He had the word of faith. He had the gifts of healing. He had workings of miracles. He was a prophet; he could understand the tongues of men and angels, and spoke and interpreted them.

The nine gifts of the Holy Ghost were in the church. That made these first apostles, and these early Christians, though they were taken from the humblest ranks, the mightiest men that ever stood upon this earth, and the contention which Zion has is this: that the gifts of God have never been taken away; that the gifts of the Holy Spirit have not been removed; that the declaration of the apostle Paul is true, that

"The gifts and calling of God are without"—what?

Audience:—"'Repentance.'"

"Without repentance." That God does not change His mind, and that the gifts are still in the Spirit, and that the Spirit is in the church, and that in these latter days God is going to continue to develop the gifts in the Spirit in His church—and take whom? To take worms to thresh mountains; to take the black man, perhaps despised and outcast, to ordain apostles with.

Now, among the first of these great gifts is the word of wisdom. We spoke about that last Sabbath. We pointed out to you that wisdom had seven pillars in her house:

"First pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy.

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"And the fruit of righteousness is sown in peace of them that make peace."

The first thing is purity—pure heart. You can only get wisdom when you are pure. An impure mind can never receive heavenly wisdom; an impure heart can never understand heavenly wisdom.

AN IMPURE MIND IS LIKE A VULTURE:

it would get sick in a flower garden, but if you gave it carrion it would just rejoice and eat it with such delight. Wherever dirty, mouldering, stinking, corrupting carcasses are, there you can get an eagle or a vulture; but if you took an eagle and put it in a flower garden it would vomit.

THERE ARE MANY PEOPLE WHO ARE JUST LIKE THAT; THEY ARE UNWISE, AND THEY ARE UNHOLY,

and if you put them amidst good people and good surroundings, Oh! they do not like it, because they want to smoke, and they want to chew, and they want to drink liquid fire and distilled damnation, and they cannot do that amongst these good people. And they want pig, and they are smelling pig now, and they are hastening off to dinner, and they want the thing that the Lord sent the devils into. He sent the devil into two thousand pigs at Gadara, and I am not going to eat anything that the Lord sent the devils into.

But you know they do not love heavenly wisdom, and they do not love to be with those who do.

They get sick, they get tired, they get mighty tired; they would rather have a game of cards; they would rather have a song; they would rather have a dance; they would rather go to the opera; they would rather be with the people that smell of Frangipanni and all the other dirty scents that cover up their dirty filthinesss. They love that kind of thing.

Give them a dirty novel, give them something that is impure, and they are in their element; but ask them to stand in the light of God, and seek for heavenly wisdom; ask them in humility of heart to bow before God and the light, and let the light of God shine upon their hearts; show them how vile they are, Oh no, they do not want that.

They would like to sleep all day, and go out at night with the owls and the hyenas. They do not care for the light.

Give them the electric glare of the foot lights, give them the painted faces of the painted harlots, give them the opera where Faust the dirty doctor, and Marguerite his harlot, and Mephistopheles the devil hold carnival, that is what they like. The devil, the harlot and the doctor, that makes Faust and that pleases them. Let somebody sing songs to them who is a woman, let her sing in men's clothes. Ah! that is it, and display as much of her body as she can without displaying it all; that is it.

They love the dirt, and the muck, and the folly, and the darkness; but if you are going to be right with God, you do not want these things. You have no use for a harlot, or the doctor, or the devil. You have no use for the drama, and its muck. You would rather have the sunlight than the electric light, and you would rather have the bloom of health than the paint where she purchases her complexion in a paint shop. Wisdom and folly; just compare it.

Now, these men loved God, and

WHENEVER THE CHURCH LOVES WISDOM, IT LOVES PURITY, AND THEREFORE IT HAS PEACE AND POWER;

and so the word of wisdom teaches a pure and holy life, and the word of knowledge does the same.

Knowledge! What is the greatest knowledge? Is it to know man or is it to know God? Which?

Audience: "God."

You hear a great many people say, Know the world. That is very good. Know it. Know science. That is very good.

Quite an interesting thing to gather up beetles and classify them.

Most interesting thing to gather up shells and be a conchologist, very interesting.

Exceedingly interesting thing to be a naturalist and hunt all over the woods for leaves and get poisoned by ivy. Nice thing that.

Exceedingly interesting thing to hunt all over the woods for insects, spending long nights and laborious days in classifying. Very interesting.

A great many people spend their time in fixing astronomical instruments and gazing at the stars, and mighty little they know about them when it comes down to business. It is mighty little they can tell us. Very interesting thing that, too, and there are some good things come out of it.

Oh yes, quite an interesting thing to spend a good deal of time in science, but I will tell you this,

YOU CAN SPEND YOUR TIME IN NATURAL SCIENCE AND BE A NATURAL FOOL.

You can spend your time in military science and be a military idiot.

You can spend your time exploring the stars and know nothing about God.

The man who built one of the largest astronomical observatories on this continent, was an infidel who could never speak of God or Christ without an oath, and who lived a low life.

He could gaze at the stars, and he could pollute a virgin.

He could gaze at the stars, and he could get drunk at the bar.

You can do it. Oh yes, you can spend your time in natural science, but that is not the knowledge that pays. That knowledge never made a man a helper of his fellowman in any great degree.

No, it never made a Lincoln, and it never made a great liberator; it never made a Wilberforce, and it never made a Paul, it never made a Peter, and it never made the Church of God.

The knowledge that God wants us to have is greater than that; and all the knowledge of natural science, all the revelations that have been given, Christian men have mostly found them out.

Faraday was the predecessor of Edison. But for Faraday, there would have been no Edison, and Faraday knelt before his God morning, noon and night.

The great scientists of to-day are Christians. William Thompson, who has sounded the deepest depths of the ocean, is a Christian.

The greatest astronomers were Christians; the greatest natural philosophers were Christians. Sir Isaac Newton who discovered the law of gravitation, the discovery of which is now all the basis for our knowledge, the greatest mathematician of his time, was a Christian, and knelt humbly before his God. Infidels have taken up Christian discoveries, and pushed them on in some things. Christians, of course, supplied the original power. But it is Christians still that are leading, and Christians are going to lead, in the world of science. I claim for science to-day, it owes more to Christianity than to all the scientists.

Now, the word of knowledge is that which God gives.

What is knowledge?

THE FIRST GREAT KNOWLEDGE THAT THE CHURCH OF GOD HAS IS TO KNOW HIM, TO KNOW HIS LIFE ETERNAL.

I want to know God.

My heart and my flesh cry out for the living God.

My telescope I have to lay down for my eye gets dim.

My microscope I have to lay down for the eye of youth passe into the eye of age, and it grows dim.

I have to lay down my hands, and lay them one day upon my breast, and I have to sleep in death; and oh! I want to know God; for I have got to go to His throne; I have got to give an account of the deeds done in the body, and I want to know God; I want to know my God. My heart longs for something that no knowledge in my head can supply.

I want to know God.

I want to know wisdom.

I want to know purity.

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I want to know the life that is eternal; to live when this body has passed away, and I want to speak words and do deeds that will live after me for good into the eternities.

Knowledge; to know God is the greatest thing, and so Christ made it clear to all men that he could take the humblest man, and make him to know Him, and when he knew Him then all the other things became clear.

God despises no knowledge; for in Christ are hidden all the treasures of wisdom and knowledge.

The Word of Wisdom is the first gift of the Spirit. It shows you what there is to be made known. It makes you to know that which is to be made known; it imparts the knowledge, and that knowledge is power.

THEN YOU COME TO THE THIRD GIFT OF THE SPIRIT WHICH IS FAITH.

Wisdom and knowledge without faith are utterly powerless.

Wisdom apart from knowledge, or knowledge apart from wisdom are powerless.

The saying of Maximus in the eighth century is of very great value here. Let me give it to you.

"He that loves to make knowledge as something instinct with action, and wisdom as something embodied in knowledge, he has found the right and true way of divine action; but if he separates the one from the other he converts knowledge into an unsubstantial fancy, or action, into a lifeless shadow."

Knowledge and action must go together. Knowledge is the material with which wisdom builds.

Knowledge and action must go together. Knowledge is like a quarry of stones, but you want wisdom to build them up into a house.

Knowledge is like so many million feet of timber, but you want wisdom to put them into a building.

Knowledge is just like so much material that you can make use of, as iron ore, or a golden reef, but you must have wisdom to know how to melt the rock, and get out the ore.

Faith supplies this power.

By faith wisdom and knowledge are united.

By faith wisdom and knowledge make a mighty power in the Divine Life.

Now, it is not faith for Salvation, and it is not faith for healing that we are talking about in this gift of faith. It is specific faith, faith that will enable you to use the powers that are to be found in the word of wisdom, and the word of knowledge; that power which makes wisdom and knowledge effective; for wisdom without knowledge would be useless.

I said knowledge was the material, and that wisdom builds. We will suppose wisdom builds a great house, who is going to live in it? Faith peoples that house; fills it with living power; but if you had ever so beautiful a house, and there was no tenant, what use would it be? Now, faith supplies the power that makes wisdom and knowledge effectual.

Faith means the faith of God, not the faith of man. "Let there be light," and all the forces of wisdom and of knowledge sprang forth and created light. When God said "Let there be life." all the forces of wisdom and knowledge went forth and created life.

When God comes to redeem, in every act of redemption it is an act of faith which brings the forces of wisdom and knowledge together to create a redeeming power.

In Christ wisdom and knowledge are united, because he is the author of faith, and by faith He wrought out all His mighty deeds.

May God bless the words.

May God help us from Sabbath to Sabbath to see what these things mean, and as we go right through these nine gifts not to forget that beyond them there is a greater still, the gift of Eternal Love; for only love can make gifts beautiful. Without love these gifts would be useless.

May God give us that Love, and all who desire to seek His face, stand. [Apparently all rose.]

Pray with me:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I give myself to thee. Take me as I am, make me what I ought to be in spirit, soul and body. Give me power to do right; if I have wronged any, to confess and restore; to do right in Thy sight. Forgive me for the sake of Jesus, the Lamb of God that taketh away the sin of the world. Give me by Thy Spirit of wisdom, knowledge, faith, hope and love for Jesus sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Dr. Dowie then consecrated nine children to God, at the close of which the Doxology was sung, the services closing by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, 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.

On Sunday afternoon, July 25, 1897, Dr. Dowie delivered the introduction to a new series of addresses, on

DOCTORS, DRUGS AND DEVILS.

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, Oh Lord, my strength and my Redeemer.

In the 13th chapter of Job, the third and fourth verses:

TEXT.

"Surely I would speak to the Almighty, and I desire to reason with God.
"But ye are forgers of lies, ye are all physicians of no value."

The word in Job is true regarding to-day.

Let me just in a few words set before you some very simple facts that we are confronted with in regard to the great host of

PHYSICIANS, SURGEONS AND DRUGGISTS, THAT BANDED TRINITY OF POISONERS AND MURDERERS

who have agreed by means of all the power that they can wield to have legislation so framed that the masses of the people will be handed over to them from infancy, when they will inoculate them with the virus of every pock that they like, down to death, when no man shall be buried, unless they say that he may.

The medical and surgical profession demand to get hold of humanity and inoculate it from birth with the virus of small pox.

They demand to inoculate humanity with the virus of tuberculosis, and the virus of hydrophobia, and the virus of all the diseases that they catch the bacilli of.

Mixing that dead mess of bacilli with the blood of some wretched guinea-pig, and some chloride, they intend to have humanity bound upon altars, and then with their little hypodermal machines they are going to put into them, at proper intervals, all the diseases that they have been able to catch.

THESE MEN ASSUME THAT THEY HAVE A RIGHT TO SEIZE UPON HUMANITY FROM THE CRADLE TO THE GRAVE.

I want to know where this lie which they call a truth has been forged.

I want to test, in the fair balances of truth, the value of these physicians, in the discourses I shall deliver.

I am going to tell you this to-day: that the diploma of every doctor who is certificated to practice the healing art, is a lie.

For the allegation that these diplomas come from a scientific body, and are conferred upon a scientific person, is an abominable lie.

There is no such thing as a science of medicine, a science of surgery, or the science of pharmacy.

If *scientia* means what the word implies, accurate and certain knowledge, beyond any possibility of doubt, then it is the biggest lie that ever was forged to say that medicine, surgery and pharmacy are sciences.

Where is the science?

If it is not a science, then their diplomas are lies, and

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you have the forgers of lies, and they are physicians of no value.

Now that is the fight that Zion has on hand in this new series of discourses on Doctors, Drugs and Devils, additional to the lecture which I delivered in the Chicago Auditorium, and which has been widely published.

We have come to the time, Mr. Doctor, Druggist and Devil when we have got to tell the truth about you, and pull you out by your tails, (laughter) and show your hoofs and all.

As I was about to retire last night a letter came to me from a lady who said:

"To-morrow you are going to speak upon Doctors, Drugs and Devils, I understand. Let me tell you my horrible story, and pray for me and advise me."

The story of that woman ought to-day to send the man who committed the crime to prison for his life, and it would be a very proper adjunct to it, if that doctor was tied to a cart's tail and lashed from one end of Michigan Avenue to the other.

She said:

"I was a virtuous wife and a faithful mother, as God knows. My husband caused me to put myself unreservedly in the hands of a doctor. Of course he was a brother Mason, and of course he was an honored man, and of course he would treat me as his sister, his mother or daughter.

"Doctor, I am a defiled woman to-day, with the stain of a harlot, for when I lay upon that man's dissecting table, helpless, naked well nigh, he stole my virtue and defiled my body. Oh, Doctor, what shall I do?

"How can I face my good husband? I am ashamed to look in his face. I am ashamed to look at my children, and yet God knows I was the victim unwillingly of a scientific brute and devil."

I start with this statement, that

THE DOCTORS IN THIS CITY, BY SCORES AND HUNDREDS, ARE DEFILERS OF WOMEN.

I know they have said that the revolver will click one of these nights and a bullet go through my head, but that only proves their guilt; (Amen) and, if my blood shall be sacrificed upon that altar, and humanity will learn to see in their true light the villains that are entrusted with their wives and daughters' bodies, then it would be well spent.

But I tell you this, I am not afraid of that, and I am going to deliver my discourses with that as a basis, that

I AM FIGHTING THE MOST IMMORAL PROFESSION OUT OF HELL.

A week ago I got another letter.

"Doctor, how shall I tell you! I am a young girl 24 years of age. I came from" such a city, naming a great city of learning in this country, in the east.

"I am a graduate of" such an institution, naming a learned one.

"I came to this city to visit an aunt. I thought after my graduation I should like some occupation where my talents would be of some use. I was offered the position as secretary to a doctor,"

and I have the scoundrel's name, and he is lying in the hollow of my hand.

He is a Freemason; about nine out of ten of the doctors are.

"I entered that position. My aunt said that I was in the hands of a gentleman, polished, cultured. Associated with his wife and daughters, I never dreamed of defilement.

"He first tried to seduce me. Failing in that he drugged me, and I became his harlot.

"After a few times I felt how degraded I was, and I fled from my aunt's home, and from his place. I am still in the city. Doctor, they do not know where to find me. I am living, but sometimes I wish that my body was at the bottom of the lake. How can I live?"

I tell you again,

I AM FIGHTING THE MOST IMMORAL PROFESSION OUT OF HELL.

"Doctor, how shall I tell you," said another, "the story of my shame? I am a wife, and I have never been a mother, but four murdered babes, weltering in their blood, are lying now before my mind's eyes as I write this letter; for I was four times the victim of abortion."

Who committed it?

A doctor, within a rifle's shot almost of where I stand.

I call him a murderer!

A murderer! his hands red with blood of the innocent unborn babes!

Pharaoh, who passed a law that the male children should be murdered at their birth, was merciful compared to these monsters who murder them in hundreds in this city before their birth.

I AM FIGHTING THE MOST MURDEROUS PROFESSION OUT OF HELL.

"Doctor, how shall I tell you my story of shame? A physician, I have always been a liar; a liar to myself and a liar to my God. I knew nothing about how to heal, but I pretended to do it, and prescribed medicine. I do not do it any more, but it is written in God's book,

"All liars shall have their part in the lake which burneth with fire."

"Doctor, will you tell me how to keep out of hell?"

I AM FIGHTING THE MOST LYING PROFESSION OUT OF HELL.

Now, these declarations I propose to prove in this series of three lectures.

The Board of Health is sharpening its lances, and preparing for another dig into Dowie, but I can tell them this, that if they push me to the point, I may not merely denounce the profession in general terms, but I may make and publish a list of these infernal scoundrels that will bring them within an ace of lynching.

I do not want them lynched, because they are not fit to die.

They are not fit for earth, and I do not want them to go to hell.

Friends, this fight in Zion is no fight with gloves.

It is no fight for a purse.

It is no fight for gate money.

It is no fight for worldly prizes.

It is no fight for anything but first for the glory of God, the Saviour, Healer, Cleanser and the Keeper of men whose glory they trample under their feet, and whose prerogative they arrogate.

Then it is a fight for a broken, bleeding, diseased, poisoned and dying humanity, crushed beneath their feet; poisoned by their medicines, destroyed by their lies, their immoralities, their murders.

TO BE CONTINUED.

OBEYING GOD IN BAPTISM.

Five hundred and seventy-eight believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion, since the opening of the present Zion Tabernacle.

These were baptized as follows:

Lord's Day, March 14, 1897	141
Monday, March 29, 1897	16
Lord's Day, April 11, 1897	52
Lord's Day, May 9, 1897	61
Monday, May 24, 1897	26
Monday, May, 31, 1897	21
Lord's Day, June 13, 1897	58
Wednesday, June 23, 1897	21
Monday, June 28, 1897	24
Lord's Day, July 11, 1897	51
Monday, July 19, 1897	18
Wednesday, July 28, 1897	16
Wednesday, August 4, 1897	11
Lord's Day, August 8, 1897	38
Wednesday, Aug. 18, 1897	24
Total	578

The following are the names of twenty four who were baptized on Wednesday August 18.

Adams, Mrs. J. U.	2509 Auburn Ave., Cincinnati, Ohio.
Allen, Mrs. Byron	Benton Harbor, Michigan.
Britton, Miss Elizabeth	Keene, New Hampshire.
Countryman, Mr. Alvin	Rochelle, Illinois.
De Booins, Mrs. E.	1435 State St., Chicago.
Dirmever, Mr. George A.	Upper Sandusky, Ohio.
Gillingham, Mr. Elwell	224 Pearl St., Trenton, New Jersey.
Hubbard, Mr. Charles L.	Dayton, Ohio.
Hinkston, Mrs. L. H.	2124 Michigan Ave, Chicago.
Inman, Mrs. Zura	Lacon, Illinois.
Kelly, Mrs. Augustus W.	Perry Centre, New York.
Kelly, Mrs. Henry W.	544 Liberty St., Pittsburg, Pennsylvania.
Metzenburg, Miss Lizzie	North Greenfield, Wisconsin.
Metzenburg, Mrs. Minnie	North Greenfield, Wisconsin.
Osborn, Mrs. Katie	Mount Edna, Iowa
Pease, Mrs. I. M.	2509 Auburn Ave., Cincinnati, Ohio.
Petersen, Mrs. C. H.	Ellis, Iowa.
Schmidt, Mr. Arthur H.	Winesburg, Ohio
Shellman, Miss Della	Sherburne, Minnesota
Walker, Mrs. Mary	2911 Dearborn St., Chicago
Weeks, Mrs. Lucia A.	319 Spring St., Kalamazoo, Michigan
Weeks, Mr. Wilber N.	319 Spring St., Kalamazoo, Michigan.
Whitmore, Mr. Elmer S.	Gray's Lake, Illinois.
Woodward, Mrs. Etta	4143 Wabash Ave., Chicago.

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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME

The Saturday evening service held in Zion Home August 14 was conducted by Dr. Dowie, and opened by all repeating in concert the 91st Psalm.

At the conclusion of Dr. Dowie's introductory remarks the different states and countries represented were ascertained, which included Australia, Chile, Mexico and the following seventeen states:

California, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Massachusetts, Michigan, Missouri, Nebraska, New Hampshire, New Jersey, New Mexico, New York, Ohio, Wisconsin.

Dr. Dowie then said: Now, I would like to say that the meeting is quite open for testimony.

We would like to hear what you have to say regarding the LEAVES OF HEALING, and of healings and conversions that have occurred through them.

MRS. A. A. REHBINDER, Guadalajara, Mexico, was the first to speak, whose testimony has been given in previous numbers of the LEAVES OF HEALING.

MR. A. A. REHBINDER then testified stating that he was a Russian by birth and that his father and brother who still reside in that country held high official positions. He said that his stay in Zion had been of great spiritual benefit, and praised the Lord for all He had done for him.

MISS BESSIE BRITTON, Keene, New Hampshire, began by saying: "Four years ago I was taken ill with nervous prostration and brain exhaustion and I have been prostrated and ill ever since. A week ago God showed me that He would deliver me and heal me and raise me up, and I then desired very much to come to Zion, and God very wonderfully opened the way for me to come. It did not seem possible for me to stand the journey, but I started and God wonderfully sustained me, and I find that I am better, and give God all the glory for it."

Miss Britton then told of how she had been circulating the LEAVES OF HEALING in her city.

REV. O. L. TINDALL, Lawrence Kansas, then spoke, whose testimony was given the Saturday evening before.

MRS. MARIA M. SAVAGE, Lawrence Kansas, then stated that through the influence of Rev. O. L. Tindall she had been induced to come, and that God had done a great deal for her since being in Zion.

Dr. Dowie:—So far as you know, Mrs. Savage, you are entirely healed?

Mrs. Savage:—"I do not know of anything that is wrong. I am in no pain. I walked three miles Sunday going to church three times and back on foot, and I had not walked more than three or four blocks before I came here. I was so weak it seemed to tire me out."

Dr. Dowie:—Just before you left to come here they gave you up to die?

Mrs. Savage:—"Yes, sir."

MR. ARTHUR WHITE, Sandwich, Illinois, than stated that the Lord had greatly strengthened him since his stay in Zion.

MRS. DELLA WHALEN, Kalamazoo, Michigan, said:—"I was in the Hospital in March. I was there only eleven days."

Dr. Dowie:—At Kalamazoo?

Mrs. Whalen:—"Yes, sir. The doctors told my husband he had better take me home, because I did not have long to live, and I guess they wanted to get me home to die. The doctors at the Presbyterian Hospital here said that there was no hope for me. Dr. King of Kalamazoo brought me. I had read some of the LEAVES OF HEALING, and I did not want to go home."

Dr. Dowie:—Who brought you to Zion?

Mrs. Whalen:—"Dr. King." (Laughter.)

Dr. Dowie:—What did he say when he brought you here?

Mrs. Whalen:—"He said, 'Put all the faith in it you can, for that is all the hope there is for you.' Since I have been here I have been gaining a pound a week, and before I came I was losing four pounds a week."

Dr. Dowie:—I may say that in her case we are dealing with a case of internal cancer of the most dreadful character, and when we took her from Dr. King's hands we took a hopeless dying woman into our Home. When you came you could scarcely walk at all?

Mrs. Whalen:—"No, I could not walk up stairs. I had to be carried, and now I can walk about freely."

MRS. W. N. WEEKS, Kalamazoo, Michigan, testified that her invalid husband had been brought to Zion, who previous to his arrival had not been able to walk across the floor, and had walked to the Tabernacle the Sunday after arriving, and that he had eaten more in one week than in six before coming to Zion. She also stated that he was unable to obtain any sleep without opiates, but since his stay at Zion Home he slept well.

MR. WEEKS then confirmed what his wife had said and stated that he had a great deal to praise the Lord for.

MR. FRANK BOETTSCHEE, 1026 Mozart St., Chicago, testified that he had been healed of rheumatism and catarrh of the head after an illness of eleven years. He said, "I had to walk with a stick, but now I can walk without it."

MRS. ZURA INMAN, Lacon, Illinois, testified to the wonderful healing of her baby which had taken place some time previous.

MR. E. S. WHITMORE, Gray's Lake, Illinois, said, "I thank God for salvation and healing and for His goodness to me. He has always been quick to answer prayer, especially last winter when I had pneumonia. I also had partial paralysis, and I asked God to help me, and it is almost entirely gone."

MR. WILLIAM BOYD, Indianapolis, Indiana, testified: "I have been here a week. I came Sunday, and have been greatly blessed. I had a very bad case of varicose veins, and had to keep about fifteen yards of bandage on them, and on Tuesday evening I took off the bandage and now the veins are gone."

MR. CHAS. L. HUBBARD, Dayton, Ohio, said that he believed he was a natural born infidel, and that he wanted more than anything else, spiritual blessing.

MR. LEWIS BREAW, Adeline, Illinois, stated that three years previous he had visited Zion, one night after his return, while at church, he prayed for deliverance from infirmity, and the Lord raised him up and he walked through the house, which he had not done for eight or nine years. He thanked God that he once more had an opportunity of visiting Zion.

Dr. Dowie then said: I have had some of your relatives here have I not?

To this question Mr. Breaw's daughter who lives at Harvey, Ill., replied: "It was my brother's son. He was very sick with pneumonia." Miss Breaw then went on to state that after some fighting with unbelieving members of her brother's household, her nephew was healed

The services were then closed with prayer.

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DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, today and for ever." (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 sicknesses."

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 every sickness and every disease 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 who 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 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 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, "Faith cometh by hearing, and hearing by the word of God" (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 Ave., or at Zion Tabernacle, 1611 Michigan Ave., 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.

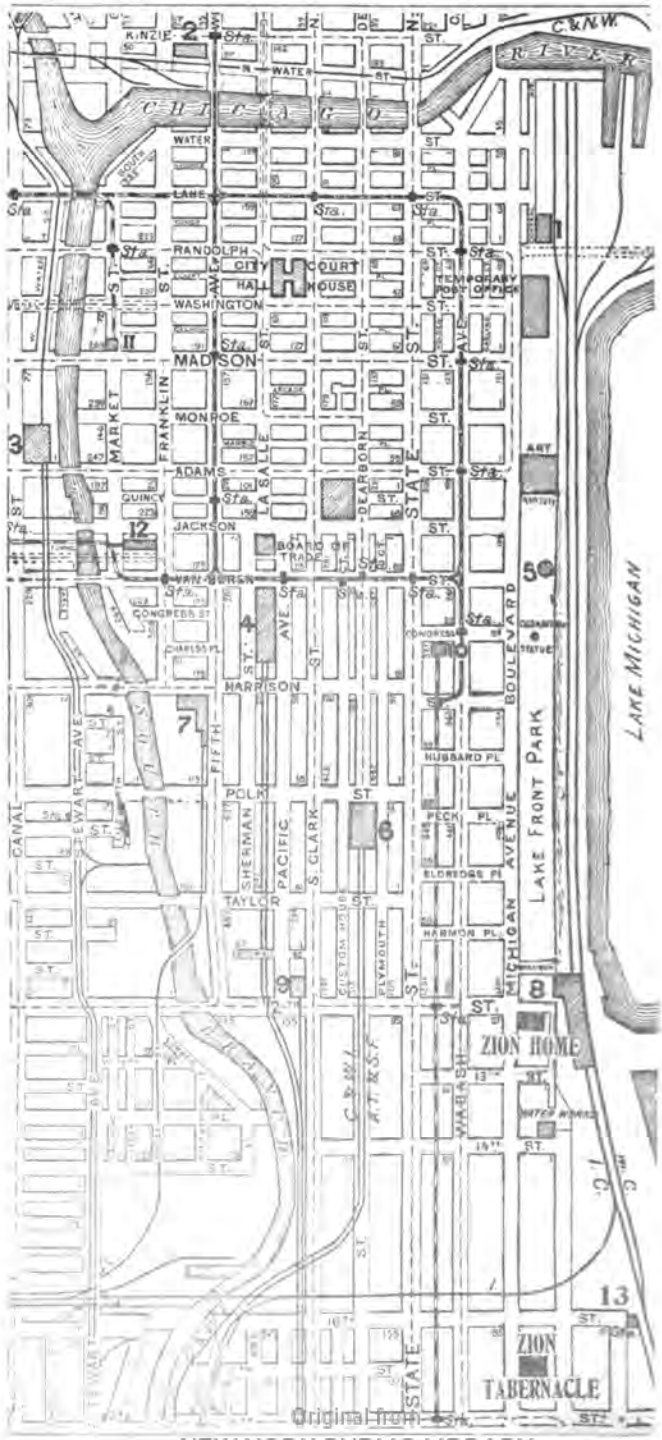
"Hush every lip, close every book,
The strife of tongues and pens;
Why forward reach, or backward look,
For love that clasps like arms?
"The healing of Christ's seamless dress,
Is by all buds of peace:
We touch Him in life's throng and press,
And we are whole at once."

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DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.
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Chicago, Milwaukee & St. Paul,	3
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MEETINGS: Lord's Days: 10:30 a. m. 2:30 & 7:30 p. m. Mondays: 7:30 p. m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p. m. Special Lectures Thursdays: 2:30 p. m. Children's Meetings Saturdays: 7:30 p. m. Choir Practice

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

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CHICAGO, 514 W. 18th St., 7:45 Thursday evenings. Conducted in the Bohemian language. Leader, John H. Schultz.

CHICAGO, 533 Seminary Ave., corner of Wrightwood, 7:45 Thursday evening. Leader, Amos Dresser, Jr.

HAMMOND, Indiana. Zion Tabernacle, one door south of Hohman Opera House, corner of State and Hohman streets. Lord's Day 10:30 A. M. and 7:45 Thursday evenings. Rev. W. O. Dinius, Elder-in-Charge.

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Zion Divine Healing Home

Is not a Hospital, not a Hotel, nor is it a Public Meeting Place. . . . . .

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

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

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

Daily morning and evening prayers and instructions are also given and the rooms are visited as often as occasion requires by ourselves and colleagues.

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

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

Hot and Cold Water and Porcelain Baths in nearly all Rooms. Elevators, etc.

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TERMS TO GUESTS will be forwarded on application.

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung ist eine Person, und kein Ding.

Jesus sagte: „Ich bin der Weg, die Wahrheit und das Leben," und zu allen Zeiten wurde Er stets seinem Volke geoffenbart durch den Vertrags-Namen, Jehovah-rophi, oder „Ich bin der Herr, dein Arzt.' (Joh. 14: 6, und 2 Mos. 15:26.)

Der Herr Jesus ist stets der Heiler.

Er kann sich nicht ändern „Er ist stets derselbe, gestern und in alle Ewigkeit" und Er ist stets bei uns, denn Er sagt: „Siehe, Ich bin bei euch alle Tage bis an der Welt Ende" (Hebr. 13: 8 und Math. 28, 20.) Weil Er unveränderlich ist, und weil Er gegenwärtig ist im Geiste, gerade so wie damals im Fleisch, deshalb ist Er der, der sein Volk heilt.

Göttliche Heilung beruht auf Christi Versöhnung.

Es wurde von Ihm prophezeit: „Führwahr Er trug unsere Krankheit und lud auf Sich unsere Schmerzen, und durch seine Wunden sind wir geheilt;" und es wird ausdrücklich erklärt, daß sich dies in Seinem Dienst der Heilung, welcher immer noch fortdauert, erfüllt hat. (Jes. 53 4 u. 5, und Math. 8: 17.)

Krankheit kann Niemals Gottes Wille sein.

Sie ist des Teufels Werk, folgend auf Sünde, und es ist unmöglich daß sie, des Teufels Werk, Gottes Wille ist. Christus kam um „die Werke des Teufels zu zerstören, und, als Er hier auf Erden war, heilte Er allerlei Seuche und Krankheit, und alle diese Krankheiten sind ausdrücklich für die „Überwältigung des Teufels" erklärt worden. (1 Joh. 3: 8, Math. 4: 23, und Apost. 10: 38.)

Die Gaben der Heilung sind fortdauernd.

Es wird ausdrücklich erklärt daß „Gottes Gaben und Berufung Ihn nicht gereuen mögen," und die Gaben der Heilung sind unter den neun Gaben des Geistes an die Kirche zu finden. (Röm. 11: 29, und 1 Cor. 12: 8-14.)

Es giebt vier Arten Göttlicher Heilung.

Die erste Art ist das direckte Gebet des Glaubens, die zweite ist die Fürbitte von zwei oder mehr Personen; die dritte ist das Salben der Ältesten mit dem Gebet des Glaubens, und die vierte ist das Handauflegen derjenigen, welche glauben, und welche Gott vorbereitet und zu jenem Dienst berufen hat. (Math. 8: 13, 18, 19; Jac. 5: 14-15, Marc. 16: 18.)

Göttliche Heilung wird von Teuflischen Betrügern bekämpft.

Unter diesen befindet sich die Christliche Wischenschaft (fälschlich so genannt), Geist-Heilung, Spiritualismus, Entzückungs-Evangelismus, u. s. w. (1 Tim. 6: 20-21; 4: 12; Jes. 51: 22-23.)

Tausende sind durch den Glauben an Jesus geheilt worden.

Schreiber dieses sind tausende von Fällen bekannt und er hat persönlich vielen Tausenden Hand aufgelegt. Vollständige Auskunft kann man erhalten in den Versammlungen, welche im Zion Tabernakel No. 2, Ecke 61ste Straße und Stoney Island Avenue, nahe dem Jackson Park, Chicago, abgehalten werden, sowie aus vielen Schriften, welche die Erfahrung von vielen in den eignen Worten enthalten, die in diesen und andern Ländern geheilt worden sind. Diese Schriften werden von dem Zion Publishing House, No. 6100 Stoney Island Ave., Chicago, herausgeben.

„Der Glaube kommt durch die Predigt und die Predigt durch das Wort Gottes."

Sie sind herzlich eingeladen zu kommen und sich selbst davon zu überzeugen.

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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, AUGUST 28, 1897.

EDITORIAL NOTES

JEHOVAH SHALL BUILD UP ZION."

WE are going forward in His Name.

WE are building at His command.

The walls of Zion are rising and the rubbish of many generations is disappearing.

LIKE the builders in the time of Nehemiah, we are building with a Sword and a Trumpet as well as with a Trowel.

THERE is need for all three.

ZION Tabernacle in Hammond, Indiana, just across the border from Chicago, is now fully established, and Elder W. O. Dinius is doing excellent work.

ZION Friends went up to Milwaukee about a thousand strong, and found several thousand ready to meet with them in Juneau Park, last Thursday, where an excellent meeting was held.

THE morning was dark and rainy and stormy, and the captain of the beautiful steamer the Christopher Columbus, told us that he scarcely expected us to start at all. But Zion keeps appointments, and so the people gathered, although not in numbers which a brighter day would have brought. But every hour brought brighter skies, and long ere we had reached Milwaukee, the skies were clear, the sea was smooth, and the day became one of ideal beauty and freshness.

THE return journey was delightful, and the Songs of Zion rang over the starlit waters, far over the Lake.

NEXT year we shall have, God willing, our second excursion, and all prophesy a still larger gathering.

WE had delightful opportunities of meeting with many hundreds of members of the Church and with many friends of Zion during the ten hours we were on the waters of the lovely Lake.

EVERY minute was enjoyed keenly by all, and not the slightest accident or trouble of any kind marred the perfect pleasure of a perfect day.

WE heard of many wonderful things which God is doing in the homes and businesses and family circles of our people. We were able to help many by words of counsel.

GREAT crowds filled the streets of Milwaukee through which Zion's Friends passed in procession to Juneau park, singing our marching song,

"We're marching upward to Zion,
The beautiful City of God."

AND now we desire to tell our friends everywhere of another most important step which we are taking in Zion's Onward Movement.

WE are about to establish, God willing, the C. C. C. Western Suburban Mission, with its center at Oak Park.

WE shall deliver on two successive evenings, Thursday and Friday of Next Week, September 2nd and 3rd, two lectures in Gaden's Hall, corner Madison St. and Desplaines Ave., Harlem, at 7:45 p. m. on Jesus the Healer and Satan the Defiler.

THE Hall seats 1,500, and is the only Hall large enough for the purpose in that vicinity.

THESE lectures will be the Opening of the Mission.

OAK PARK, Harlem, Maywood and River Forest will be included in the District to be covered by the Mission.

ZION'S Choir of 200 voices will sing the Songs of Zion at these opening lectures.

FRIENDS of Zion who desire to be present at these gatherings from other parts of the city will meet at the terminal of the Madison Street cable line at West 40th street at 7 o'clock on each evening, and proceed by special electric cars to the hall of meeting. They can also proceed directly from the Northern Pacific Depot, Harrison and Fifth Ave., to within two blocks of the Hall of meeting, for five cents. Probably the majority of our friends will take the first named route.

WE hope to secure a suitable Hall as the future temporary headquarters of this Mission, and services will be held there at least twice in the week, and in various places in the three other suburbs already mentioned.

WE have appointed the Rev. W. Hamner Piper as the elder-in-charge. He is a member of the Christian Catholic Church and has been co-operating with us for several years.

THERE is every prospect of this new Mission being one of great usefulness to the large and most intelligent population amongst which it will be placed, and our young brother is a man of first-class ability, a true servant of Christ, and we feel sure he will prove to be a faithful elder in the Christian Catholic Church.

HIS wife, née Miss Lydia Markley, was gloriously healed some years ago, and her testimony has appeared in the present volume of the LEAVES OF HEALING, No. 3, pages 33 and 34.

ALL the members of the Church in these western suburbs, and the many friends of Zion there, will be glad to hear of this step, and to-night, as we write these notes, we have had to go to the telephone and listen to the heartiest assurances of welcome from Zion's friends in Oak Park.

WE ask the prayers of all our readers for Zion's Onward Movement.

WE are forming an outer belt of Missions around Chicago, on its three sides, and this Western Suburban Mission will be followed as soon as possible by a Northern Suburban Mission.

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THEN we shall form an Inner Belt of Missions in the vast districts between these various points, south, west, and north.

BETWEEN all these first Missions, we hope to form connecting links, until the whole city is covered, and Zion Tabernacles will be seen in scores and hundreds.

CRIES from other cities cannot be fully attended to until our plans for Chicago are further advanced, and, yet, God may enable us to answer these calls earlier than we think.

THERE is not a large city in the United States or Canada which has not been pleading with us for the establishment of branches of Zion.

JESUS said, "beginning at Jerusalem."

CHICAGO is our Jerusalem, and it is quite as wicked.

ZION City cannot be built until we have done our Mission work in Chicago.

CHICAGO is the Railway and Waterway center of America.

ALL roads lead to Chicago, and soon ships will pass from the Gulf of St. Lawrence to the Gulf of Mexico.

BUT we "must preach this Gopel in other cities also."

THERE is no point from which we can reach out into all the land better than from this, and Zion City will be near here, God willing.

EVERY corner of Europe has a representation in Chicago.

BUT we have yet another step in the Onward Movement to tell, and this time it is beyond the bounds of the United States.

A RUSSIAN gentleman of high rank and his excellent wife, have been guests in Zion for some weeks.

THEIR home is in Guadalajara, in the Republic of Mexico, and they are about to return there as representatives of Zion.

WE expect to ordain our brother Alexis Alexandrovitch De Rehbinder as the Elder in charge of our Mexican agency and work, and he has also kindly agreed to represent Zion Publishing House as agent in Mexico for our publications.

WE hope to publish many of our writings in Spanish by his means, and in an early issue we expect to print a translation from his pen of our tract, "Do you know God's Way of Healing?"

BUT it is the intention of our brother to return to Chicago within a year, and we have asked him to take charge of Zion's work in Chicago amongst the Russians and other Slavs who speak and read the Russian tongue.

HIS wife has been a missionary in Alaska, and will be of great assistance to her husband in his work. She has also been healed in Zion and can speak personally of what God is doing in Zion Home and Zion Tabernacle.

WE believe that God will help to open Russia to Zion through our brother's agency, and indeed this is being done in a measure. But it is best not to speak for the present about work in that land where religious liberty is unknown, and where the Holy Office under its present chief would make quick work of the Voice from Zion, and send it to the Siberian Mines, or to the Caucasus.

BUT there are thousands of splendid men and women in that great Empire who are beseeching God to open its gates freely to the Everlasting Gospel, which is now wrapped up in the childish ceremonies of the Greek Church.

THE Greek priest known as Holy John of Cronstadt is a firm believer in Jesus as the present day Healer of His people, and, amidst all his difficult surroundings, he is being used in the prayer of faith which saves the sick.

WE have long known of his good work, and have praised God for it, and prayed that he might be led forth into fuller light.

RUSSIA has a wonderful future, and its people will not for ever remain powerless to worship God according to their conscience, and to enjoy the Gospel in all its fulness.

OUR brother is a gentle and most genial man, and is in no sense responsible for the words we are now writing.

HE is a self-exiled man, and is able to return to his native land at any time. He speaks of it with deep affection, for he is a patriotic Russian as well as a true Christian.

ZION is also moving onward in Africa.

The Overseer of the Christian Catholic Church in South Africa, Elder Büchler, reports the formation of another Church in the Transvaal.

WE shall give fuller details of this in an early issue.

OUR Monthly Praise and Testimony Meeting in Zion Tabernacle, Chicago, next Lord's Day, promises to be one of the most marvellous which we have ever held.

WE expect to have the Testimony of one whose experience will set forth one of the most wonderful cases of healing of cancer on record.

WE have large portions of the cancer preserved in alcohol. It had been for four years in her mouth.

WE have a series of photographs stretching over several years, showing her condition. Also a photograph of the bottle of alcohol with the pieces of the cancer, etc.

WE also have a photograph of the young girl as she now is, and we expect to publish all these in an early issue.

TRULY we can humbly say, giving all the glory to God, that He is, as in the days of old,

"Bearing *us* witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will."

BELIEVERS are flocking to Zion for Triune Baptism, and we are practically conducting a weekly Baptism Service. Twenty-four followed Jesus in this Ordinance on Wednesday, 18th, and ere this issue is printed we have an appointment to baptize many others on Wednesday, 25th. Nearly six hundred (600) have followed Jesus in this glorious Ordinance since we opened the new Tabernacle.

REMEMBER, that on Lord's Day, 5th September, is our monthly Communion Service in Zion Tabernacle, Chicago, and all the new Elders will take part therein who are within reach of the city. We hope to have a Great Day in Zion.

We shall speak of ZION'S HARVEST HOME, and lay down our sheaves at the feet of Zion's King.

"BRETHREN, PRAY FOR US."

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp.

Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the Rev. John Alex. Dowie and Mrs. Dowie, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Voice From Zion. Monthly. 16 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, " .....Permission and Commission.
No. 3. March, " .....Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5, May. " .....Redemption Draweth Nigh.
No. 6, June, " .....Talks With Ministers.
No. 7, July, " .....Sanctification of Spirit, Soul and Body.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first Sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1896. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp. $3-50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth,' Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers, 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

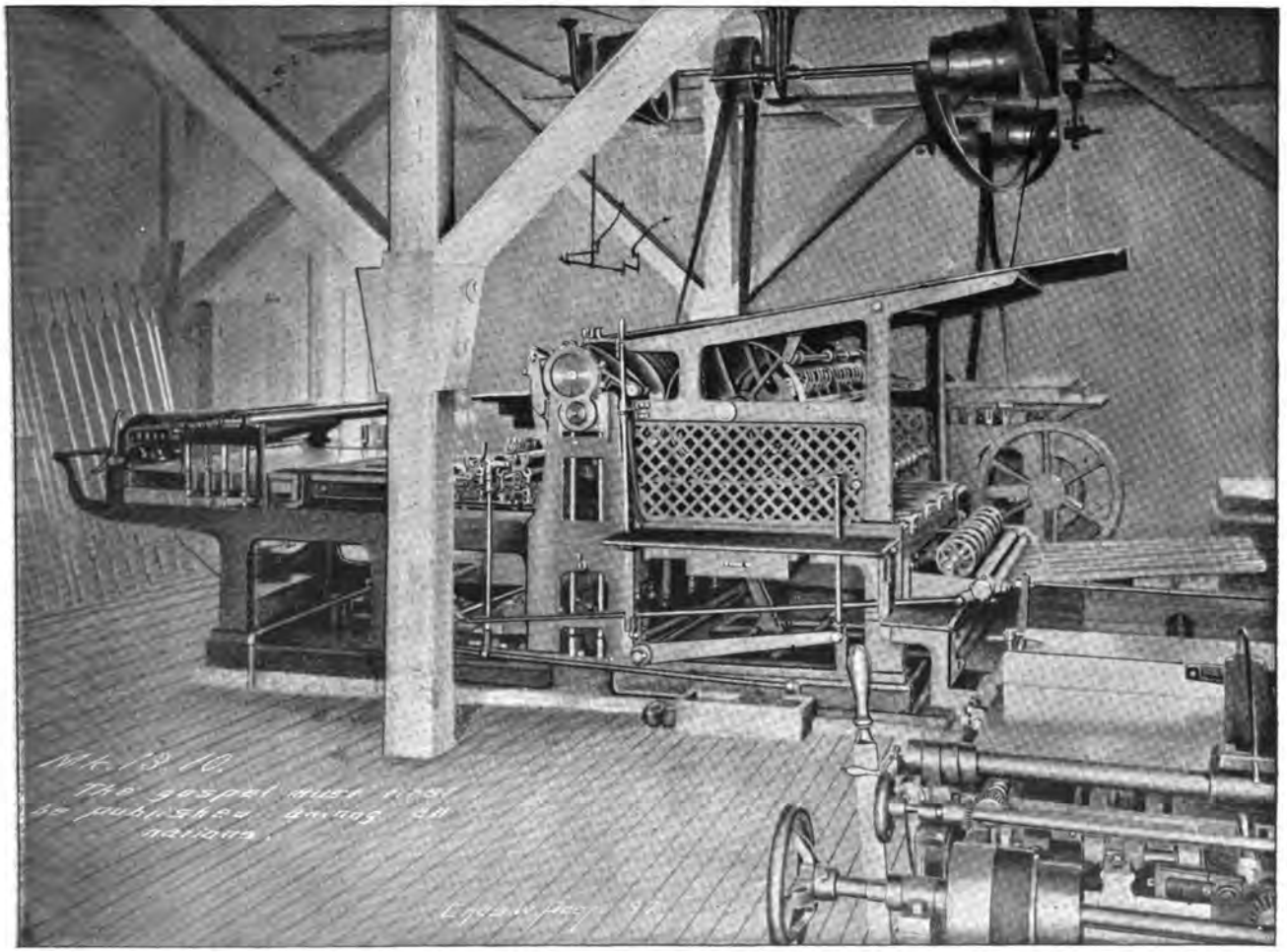
I am the Lord that healeth thee.

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.

VOL. 3. NO. 45. CHICAGO, SEPTEMBER 4, 1897. PRICE FIVE CENTS



LATEST ADDITION TO THE PRINTING FACILITIES OF ZION PUBLISHING HOUSE.

See Editorial Notes, page 719.

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

Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Chicago, On Lord's Day, August 15 and 22, 1897.



Exposition of the Great Neglected Chapter Delineating the Nine Gifts of the Holy Spirit.

Miss Ethel Post Healed of Cancer in the Mouth.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Apparently the Entire Audience by Rising Express their Consecration to God.

REPORTED BY A. D. JR. AND S. & E. W *

AFTERNOON SERVICE.



The meeting was opened by singing,

"Onward, Christian soldiers,
Marching as to war,
With the cross of Jesus
Going on before.
Christ, the royal Master,
Leads against the foe;
Forward into battle,
See His banners go."

The Scripture lesson was then read in the Gospel according to St. Luke, a part of the 11th chapter.

Prayer was offered by Mrs. Dowie, followed by Dr. Dowie, who presented the many requests to God.

Dr. Dowie spoke of the opening of Zion Tabernacle, at Hammond, on the Friday evening previous, and of setting apart Rev. W. O. Dinius as the elder-in-charge. He held up a badge of the I. O. O. F. which was there laid upon the desk by Mr. Hatch, and made this the occasion of a clear and sweeping condemnation of Secret Societies.

The offering was then received, after which Dr. Dowie delivered the afternoon discourse on

DOCTORS, DRUGS, AND DEVILS.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto those who hear, and to those to whom these words shall come in this and every land beneath the sun, and in all the coming time for the sake of Jesus, our Lord, our Strength and our Redeemer.

Three thousand four hundred, or possibly four thousand years ago, these words were spoken by one, and afterwards written by another, and contained his experience:

"Surely I would speak to the Almighty, and I desire to reason with God.
"But ye are forgers of lies, ye are all physicians of no value."

Job said these words after a very prolonged experience. The devil had stretched forth his hand and struck him with sore boils, from the sole of his feet to the crown of his head, had covered his body.

In his ignorance he had thought that God had done it, and in his folly he had gone to doctors to undo the work of God, just as men to-day, in their ignorance and folly, appeal from God to the devil, not knowing that the devil that is poisoning them, and cutting them, is the same devil that made them diseased.

We are not here this afternoon to expound Divine Healing, but we are here to-day to denounce the diabolical lie which is so constantly affirmed in this city and land, and in many others, that there is no Divine Healing, but that God has handed over humanity, when in the swaddling clothes of infancy,—yea, and before the swaddling clothes are put around the infant,—that God has handed over humanity to men, who, because they have received a diploma, are authorized to cut and inocculate and to dose with drugs, which is a lie, *which is a lie!*

THERE IS NOT A MEDICAL DIPLOMA THAT IS NOT AN INFERNAL LIE!

And every college of physicians and surgeons that issue them are forgers of lies, declaring that they have the competency to create healing powers, and to qualify men to practice the science of medicine, when there is not a man with a grain of sense in any medical college who believes that medicine is a science.

There never was a man yet of any standing who could be found to stand up on any platform and debate the subject in the affirmative.

I am a poor debater perhaps, but I am willing to debate on this or any platform in this city with any man whom the united colleges of medicine and surgery can produce. I am willing to take the negative in the debate, "Is medicine a science?" There is not one man that will dare to take the affirmative and debate it, that medicine is a science; for they know that *scientia* means accurate knowledge, certainty, and there is not the first element of certainty about their infernal so-called science.

They know it; no one better. "Forgers of lies."

Every diploma ever written which declares a man to be qualified as a scientific practitioner is a diabolical lie.

"Forgers of Lies. . . . physicians of no value."

From the days of Job to Hippocrates and Galen until

* Owing to a great pressure of work, Dr. Dowie has been unable to revise the report which follow.

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now, they have not found the first stone that they can lay as *a foundation* for the science of medicine.

I say these men claim this authority by right of might, *having* deluded the legislators—and it is not difficult to do that. You can delude a legislator very easily, and these days *you* can delude a City Council very easily; for there is no question that it is the lightest material that has floated to the *top*, and that it is the scum of society that is found in these places too often; there are exceptions.

There are good men to be found in these places, but they are like angel's visits—they are few and far between.

We are here to-day to take issue with that accursed thing called medical and surgical and pharmaceutical science, and to declare that doctors,—meaning by that both physicians and surgeons and drugs; meaning by that pharmacists, and all their poisons—are in confederacy with the devil for the purpose of destroying humanity.

They may not say they designed it; they may have been deceived into becoming doctors, physicians, surgeons or pharmacists, but this does not alter the fact which we affirm, and will prove.

THE ATTITUDE OF PROFESSED CHRISTIANS WHO DENOUNCE DIVINE HEALING.

Those who say they are Christians, and derive their Christianity from the Bible, as they say, stand to my mind in a most peculiar position when they defend doctors, and drugs, and denounce Divine Healing.

Where do they stand?

They stand as the denouncers of the Word of God; for the Word of God from Genesis to Revelation, everywhere, affirms this truth:

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

The truth that Christ proclaimed in Nazareth;

"The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

The Word everywhere affirms that God is the Healer of His people, and Christians listen! wherever my voice can reach you. Listen!

Before you set to work to defend doctors and drugs, ask this question: Is there one word in sacred Scriptures from Genesis to Revelation that anywhere approves of doctors or drugs?

Where will you find the passage:

"Is any among you sick? let him call for the" best doctor he can get; let him diligently take that doctor's prescriptions to the druggist, let him drink it as directed—open his mouth and close his eyes—and take what the doctor puts down his throat, and ask Me to bless it, and I will heal him.

Where will you find it?

Where will you find one word of commendation from Genesis to Revelation of doctors or drugs?

Where will you find one word of direction for God's people to go to doctors or drugs?

"Does not the Bible speak of Luke the beloved physician?"

Yes, and Luke, the beloved physician, ceased to be a physician when he followed the Great Physician, just as Peter ceased to be a fisherman when he became an apostle, and as Matthew ceased to be a tax-gatherer when he became an apostle.

What do you find?

From the earliest mention of physicians in Job to the last mention of them in the Bible there is no difference.

The story is the same from Job, who said they were

"Forgers of lies" and "physicians of no value,"

down to the woman who touched the hem of Christ's garment, who

"suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse."

I say that those who are going to denounce Divine Healing and defend doctors and drugs will have to do as Dr. Hillis did, get a text outside of the Bible. They will not find one in the Bible to suit them, not in Ecclesiastes; they will have to go as Dr. Hillis did, to Ecclesiasticus, and find Joshua, the son of Sirach, a poor Jew that lived away down in Egypt who wrote an apocryphal book, that has never been recognized as a part of the Bible, a commendation for drugs; but Dr. Hillis, with his despicable and malevolent hatred to the truth, suppressed that part of his text which was connected with it. When he said that this passage in Ecclesiasticus said that they were to call for a doctor, he did not give the last clause of the extract, which read thus:

"He that sinneth in the sight of his Maker, shall fall into the hands of the physician." (Laughter.)

With a despicable and malevolent spirit of falsehood he even suppressed what Joshua, the son of Sirach, had said.

Friends, I wonder how any man who says that he finds his all in Christ, and knows that He is the same yesterday, to-day and forever, can ever have the audacity to stand up and say He is the same Saviour for the spirit, but when it comes to the psyche, soul, the animal life, and soma, body, then in these days God hands us over to the doctors.

Where did they get it?

Never from the Bible, but they got it from the devil.

WHO ARE DOCTORS?

That is always a question among doctors themselves.

If a man belongs to a homeopathic school of medicine, the allopath declares that he is a quack; that his formula, "*Similia, similibus curantur*," like cures like, is a delusion and a lie; and he, the allopath, raises himself to the full heighth of his Saturnine dignity, and says: "You are not a regular practitioner, and you have no right to be enrolled as a doctor."

And the Homeopath returns the compliment, and tells the Allopath who says that his formula is "*Contraria, contraribus curantur*" namely, the contrary cures the contrary, that he is a fool and a fraud, and they are both right. (Laughter.)

If all diseases are because of the presence of various microscopical parasites, that you variously call bacilli, microbes and bacteria, and if the contention of these chemists, Koch, Pasteur and others, that all that is needful, with tuberculosis or anything else, is to find a vermicide to kill the microscopic vermin, where is all your previous science of medicine? Where is it?

Even according to your own saying, every book that has been written has been a mass of ignorance up to now. And what have you done now?

Have you managed to get a vermicide, Oh Allopath?

Koch says, Eureka! I have found it.

What have you found, Koch?

I have found a vermicide, a lymph.

How did you make it?

Oh, I made it by inoculating guinea pigs and rabbits with tuberculosis, and getting them rotten with tuberculosis, and then I took their dirty, rotten diseased bodies, and I took out of them all the horrid poison, and I compounded a lymph, by chlorides, and so on; and I have got the blood of guinea pigs, and the blood of rabbits, and I have got the blood of these nicely compounded, with all the poison I could get into them, and I have got a vermicide now that will kill tuberculosis.

Well, Prof. Koch, what does Virchow say? He stands at the head of pathologists in Germany; he has dissected thirty or forty of your patients in one particular series of experiments, and what did he find? He found that your lymph had driven away the disease from the tissue where they had formed tuberculosis, but he found that your lymph had driven the parasites from the diseased tissues into the tissues that were not diseased, and killed the patient quicker.

That is what Virchow found.

Where is your vermicide? Where is it? You do not dare to use it yourselves.

There is not a practitioner worth his salt to-day that will dare to use it in Chicago openly.

Dr. Dowie, pointing to the bottle of Anti-Toxine on the

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wall, repeated the story regarding it, which will be found in LEAVES OF HEALING No. 5, of Vol. 3, page 70, and in No. 24, page 381.

He also read extracts from Vol. 1, No. 4, pages 61, 62, 63 and 64, and continued:

Dr. Stephenson says: "The older physicians grow, the more skeptical they become in the virtue of their own medicines."

A doctor told me: "When I was a young doctor I had a hundred remedies for every disease, and I am an old doctor now, and I have a hundred diseases without any remedy." (Laughter.)

Now, I have quoted these. We do not need to go further than our own city for statements that have been openly made.

Take the well-known statement that I have frequently quoted of Dr. Bellfield, spoken at the Sunset Club when they were discussing this question of medicine as a science two years ago, or thereabouts. What did he say?

He said the medical men of Chicago were divisible into three classes. The first are liars; the second are damned liars, and the third are experts, and they are the biggest liars of all. (Laughter.)

He ought to know what he is talking about.

Now, I want to tell you this, that these are the statements of doctors themselves as to the utter valuelessness of their so-called science. They are not railing accusations of one who is opposed to medical science, but they are the clear-headed statements of those who are professors and great writers, and who ought to be, if there is any defense possible, the defenders of medical science.

Friends, passing from the utter want of value in these things, I pass to their mischief. Leaving aside surgery for a moment, I pass to

THE MISCHIEF THAT DRUGS ARE DOING.

Those of you sitting on this side of the building, will see away up in yon corner the word "Sorcerers" spelled out in bottles of medicine.

Do you know why we put that there? I want to tell you. Refer to your Bibles. Read the 22d chapter of Revelation, the 14th and 15th verses.

Dr. Dowie showed that the word pharmacists was derived from the Greek word translated sorcerers as given at length in Vol. 3, No. 30, page 471. He continued:

According to this Bible, no pharmacist will get into heaven. That is the word in the original tongue, and it means exactly what it says, a maker, a vender of deadly poisons, a sorcerer, a murderer.

"Oh, Doctor, you do not mean to say that that word has the same application to-day?"

I say it has.

See, there is not a Christian man nor a good citizen but believes that the selling of liquid fire and distilled damnation in the saloon is a bad business. Do you not believe that?

Audience:—"Yes."

Is there any man here who says that it is a good business? Do you not believe that the man who sells that infernal liquor is making people poor?

Audience:—"Yes."

Dr. Dowie:—Is making people criminal?

Audience:—"Yes."

Dr. Dowie:—Is making murderers?

Audience:—"Yes."

Dr. Dowie:—Harlots?

Audience:—"Yes."

Dr. Dowie:—And thieves?

Audience:—"Yes."

Dr. Dowie:—And that is one poison is it not?

Audience:—"Yes."

Dr. Dowie:—And you count the man who sells alcohol as a bad man. I want to know what the man is who sells a hundred deadly poisons, alcohol included?

Go into the pharmacy, and you can buy all the alcohol you want; you can buy all the strychnine you want; you can buy all the arsenic you want, all the digitalis, all the nux-vomica, all the morphine, all the cocaine, all the deadly drugs that you can think of; and if a man is a bad citizen who opens his shop to sell one poison, alcohol, what is the man who has a shop and that sells a hundred poisons, including alcohol?

The Bible says that he is shut out of heaven.

"You do not mean to say you believe that, Doctor?

I believe all God in the Bible says.

THE DEVIL THE FIRST PHARMACIST.

When man fell by reason of Adam and Eve's transgresion; when men were swept from the face of the earth, and Noah, his wife, three sons and their wives alone were saved, and they descended to the earth, the devil determined that he would become a chemist, a pharmacist.

He set to work, and showed Noah how to turn,—by rotting it, and taking its rotten juice, and fermenting it, and distilling it,—he showed Noah how to turn the grape, the blessed vine fruit, from being a blessing into a curse.

And Noah who had stood forth amidst a faithless world, became a drunkard.

From that day the devil has applied himself to the science of chemistry, and not only has developed alcohol, and fermented grain into a distilled damnation, but he has fermented and distilled other damnations, and the consequence is that to-day this earth is full of deadly poisons that the devil has inspired men to make.

Tell me one place in the Word of God where any of these poisons are approved of; tell me one. There is not one.

Those of you here to-day who are wanting to say that some poisons have had a good effect; tell me what they are; I want to know.

They said opium would kill pain, and give relief; what has it done?

What has morphine done?

What has cocaine done?

Has it not turned men into murderers, women into murderers?

Has it not altered the moral natures of those who have taken these drugs, until we commonly speak now of a "cocaine fiend," or a "morphine fiend," or an "opium fiend?" Until at last we have come to see that these accursed drugs,—that this accursed nicotine poison which is mingled with opium, for many of these cigarettes are dipped in morphine and opium—I say has it not come to be seen more and more clearly that every one of those so-called remedies for human pain have become infernal creators of human misery, disease, and lead to crime, and death and immorality, the horrid story of which can never be told?

I arraign these drugs before the bar of God, and say, Oh God, whom we pray to, smite the infernal traffic in alcohol, smite the pharmacist! (Amen.) Shatter his drugs.

WHAT HAVE DRUGS DONE FOR MAN?

You have heard that they simply created disease, and the Surgeon-General of England in a recent report of the House of Commons has stated that three-fourths of the diseases in the United Kingdom may be called medical diseases, being created by the very remedies that are supposed to be given to cure them. The valuelessness of these things are clear.

WHAT ABOUT SURGERY?

Ah! surgery is a great thing is it? Where is it a great thing?

I am not wanting to refer unduly at this time to what God has wrought through our agency, but these three volumes of the LEAVES OF HEALING,—the third is now far towards completion,—contain facts, not in tens, but in hundreds of cases, showing that when the surgeon had done his utmost to kill, and had left the patient to die, that God had healed him. And God is healing.

I have illustrated these lectures from time to time by

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THE LIVING WITNESSES.

To-day will Mrs. Post and her daughter and Mr. Post kindly come down? [Mr. and Mrs. C. W. Post, and Miss Ethel Post, of 357 Webster Ave., rise in the gallery and coming down take seats on the platform.]

I want, with the witnesses on the platform, to tell you a story of what God has wrought; it has never been told until to-day. It was mentioned this morning. We have been waiting for God to perfect His work before we told this story. We had prayed for Ethel all the way along, and about Thanksgiving had made a special visit and had special prayer.

Now, among the deadliest diseases known to humanity the horrible disease of cancer is, I suppose, admitted to be, if not the worst, amongst the worst. It is to be classed with leprosy, and, in some respects, is more horrible. This disease has often been healed.

When I delivered a lecture in the Auditorium on Doctors, Drugs and Devils, I held in my hand a bottle, which you will see above that heart up yonder. [Pointing to the wall at the rear of the Tabernacle.] That heart is composed of medicine bottles, and that bottle contains in alchohol a cancer which once was in the body of Mrs. Arbeiter, Plainfield, Illinois. I stated the facts among many other illustrations.

The dear girl who sits between her parents is Miss Ethel Post, living at 357 Webster Avenue, in this city.

Dr. Dowie referred to a series of photographs and a bottle, which he held in his hand, and continued:

Now, I want you to tell, Mr. Post, how this child received this healing.

This bottle contains a number of pieces of the cancer —horrible to look at them. Now, the last atom of cancer fell out of her mouth when?

Mr. Post:—"Last night."

Dr. Dowie:—And I received a sweet little letter, asking us to pray. I would like you to tell when we made that visit to your home, and what the Lord did when I specially drove over to see your dear little child at the time, who saw her, the medical men, and the history of the case. If Mr. Post now will tell us the history of the case we will ask his daughter and his wife to add whatever may be in their opinion needed.

Mr. Post said: "I cannot give the exact date of that visit, but it was about Thanksgiving.

"At the beginning there was a small growth started in the child's mouth, and we noticed that it was growing rapidly, and we took the child to a doctor, and he tore the cancer out of her mouth, as he said, to get the roots."

Dr. Dowie—What doctor?

Mrs. Post:—"Dr. Buettner, on Lincoln Avenue."

Mr. Post:—"And he cauterized the wound, and said it would never come back. Well, in a very few weeks we saw the return of the cancer in a worse form than before, with a larger root."

Dr. Dowie:—What time was this?

Mr. Post:—"That was just before your lecture in the Music Hall, and we learned the story of Christ as the Healer for the first time, and we resolved to trust in God for the healing, and from that hour we—"

Dr. Dowie:—That was in 1894?

Mr. Post:—"Yes, sir. We attended the meetings regularly, and Mrs. Post received a wonderful healing, and I was healed of throat and lung trouble. Still we trusted for the child, and she grew worse until her mouth was one mass of cancer. There was scarcely room for her to get the food in her mouth. She craved solid food, and would eat by poking it into her mouth with her little fingers. They were very thin and small. She could not masticate her food, but her digestion was perfect. We knew the Lord was keeping her, and we trusted in the Lord to the very last minute. The child was dying, and Mrs. Post almost despaired with anxiety, and sent to make some inquiries of Dr. John R. Boynton.

"Dr. Boynton came and saw the child, found her blood entirely poisoned, and said that

SHE COULD LIVE ONLY ABOUT FOUR DAYS.

"He advised a surgical operation. He said: 'You have tried Divine Healing, and it has failed. Now, I would do something else.'

"We decided to hold on to God, and although the temptation was great, I felt right down in the bottom of my heart that to put her in the hands of that doctor would be murder.

"The next morning I telephoned to Dr. Dowie, knowing he was likely to go out for a drive, and asking him if he could call and see the child.

"Dr. Dowie kindly called, and after talking with her some little while, he prayed for the child. From that hour she began to rally; the cancer was then hanging out of her mouth, and one-half at least a mortifying mass, and it very soon came away in pieces. The first piece that came away we have in this bottle. Pieces of bone came away, and finally the last remnant of it dropped out, and the mouth was entirely healed, and there is scarcely a spot to show where it had been."

Dr. Dowie:—When I laid my hand upon that cancer, what did I do?

Mr. Post:—"You prayed for the healing."

Dr. Dowie:—Where did I put my finger?

Mr. Post:—"Well, I was kneeling, Doctor, in prayer, and I did not see."

Dr. Dowie:—I put it all around the cancer did I not?

Mrs. Post:—"Yes, sir."

Dr. Dowie:—And the Lord killed it from that moment?

Mr. Post:—"From that moment."

Dr. Dowie:—And it is gone?

Mr. Post:—"Yes, sir."

Dr. Dowie:—Thank God. Let us hear the mother tell the story.

MRS. C. W. POST, 357 WEBSTER AVE., CHICAGO, TELLS OF HER DAUGHTER'S HEALING OF CANCER.

Mrs. Post:—"I think I might give you an idea of how bad the cancer was, and how large it was.

"The only way she could wash her mouth was by a fountain syringe, and it was constantly discharging; so much so that I was unable to wash the cloths, and the neighbors kindly furnished me rags that I might burn them.

"Of course, this matter was running down her throat constantly when she was asleep, and when she was awake she would be washing it all the while. We consider the way she was kept for more than three years, with this whole thing in her mouth, and so much of this poison getting into her stomach, as remarkable as her healing. Her digestion, as my husband said, was perfect, and she was so weak at the time that Dr. Dowie came, she was unable to walk across the room, and she was so thin in flesh that I have frequently picked her up myself, and carried her like a baby.

"I want to say in regard to Dr. Boynton's visit, we called him because the tumor in the front of her mouth was a mass of decaying flesh, and the sickening order she was breathing of course constantly, seemed to us must be removed. We knew of no one to do it, and we called the doctor. He practically gave her about four days to live; and in a letter that he wrote to my brother some days after, in answer to a letter of inquiry that I had asked my brother to write to him, he said that she was undoubtedly beyond all human help; that the disease had advanced so far, and her system was so poisoned that surgery could do her no good.

"I do not know whether there is anything more, excepting to thank the Doctor for his kind attention and his earnest sympathy, and his continual prayers.

"Often when Ethel and I were unable to leave the house we received this message: "Tell Ethel we are praying for her."

"There were many others who were praying for her, too. We were surrounded by Christian friends continually, but of

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course we give the glory of the healing to the Lord. I know there was no power on earth that could save her.

"We thank the Lord every day of our lives for all that He has done for us.

MRS. C. W. POST'S PERSONAL TESTIMONY. HEALED OF HEMORRHOIDS.

"I was healed in the beginning, instantly and permanently, in answer to my own prayers, of hemorrhoids that I had had for twenty years.

"My husband was healed, and our little boy who had, I suppose, inherited lung and throat trouble from his infancy, was completely healed; so much so, that now when he takes a cold it does not touch his lungs. And the little girl two years ago we thought was going blind, was healed. We brought her to the Tabernacle, and Dr. Dowie was then preaching Divine Healing in the courts and Mrs. Dowie was attending to the children, and she prayed with her, and this was during vacation, and she was completely healed. She never lost a day of school on account of her sight.

"And Father Post, I see his face in the audience, I think he might tell his own story."

Dr. Dowie:—Father Post, get up. (Laughter.) [Mr. Post rose in the audience.]

Were you healed?

Mr. Post:—"Yes, sir."

Dr. Dowie:—What did the Lord heal you of?

Mr. Post:—"Paralysis."

Dr. Dowie:—How long did it take to do it?

Mr. Post:—"Like the wind going away." (Laughter.)

Dr. Dowie:—What did you do after you were healed?

Mr. Post:—"I could climb a step-ladder and hang paper. I am a calciminer and paper-hanger."

Dr. Dowie:—Have you been working ever since?

Mr. Post:—"Yes, sir; I have followed it ever since."

Dr. Dowie:—And the Lord healed you in a moment?

Mr. Post:—"Yes, sir; papered a room yesterday."

Dr. Dowie:—You have been healed for how long?

Mr. Post:—"Three years."

Dr. Dowie:—You know this is all true about your granddaughter?

Mr. Post:—"Yes, sir."

Dr. Dowie:—The Lord bless you, father.

Mr. Post:—"I want to say in addition to that, Father Post never did longer days of work as long as he lived."

Dr. Dowie:—This case was reported to the Humane Society that looks after dogs, (laughter and applause) and they came out, and tell us what they said.

Mrs. Post:—"Our neighbors became indignant a year ago last spring because the child was in such a terrible condition, and we were doing nothing."

Dr. Dowie:—I suppose praying to God was nothing.

Mrs. Post:—"They reported us to the Humane Society, and we were visited by two gentlemen representing that Society, and one of them had a cancer on his mouth."

Mr. Marsh:—"A good subject to visit anybody." (Laughter.)

Dr. Dowie:—That was his wages for smoking.

Mr. Marsh:—"'The wages of sin is death.'"

Dr. Dowie:—Death to you stinkpots; you get cancer.

Mrs. Post:—"Mr. Post taught Divine Healing to him for about an hour, and when he got through, he said: 'If I were in your position, I would do just as you are doing, and I am going to see that Doctor myself,' and that is the last we heard of the Humane Society. I do not know whether he has been here or not. I hope he has."

Dr. Dowie:—The Lord bless you.

[Turning to Ethel Post.] Now, you and I who have fought this thing out will have a little talk to ourselves. Come on. (Applause.)

I held on to this case for three years, and when Thanksgiving was approaching last year, I got desperate, and I determined I would go right over and have this thing out, fight this battle to a finish. I drove over one day to Brother Post's house, and I kept the Judge out there in the cold (laughter.) I do not know how long; I guess an hour and a half.

Judge Dowie:—"I think it was three hours." (Laughter.)

Mrs. Dowie was with me, and it had come to a crisis. The mouth was full of cancer so she could not close her mouth. The horrible discharge was running down her throat; the blood was poisoned; her color was saffron, and I knew that unless we got victory that there would be a terrible defeat, and that God not getting the glory there would be dishonor cast upon the name of Jesus by unthinking people; but the little maid never wavered. I do not believe she ever did, and she and I had a covenant every day, and we prayed. I always sent her messages: "No matter how big, the Lord will kill it," but I got desperate towards Thanksgiving 1896, last year, and I went over, and I had her mouth opened, and I put my finger all around this loathsome cancer everywhere, and asked the Lord just to kill it, and when I left she said there was no pain, everything was all right, and from that moment you believe it died? Do you believe that, Ethel?

Ethel:—"Yes, sir."

Dr. Dowie:—Tell us about it. Now you speak out; let them know you can talk. What do you say? Do you give glory to God?

Ethel:—"It was going on Thanksgiving, about that time, and from the time that the Doctor was out it began to get better. I think there was one spell of growing after that, but we date the healing from Thanksgiving. It kept getting better, and coming away in pieces of bone, and last Monday morning it was the darkest blue black, and just as shiney as though it had been polished, and just as I was eating my breakfast at seven o'clock it dropped into my mouth, and I spit it out."

Dr. Dowie:—"It was the piece that was here?

Ethel:—that was the last piece."

Dr. Dowie:—Yes, go on; dropped into your mouth.

Ethel:—"After that it was all gone; it did not bleed a bit more than a tooth."

Dr. Dowie:—[Looking into Ethel's mouth.] Well, I am looking right into her mouth, and I cannot see anything but a perfectly clean mouth.

Ethel:—"We think it is a great deal better to trust the Lord than to go to physicians. There are no words to tell how much better it is than doctors and drugs."

Dr. Dowie:—And devils.

Ethel:—"Yes devils." (Laughter and applause.)

Mrs. Post:—"Dr. Buettner advised an operation; the operation would have been this: To cut the cheek so that he would be able to get it out, and take out a part of the jaw.

He said there might be three inches of the jaw affected; three inches will have to come out."

Dr. Dowie:—I want to ask this audience: Is there one in it that doubts that testimony?

Audience (unanimously):—"No."

Dr. Dowie:—If there is one let him stand up and ask any questions he likes.

Now, then where are you?

A voice:—"Doctor, I would like to ask one question, please. How long do I understand it has been since that cancer came?"

Mrs. Post:—"It was in 1893."

Mr. Dresser:—"Doctor, I would like to ask the audience to stand who have seen Ethel before she was healed, when her face was deformed with the cancer."

Dr. Dowie:—Every one of you who have seen this cancer in Ethel Post, stand. [A large company rose.]

Well, I guess there are several hundred.

Now, anybody else. Now, any doctor? I guess there are some doctors here.

Mr. DeWoody:—"Sometimes they do not come up to the front, Doctor."

Dr. Dowie:—They never do. Most of them are Devil's Delight. (Laughter.)

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Let them talk out. Some of them are good men I dare say, and they are mightily mistaken, and some are very naughty whom we have had to spank.

Now, I just want to speak a minute here because we are face to face with the fact. I do not know why the Lord permitted this thing to grow. I saw it first, somewhere along in 1894. It was not until 1896 about Thanksgiving time that I had the joy of praying my last prayer over it with my hand in her mouth; never touched it since.

A voice:—"May I ask a question, Doctor? What was ...e virtue, or do you claim there was any virtue in placing your finger upon the cancer, and all about it?"

Dr. Dowie:—I will tell you. The Book says:

"And these signs shall follow them that believe; In My name . . . they shall lay hands on the sick, and they shall recover."

One of the peculiar things in our ministry is this; that we have never had a healing of cancer, excepting we laid hands upon the cancer, in the solitary case, perhaps excepted of Mr. Rogers of Vermont, and some others in very distant places. One in Ontario.

Mr. Marsh:—"Mrs. Clavadatcher."

Dr. Dowie:—Yes, one more in Wisconsin; but all the cases of healing of cancer at a distance have been in the cases of persons where it was perfectly impossible for us to go to them, or for them to come to us; but in all other cases one of the peculiar things about this is, that I have never touched a cancer in faith,—that is to say, where there was a person in faith seeking,—and the healing took place, but what I knew it. I have never said this in public, but I will say it now; that I never laid hands upon a cancer which was healed but what I felt as if I had been bitten by a serpent, and I felt it that day, but I had not felt it before in Ethel's case. I know nothing about why that should be. I only know it is so, and that when I have felt that bite, as it were, upon that finger, I have known that I had reached the cancer's vital part, and that the devil was, as it were, biting back, and whenever I held my finger there the pain has become intense, more intense than I can describe it. I have held it and kept praying until the pain passed away from my finger, then I knew it was healed.

Now, perhaps the brother does not understand why that should be, and I do not understand; but all I do is in accordance with this:

"These signs shall follow them that believe; in My name . . . they shall lay hands on the sick, and they shall recover."

And I obey Christ. (Amen. Applause.)

A voice:—"Do you know any case of Divine Healing of leprosy in modern times?"

Dr. Dowie:—Yes, one; only one. The story is to be found in an old issue of the LEAVES OF HEALING. I may reprint it one of these days since the brother asks the question.

Now, friends, I am going to ask another. I have said that doctors and drugs are valueless. Let me ask some questions here. Every one of you who has been at any time to doctors and drugs or surgeons for your healing, put up your hands. Put them up now, every last one of you. [Apparently all present raised their hands.]

Well, it seems to be everybody. Now, I am going to ask another question.

All of you who have been perfectly healed by taking these drugs, and going to these doctors, put up your hands. [With the exception of two or three in the back of the gallery, no hands were raised.]

Were you healed by doctors and drugs?

"Yes."

I guess you are doctors yourselves. (Laughter.) However that is your testimony. About two out of two or three thousand.

All who have been healed through faith in Jesus Christ, stand to your feet. [Hundreds rose.]

Do you all say you have been healed through faith in Jesus?

"Yes."

Do you not think you have been hypnotized? (Laughter.) Do you not think you are a pack of fools?

"No."

"Do you not? Sit down, then.

Dr. Dowie then referred to the present attitude of the doctors and the Board of Health toward him, and continued:

I will not spare them, but I will wait another week. I will dig about them and dung them. (Laughter.) See if we can get any fruit out of them, and if not, we will have to ask the Lord to cut them down. I believe they are going to be cut down.

I believe that God is laying the ax to the root of this Upas tree. Pray God that I may not fail to strike it. (Amen.)

CALL.

Now, everyone in this meeting who wants to be right with God, and to have a clean heart, and clean blood in a clean body, and to get that from God, stand and ask Him for it. [Apparently all rose.]

Pray with me and say:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I come to Thee. Take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do right. If I have wronged any, to repent, to confess, to restore, to do right in Thy sight. Forgive me, Father, for the sake of Thy Son, the Lamb of God, who taketh away the sin of the world. Take away my sin Give me a clean heart. Cleanse my blood. Give me a clean body. Help me to persevere until I stand clean in Thy sight on earth, and by and by before Thy throne, for Jesus' sake. [*All repeat the prayer, clause by clause after Doctor Dowie.*]

Did you mean it?

Audience:—"Yes."

Then God will bless you.

After the Doxology had been sung, the services were closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, 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.

MORNING SERVICE.

The services were opened with singing,

"She only touched the hem of His garment
As to His side she stole,
Amid the crowd that gathered around Him,
And straightway she was whole.
CHO.—Oh, touch the hem of His garment,
And thou, too, shalt be free;
His saving power this very hour,
Shall give new life to thee."

The audience then united with Dr. Dowie in repeating tne 35th chapter of Isaiah.

After the singing of another hymn, Dr. Dowie said:

THANKSGIVING.

Beloved friends, before we go to prayer this morning, I want very briefly to thank the Lord for the mercies of the past week. We never go to prayer in Zion without praising the Lord. God has been good to us, and the work has continued to extend, as it does constantly, in all directions.

During the past week, in our foreign correspondence, we have especially seen how the work is extending, not only among the poor and the lowly, but among the high and the powerful.

I have in my pocket this morning a letter which reached me yesterday from Holland, and it indicates how the work is spreading in a direction from which it has been excluded, and I am thankful for the many evidences of God's opening up the way among those who are seeking after Him in the high places in Europe.

Dr. Dowie also spoke of contemplated work among the Russians, of which he has written in his editorial notes in the previous number of LEAVES OF HEALING, on page 703 He continued:

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I ask your prayerful sympathy and co-operation in connection with

THE EXTENSION OF THE WORK IN THE NEIGHBORHOOD OF THIS CITY.

Elder Dinius, who is now placed in charge of the mission at Hammond, will to-day open his first Sabbath morning service in the New Zion Tabernacle there.

Our people live at such remote distances, it is difficult for them to get to the morning service here, and that is why our morning services are so sparsely attended, and our afternoon service so crowded, and we feel the necessity of ministering to our people in the suburbs of the city in the morning.

Other work is in contemplation in other parts of the city. I want you to pray about it.

I shall ask Dr. Speicher to now lead us in common supplication, and then I shall present the petitions.

Dr. Speicher then offered prayer, followed by Dr. Dowie.

The announcements were then made and Dr. Dowie continued:

I marvel that so little is known concerning that of which so much is seen. You see ten thousand

EVIDENCES OF DIABOLICAL POSSESSION,

and pass it by without giving it its proper name, or realizing what you have yourselves said, "Why that man must have been possessed to do that."

What did you mean by "possessed?" Did you really mean what you said: that he was possessed by a demon?

Sometimes whole communities get possessed.

A poor wretched man, concerning whom apparently no former crime is traceable, goes in the humble home of a farmer near the city. Apparently at first he simply asks for work. Nobody has any reason to suppose he was not seeking work. Nobody has any right apparently to say that he was a thief, or that he had stolen anything. Nobody can say he was drunk, but they simply say he went there, and presently, when the woman told him that it was time for him to go, and that she had no further need to converse with him, she had answered his questions, he bursts into an uncontrollable rage, siezes her by the throat, strikes her with the revolver butt, and drags her in his insane passion around the house. There was no evidence that he was stealing anything. He had a gold watch in his pocket. He had $23.00. He had some religious German tracts in his pocket, which was the only thing about him in the way of literature, and with an uncontrollable passion, apparently because he was told to go, he just dashes at that poor woman and cruelly uses her and nearly kills her.

The people of that neighborhood could easily have surrounded the poor wretch and arrested him and handed him over to justice. Even though he had two revolvers in his hands they could have kept him at bay, and they could have handed him over to the police and the majesty of the law would have been vindicated, but instead of that these men, profiting by the example of the higher intellectual and religious people of Urbana, Ohio, set to work to do what?

Not merely to murder him; not merely to kill him, but with the most fiendish atrocity to trample upon the dead body and tear him all to shreds.

Why?

A perfect mania; demoniacal, murderous spirit; the mere gratification of the passion for blood.

I can not understand how it is that such a thing as that should be permitted to pass unpunished.

I have lived for many years in a land under the British flag, where, if that were done, if it took the whole military and police force in the colony to do it, they would march in and arrest every man that had been engaged in that murder and punish them.

HAS IT COME TO THIS, THAT YOU ARE NOT A NATION AND HAVE NO LAW,

excepting the passions of a mob who execute lynch law?

I think it is a burning disgrace that the governor of the state can look on and allow juries to pass fool verdicts, as the jury did last week in the case of this poor, wretched man.

I am ashamed. You know I am not yet an American citizen. I have declared my intention to become one, but do you know, when I look at that flag and I see that black bar across it of murder, I am ashamed.

I do not want to be under a flag that cannot vindicate its law; under a government that cannot maintain law and order, and I seriously question sometimes whether I shall.

Dr. Dowie spoke of a pastoral prince in Australia, who shot and killed an aborigine who had been stealing sheep. He continued:

What did they do to him? Do you know what they did? The moment the Central government heard of it, instantly the police troopers centered upon that run, seized that man and put him in manacles, and brought him all down through the wilds to the center, and brought down the witnesses and proved the murder, and they hanged him.

His millions could not save him, and I bless God for British law. (Amen.) I am ashamed to think of becoming a citizen of a country which can not vindicate its own essential fundamental laws.

What is the fundamental law in any country? The protection of life, liberty and property; and, if the law cannot defend my life, my liberty or my property, then there is no government. It is an anarchy.

Governor Tanner ought to take the militia company nearest to Leyden and march in and seize these murderers and try them at Springfield.

It is not the poor wretched man that I am thinking of so much as the outraged majesty of the law.

What is it going to come to?

The people in this country apparently suppose that every man can trample upon the law just as he likes. That is how they persecuted me for a whole year.

Dr. Dowie reviewed his experience during the year of persecution, and continued:

I just wish you American people would really understand what law does mean. It seems to me you do not. How could a jury pass a verdict saying that this man had resisted arrest, and therefore, he was properly murdered. Is that law? Are the people of this land so ignorant as to suppose that a man that resists arrest is to be murdered?

Is that so? Do you not know this? There is not a British policeman throughout the whole of Great Britain that carries a revolver. The British Government does not arm its men at all. They make arrests, and they have no deadly weapon to kill the man they arrest; and, if they did kill the man that resisted arrest they would probably be hanged for it.

You have got a mania for bloodshed, and you have just got to such a point now, that unless you stop somewhere, the mob is supreme, and there is no law anywhere.

I do not understand how a people who say they have a knowledge of self-government can be so ignorant of the first principles of self-government, which of necessity require maintenance of law.

I tell you to-day I am looking at the poor mangled body of that apparently insane wretch. He applied at Dunning for admission, and they would not let him in. Perhaps he knew his insanity, and applied at the door for admission, and he looked wild and they drove him away. Do you not know that was the man that they ought to have taken care of? He applied at the door of the lunatic asylum for admission, and they drove him away. He perhaps had just enough sanity to know that he was insane. They drove him away because he looked wild. Was not that the man to take care of?

No, they sent him out into the country, and he nearly murdered that woman. He did not kill her. She seems to be getting better. I think they have exaggerated the extent of her injuries in order to justify their murder.

Do you think it will? Say Yes or No.

Voices:—"No."

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Do you know my heart just bleeds as I see these things. I close my eyes and I see them, and I see the degradation to this community.

NEWSPAPER ENTERPRISE.

There is the *Tribune*, the highly intellectual and literary leader, with its picture of them all hunting for the blood of this man in the corn field. All imagination.

A man said to me, "How could that artist have done it, he was not there?"

I said, "Do you imagine the artist is ever there?"

But this murder is the thing that troubled me this week. Oh, beloved friends, if there is a spark of Christianity in the heart of this people, it will rise up and stop this murdering. This murderous spirit is just teaching the young people everywhere that they can murder when they like, and that there will be no punishment.

I defended the law in the case of the man at Urbana, and I defend the law in the case at Leyden.

Whether it is a white man, or whether it is a black man, let the law be vindicated, and let this people be strong enough to hand over criminals to the law.

What entered into that man and into that community? I ask you, was it God? Say Yes or No.

Voices:—"No."

Dr. Dowie:—Was it the devil?

Voices:—"Yes!"

Dr. Dowie:—We go together, if the rest do not, and I think there are a great many people in this city who are of the same opinion. They have nobody to interpret it much, and all these rich papers—the Lord have mercy upon them. They are born speaking lies, and they die lying. I want you to think over that subject of demoniacal possession. Let us get wisdom, because we have got to take care that the devil does not get into us. You look out. The devil can get into good people. If you do not take care the devil will get into you. You know that. And I will tell you, if the devil gets into you, the devil is very likely to get into a whole house. The devil gets into the father of the house; the devil gets into the mother, then the devil gets into the children, and the devil gets in all around. Now, may the good Lord keep the devil out. (Amen.)

Do you know, beloved friends, I can not get away from that horrid murder! Just now while I was speaking to you that man's blood just lay before me, with the bullet through the brain, with the flesh torn into shreds, that horrid sight, and it just seemed to me if you could only see that, you would rise up and join in a great cry for the governors of every state, to the president of this land, to vindicate law. I tell you unless you do it, you are going to have murder on every side.

After the offerings were received, Dr. Dowie delivered his discourse on

THE GREAT NEGLECTED CHAPTER.

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, Oh Lord, my Strength and my Redeemer.

Dr. Dowie briefly summarized what he had presented in the previous morning talks on the Great Neglected Chapter, and continued:

Wisdom is the principal thing, says the Divine Word, and we dealt with that, and the seven pillars in the house of wisdom. We dealt with knowledge, then we were dealing with Faith, showing you that the Word of Wisdom and the Word of Knowledge came into operation by means of faith; that simply to know the Word of Wisdom and know the Word of Knowledge, unless you had faith as a specific gift, would not enable you to be of any power.

WHAT FAITH IS.

Now the Faith that is mentioned in this chapter is one of the gifts of the Spirit, which must not be confounded with saving Faith.

It must not be confounded even with Faith for healing, or even Faith for cleansing.

What is referred to here is Faith as a specific gift to enable you to exercise all these different powers which lie hidden in the strata of Divine Wisdom and Divine Knowledge.

You have to extract the Wisdom and extract the Knowledge. You can not get without seeking.

"Every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh, it shall be opened."

but if you would enter the doors of Wisdom and Knowledge you must knock with humility and with Faith that you may be able to use the treasures which are all stored up for you there in Christ.

You cannot enter into the house of Wisdom and the house of Knowledge at all excepting by Faith.

You cannot make effectual the treasures you find there excepting by Faith.

You cannot profit in any way excepting by Faith, if you are, by God's infinite grace, permitted to enter these great mansions of Wisdom and Knowledge; for they are a part of that House of many Mansions that our Lord has built for us.

He has built for us the house of Wisdom.

He has built for us the house of Knowledge.

He has built for us the temple of Faith.

He has built for us the blessed house of Healing where the gifts of healings may be exercised.

He has led us into the great house where the miracles, the signs, the mighty wonders are wrought, and upwards He has led us by prophetic power and by discernings of spirits into that place where we can hear the tongues of men and of angels, and interpret them to humanity.

That is what God has provided by the Holy Spirit; but, if you are to use the treasures of the house of Wisdom, and of the house of Knowledge, it must be by Faith.

FAITH IS THE MIGHTY POWER WHICH BRINGS INTO OPERATION THE WISDOM AND THE KNOWLEDGE WHICH OTHERWISE COULD BE INEFFECTUAL.

Let me take an illustration:

Archimedes the great geometrician and engineer, said, "Give me a fulcrum on which to rest, and I will move the earth."

He was right as an engineering problem; but God has got a lever in Faith and a fulcrum, the Word of Eternal Wisdom and the Word of Eternal Knowledge, and I tell you, if you can get on to the other end of the lever resting upon Divine Wisdom and Divine Knowledge, you can move humanity from its base of iniquity.

The Church of God has in the lever of Faith, a Divine Faith, a living Faith, the power to overthrow sin, disease and death and hell, and the power of the devil everywhere. But you must get your lever to rest upon a fulcrum and

FAITH MUST EVER REST UPON THE WORD OF GOD.

Now Faith, while we liken it to a lever is much more.

Faith is not merely a dead instrument.

Faith is a living power.

Faith has an energizing power.

Faith is more than a mere lever that can lift up something.

God Himself could not live without Faith.

God can not work without Faith.

I wonder if you have noticed it:

"By faith . . . the worlds have been framed by the word of God." R. V.

"The word of His power" was that which came into operation when God said,

"Let there be light,"

as an act of Faith, and which was the word of His power. The *Logos* of His power, and the *Logos* of power was Jesus Christ.

Jesus Christ is the *Logos* of God.

"Christ the power of God and the wisdom of God."

"All things were made [came into being] by Him, and without Him was not anything made that hath been made. In Him was life; and the life was the light of men and the light shineth in the darkness;"

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and they did not see it. They shut their eyes, and hardened their hearts, and went to their dinners and their feasts. They went to Herod's house, and hob-nobbed with Pilate and conspired to put the Nazarene peasant to death, and they did not see beneath the robes of the carpenter the mighty power He had from God.

"Their eyes were holden."

HOW OFTEN IT IS THAT THE EYES OF THE GREAT ARE "HOLDEN."

The Association for the advance of Science is meeting in Toronto, and I was thinking of how Sir Humphrey Davis when he was president of that Association, with indignation got his fellow scientists to sign a petition to the British Parliment asking them to stop the ignorant, unscientific fellow, George Stevenson, who was wanting to get a franchise to construct a railway that was going to run at the terrific rate of twelve miles an hour, and break all the necks of Her Majesty's subjects. Scientific men?

Oh yes, they were mighty scientific men, but they did not know as much as George Stevenson who did not pretend to be a scientific man.

I notice that these scientists fight very shy of the real scientists of the world. The great big scientists you know of the royal observatories, and in the great institutions of the United States, in England and in France were all pegging away and vaporing and talking about electricity, and

EDISON SOLVED THE PROBLEM WHILE THE SCIENTISTS WERE TALKING.

He had never been in a school of science. He learned it all as he was clicking at the electrical instrument as an operator.

The wisdom and the knowledge of God are not like the wisdom and knowledge of men.

I am so glad He takes fishermen to convert philosophers, and not philosophers to convert fishermen.

He takes rail-splitters to give freedom and the tanner to lead an army, and He relegates all the big men to the rear.

Friends, get that thought developed into your mind that it is Faith that is the mighty power in everything.

You know that little man, Ulysses Grant, had Faith. He knew enough of God to know that God was on that side.

He knew enough of this land, and he knew enough of liberty, and he knew enough of truth to know that God was on that side, and he said, "I believe."

I asked Gen. Howard once after he had been captain how he felt when he first became Major General and led a great army.

"Well," he said, "I just had faith in God. I did not know anything about leading an army, but I believed in God."

You ask Abraham Lincoln how it was he served his way through all the entanglements of his time, and if you could get near, close down, and listen to what he says, he will tell you, "It is because I bowed my knee and told my God I did not know anything, but I had Faith in Him, and He brought me through."

NOW TAKE IT HIGHER.

Paul, do you not think you lost everything? You were a great Rabbi and you became a poor wretched off-scouring of all things. Do you not think you have lost everything?

"No, I have faith in God that these gods, 30,000 of them which rule the Roman Empire to-day, will fall down and that Christianity will climb the steps of the Pantheon of Rome, and the statue of Jupiter will be smashed at the feet of Christ and the flag of the cross will wave where superstition and Paganism has reigned."

He saw it, and to-day Peter and Paul have got their names to the greatest cathedrals of Christendom and heathenism has passed away as a religious system.

Friends, why was that?

Because they were wise, and won men's lives from sin. They won nations. They smashed in pieces idolatries and filthinesses.

Those that are wise will be among those that never look upon the things that are seen.

MOSES ENDURED, AS SEEING HIM WHO IS INVISIBLE.

Moses, are you not a fool? Do you not know as the son of Pharoah's daughter you might ascend that throne? What are you doing, claiming your Israelitish parentage! See where it has brought you Moses. Taken you away out to the desert. Ten years have passed away. Why do you not give up your Israelitish Faith to go back to Egypt and bow at the feet of Pharaoh the oppressor, and declare that you have sinned. They called you Osarsiph there. You shall sit upon the throne of Pharaoh, because you are the adopted son of his only daughter.

Tradition says, and I believe it is so, he was Commander in Chief of the Egyptian army.

Now Moses you can be a prince in Egypt instead of a poor shepherd out here in the Midianitish plains.

Moses is listening to another voice, a voice that the world had never heard. Moses was seeing and enduring, as seeing Him that was invisible, and yet there was no token. The sun rose and the sun set, and the years rolled on, and Moses passed from 40 to 50, and from 50 to 60, and from 60 to 70, and from 70 to 80 years, and there was no token, and the slow years had rolled on, and God's people were in bondage, and he an exile.

Oh, where is God? Four hundred years have passed away and the people are laboring in the very fire. Oh God, where is your covenant with Abraham, with Isaac, and with Jacob? Oh God, look at your people. Look at them in the very mire. Down in the deepest depths of slavery with the lash of the taskmaster on their backs, making bricks without straw, and building up heathen temples for the accursed gods of the heathen. Oh God, where art Thou?

The years roll on, and Moses passes to be 80 years of age, and there is no sign. Forty years in the desert of Midian! No sign.

How long would you have held out? How long would I have held out? Would we have held out for the long rolling years, and no sign?

He might have returned to Egypt any day.

He might have had his office with Pharaoh any day.

He might have become an Egyptian prince any day, but he waited.

FAITH CAN WAIT AS WELL AS WORK.

Faith can wait and let years roll on, and the gray hairs gather, and no sign. Faith can wait, and then Faith suddenly sees what Moses saw, a burning bush, and he looked at it. The great old shepherd prince.

What is that bush burning for? It does not burn out. Well, now that is a great sight. That is a wonderful thing that that bush can go on burning and not be consumed. I will go nearer and investigate it, and

HE IS GOING TO INVESTIGATE GOD.

What do you come to investigate in Zion?

What did you come for to see?

Did you come to see a reed shaken with the wind?

Did you come as a matter of curiosity to Zion Tabernacle? Did you come to see and hear a babbler talk?

Did you come to see the burning bush?

I wonder who wants to see the burning bush?

I wonder who wants to know our God is a consuming fire?

That is what Faith finds. The years had rolled on and he came to the burning bush, and when he came to investigate, that voice was heard:

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

I tell you when you come to investigate God, you lay your shoes off. You lay aside your mud stained boots and dusty sandals. Lay aside your worldly and earthly things, and come with reverence, then you will hear the revelation.

It does not seem anything to the outside man. All that

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he heard was the revelation of God. God had heard the moanings of His people in Egypt. The fulness of time had now come, and God sent him back to Egypt as the deliverer of His people.

Now, do you think what that meant?

Did Moses know? Did he not know the temper of Pharaoh? That is why he fled. Did not Moses know that his head would not be safe upon his shoulders for ten seconds if he stood upon the steps of Pharaoh's throne and lifted up his hand and said, "Pharaoh, The Almighty Jehovah says you are to let My people go." Why, just one word and the executioner would strike his head from his shoulders.

These Egyptians potentates did not reckon that anything. "I go to Egypt? Where is the army? I am the army, God said. Do you not know that by that time Moses had found out where the army was? Do you not know Moses was a prophet?

Do you know what the word prophet is?

A seer.

Do you know what a seer is?

One who sees things; one who hears things.

He endures as seeing Him who is invisible.

The starry heavens were the homes of multitudes of the hosts, and in a moment he knew that they would sweep down in uncounted myriads in the chariots of heaven. He knew where the armies were coming from.

THERE ARE A GREAT MANY CHRISTIANS WHOSE FAITH NEVER RISES ABOVE THE MEAN LEVEL OF THEIR DAILY LIFE.

Have you ever seen that starry host? Have you ever known anything at all about it? Has there come any voice to you in the silence above you and beneath you? Have you heard no voices? Do you not hear the voices, the worlds and the ages looking down in the silence and saying, Work and despair not?

Have you not heard it? Moses did. He knew God. He did not ask for the armies. He asked, Who shall I say sent me?

"Say I AM hath sent thee."

DO YOU KNOW ANYTHING ABOUT I AM?

I will tell you what the church knows about it. It knows about "I have been." You ask the average minister to-day: Does the Lord heal? Does He say,

"I am the Lord that healeth thee?"

"No. He does not say I am the Lord that healeth thee. He says, 'I have been the Lord that healeth thee, but I now do it by digitalis, arsenic, nux vomica, strychnia, Mother Siegel's Soothing Syrup, and Pink Pills for Pale People and surgery. That is the way I do it now.'"

They are the ministers of the "I have been."

Some times you can call him, I have been, and some times you can call him, *Mah-hah-bone*. (Laughter.)

Then you can call him Baal-sha-lisha. That is what they call him in the last degree of the Masonic order in the Knights of Kadosh. Baal-sha-lisha, the lord of the three. Yes, they do not know God.

They do not know, the "I AM."

The very first thing in Faith is to know the "I AM," not the I was, nor the I shall be, but

"I am with you alway even unto the end of the world."

Do you want to know the "I AM?"

Moses knew the "I AM."

God was not to him I have been, nor I shall be, but "I AM," that is, ever present, self-existent and eternal revelation of God as an ever present being. That is the power in faith.

"I did know God last week, but I lost Him this week." "I knew Him a year ago, but I have lost Him now."

I do not believe you ever did know Him. How many of you talk about knowing the Lord and do not know Him now? If you have ever known Him, you can not un-know Him. You can never lose the knowledge of God. You may sin, but you will know God. That knowledge will not leave you. Do you know Him now?

FAITH KNOWS HIM, AND FAITH KNOWS THE POWER OF HIS RESURRECTION,

and the fellowship of His sufferings, and Faith believes the Word of Wisdom and the Word of Knowledge as Moses did.

Moses believed that it was infinitely wise for him to go back to Egypt unarmed, and with a shepherd's staff pass right to the courts.

"Who are you?"

"I am Osarsiph. I am Moses."

Moses the great leader. The hoary-headed man marched right in, right through the great capitol of Egypt. Marched right in through the palace, and said, "Go ahead and tell Pharaoh I am coming." I tell you Pharaoh got out to meet Moses, and the whole nation sat there, and it was not Pharaoh that they were afraid of, but it was Moses.

I tell you the fear of the Almighty God follows in the wake of the man who is on a message for God. Let the rulers tremble, if a man has got a message for God, they will have to hold their tongues.

He marched right up, and the staff of faith was in his hand. What a mighty staff that was going to be.

The old man stepped up to the steps of Pharaoh's throne. The staff was in his hand, and he looked into the face of Pharaoh and said: "Let my people go" every hoof of them from the upper cataract of the Nile down to the sea. Let them go."

I tell you it takes Faith to look in the eyes of a man who can knock your head off the next minute. What did he care about his head. He was not thinking about his head. He came with his Faith in God.

It is the cur and the coward that is thinking about how it will affect his bank account, and the coward that thinks of what Mrs. Jones will say. You cowards, where is your faith in God? The Word of God was with him. The Word of God had sent him there, and he stood there and he did his work, and God stood with him. God witnessed for him, and God stood by him, and God withdrew His protecting hand and let plague after plague sweep over that land until at last in every household the first born lay dead.

The mother's firstborn baby—she shall wake to find it dead in her arms, and she went for sympathy to the one that had just had a baby, but her baby was dead, and the son on whom the old people depended was dead, and the daughter whom they had loved, the first born, she was dead, and the wail went up from Egypt.

I tell you this: If a nation will not repent God will not repent, God will withdraw His protecting hand, and He will let the plague sweep over the land until the dead lie piled in the streets.

THIS LAND WOULD NOT LISTEN TO GOD.

This land would not listen to the cry of the slave, bleeding, crying out of the dark horrors, the lash that drove them into the cottonfield, and made the woman, old and decrepit and dying, pick her cotton, if she died as she picked it, and when a young man wanted to get his old mother from slavery and ran away and tried to get money somewhere to buy her, they took him and lashed him until he lay dying, and sometimes dead. You passed it all by, but God had it all written.

You would not repent, and in New York you piled up the gold that came from the cotton of the South, and the day came when the streets lay piled with the dead, and when the land groaned as it had to send out its forces to save the nation from dismemberment. You never wanted to set the slave free.

I do not praise the North for freeing the slave. In the first instance they did not set out to do it. They never intended to do it. They went to maintain the union, not to free the slave, and they had to free the slave before they could maintain the union.

It was God Almighty that made that unavoidable, not the people. Men have told me who were war Democrats that if

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they had known the slaves were to be set free they would not have entered into the war; the niggers were not worth it. No, they would not have gone into the war for niggers, but God Almighty made them shed their blood, and for the blood of every man that had been slain the blood of the white man was poured out.

FRIENDS, FAITH IN GOD IS MIGHTIER THAN ALL THE REST.

The dead lay piled in Egypt because they tried to fight the men who had Faith in God, and then they had to yield, for the palace of the king had its dead.

The men who have had Faith have always had to die while they lived.

The first man who had Faith in God was slain at the altar of his Faith, and by his own brother, Abel.

Do you care for a Faith?

If you want a Faith which is so real that you are willing to lay down your blood upon the altar of your Faith for your God, how much Faith have you got?

Now it is just in proportion to Faith that you can realize the power of knowledge and wisdom.

You see Moses knew God. Moses was wise. Moses was not looking at the things seen. He endured as seeing Him who is invisible, and he endured seeing what? A nation of slaves placed in the garden of the world. How were they to be there, a nation of slaves to possess a land flowing with milk and honey, full of idolatrous and mighty cities!

NOW THAT IS THE KIND OF FAITH WE WANT; THE FAITH THAT SEES VICTORY BEYOND THE DESERT,

beyond the trials, beyond the Red Sea, beyond the Mountains, beyond the plains, beyond the rolling centuries, beyond all the fight, sees victory.

Do you see it? You should not differ from him. We are just going the same pathway. What do you see, victory? I see it. I see victory. I see a time when if Zion stands for God, God will stand for Zion, (Amen.) and her gates will open wide for countless multitudes to enter, but it will not be, unless we have faith in God, and unless we speak the truth, the whole truth and nothing but the truth, and are prepared to march on and to fight, if need be, as the rolling years roll on; and, if we do not see the victory as we expected it, yet to wait, yet to work.

Friends, I want to lay down this great principle in Faith; that Faith is the giving of substance to things that are hoped for, and it is the absolute evidence of the things that are not seen, and the giving of substance to the things that we hope for and the evidence of the things that are not seen is only possible to Faith.

That evidence, first of all, must be spiritual evidence that will satisfy the spirit, then it must be a substantial evidence that will satisfy the whole being.

Now I want a Faith that is substantial; a substantial Faith that works out in the substance in my body; that works out in the substance of my life, and that works out in substantial results in the visible word.

BUT THE FIRST THING THAT I MUST HAVE IS THE EVIDENCE OF THE UNSEEN.

You can not get substantial results until you have got the evidence of the invisible, and the evidence of the invisible is the first thing then.

When you have that, and when your heart is fixed upon Him that is invisible, you can get the substantial and visible results; but, if you get substantial and visible results, if you are without the evidence of the unseen, it will be seen that the work is not a work of Faith, for it will wither away. But when you first get the unseen, then that which Faith does lives forever.

This is what I want to lay down as a principle of Faith, and I ask you to think it over, and ask God to give you that Faith, which to-day will bring you into communion with the unseen and the eternal, and bring visible and tangible results all the time into your lives.

May God grant it.

CALL.

All who want this, stand and ask God for it. All who want God's blessing stand. [Apparently the entire audience rise to their feet.]

Say with me:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I ask Thee for Faith that endures as seeing the invisible; that trusts Thee; that builds the base; that leaves results with Thee, believing in the triumph of the right, for Jesus' sake. For His sake forgive me and cleanse me, and make me possessor of the inheritance of those who through Faith have inherited the promises, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After the singing of a closing hymn, the services were concluded with the benediction.

OBEYING GOD IN BAPTISM.

Six hundred and thirty-eight believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion, since the opening of the present Zion Tabernacle.

The following are the names of thirty-eight who were baptized on Wednesday August 25:

Allison, Mr. William	Williams, Iowa.
Bell, Mrs. Katie	Bellevue, Ohio.
Benson, Mrs. H. A.	Dowagiac, Michigan.
Blanchard, Mr. Henry	97 S. Desplaines St., Chicago.
Cornell, Mrs. J. L.	1658 W. Indiana St., Chicago.
Cox, Mr. Neri T.	Mullinville, Kansas.
Decker, Miss Ollie	Buchanan, Michigan.
Fisher, Mrs. Eve	Princeton, Wisconsin.
Forshall, Mrs. Annie	250 Burling St., Chicago.
Gregory, Miss Annette	7744 Reynolds Ave., Chicago.
Gregory, Miss Grace	7744 Reynolds Ave , Chicago.
Kerr, Miss Emma	1527 35th St., Chicago.
Lewis, Mrs. Marie	1532 Michigan Ave., Chicago.
Long, Miss Clara	7256 Evans Ave., Chicago.
Long, Mr. Frank	7256 Evans Ave., Chicago.
Long, Mr. John	7256 Evans Ave , Chicago.
McGill, Mr. J. W. Jr.	101 Chestnut St., Peoria. Illinois.
McKim, Mrs. Almedia	Roseland, Louisiana.
Mueller, Mr. A. F.	1053 W. Adams St., Chicago.
Mueller, Mrs. A. F.	1053 W. Adams St., Chicago.
Mueller, Mr. Robert	1053 W. Adams St., Chicago.
Penrod, Mr. Irvin	Marinette, Wisconsin.
Piper, Rev. W. Hamner	Lydia, Maryland.
Peterson, Mrs. Dorotha	84 Bismarck Ct., Chicago,
Peterson, Miss Jennie	84 Bismarck Ct., Chicago.
Rape, Mrs. Annie L.	359 South Lincoln St., Chicago.
Rape, Mr. Uriah L.	359 South Lincoln St., Chicago.
Rand, Mrs. Clara B. J.	Fitzwilliam, New Hampshire.
Rehbinder Mr. Alexis A.	62 Calle Alcalde, Guadalajara, Jal., Mexico.
Rehbinder, Mrs. Emma M.	62 Calle Alcalde, Guadalajara, Jal., Mexico.
Ratzel, Mrs. Addie	3645 Cottage Grove Ave., Chicago.
Schneider, Mr. August	4338 Shields Ave., Chicago.
Schneider, Miss Grace	4338 Shields Ave., Chicago.
Sprecher, Mrs. George	Mount Morris, Illinois.
Wherry, Eliza	Wyoming, Iowa.
Wood, Mrs. Augusta	1918 Wesley Ave., Evanston, Illinois.
Wade, Mr. Fred	Litchfield, Michigan.
Zitzman, Mrs. Maria	5429 Marshfield Ave., Chicago.

The following are the names of twenty-two persons who were baptized in Zion Tabernacle by Dr. Dowie on Monday night, August 30, 1897:

Biggs, Mrs. Emma	Wheatfield, Indiana.
Brown, Mrs. Carrie	Buchanan, Michigan.
Dietrich, Mrs. Lizzette	3616 Lake Ave., Chicago.
Keeler, Mrs. Mary Dondore	1628 Michigan Ave., Chicago.
Kernahan, Miss Salina	Maynard, Iowa.
Kernahan, Mrs. J. E.	Maynard, Iowa.
Knudson, Mrs. Matthew	1016 Jenifer St., Madison, Wisconsin.
Manion, Mrs. Annie	2210 Indiana Ave., Chicago.
Milner, Mrs. E. T.	Sycamore, Illinois.
Murbach, Miss Hannah	Upper Sandusky, Ohio.
Patton, Miss Myrta	Greensburg, Indiana.
Roberts, Mrs. Richard S.	Portage City, Wisconsin.
Sternberg, Mr. Albert	475 Clermont Ave., Chicago.
Thorpe, Mr. Dustin	Pawpaw, Michigan.
Thorpe, Mrs. Anna	Pawpaw, Michigan.
Tindall, Rev. O. L.	Lawrence, Kansas.
Trim, Mrs. Thirza	York, Nebraska.
Van Fleet, Mrs. Maggie	York, Nebrasga.
Whittemore, Mrs. E. M.	723 Park Ave., New York City.
Winn, Mrs. Clarence	425 Rose St., Kalamazoo, Michigan.
Yeatman, Mrs. Nida	Kinsley, Kansas.
Young, Mrs. Nancy	Defiance, Ohio.

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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME

The regular Saturday Evening meeting, held in Zion Home, August 21, was opened by singing,

"Hark, hark! my soul! angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more.

CHO.—Angels, sing on! your faithful watches keeping,
Sing us sweet fragments of the songs above,
Till morning's joy shall end the night of weeping,
And life's long shadows break in cloudless love."

The 91st Psalm was recited by all present.

At the conclusion of Dr. Dowie's introductory remarks the different states and countries represented were ascertained, which included Mexico, and the following thirteen states:

California, Illinois, Indiana, Iowa, Kansas, Kentucky, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, Ohio, Wisconsin.

Dr. Dowie then opened the meeting for testimony.

MISS DELLA SHELLMAN, Sherburne, Minnesota, testified to partial healing, and believed that she had not received complete healing because she had not followed the Lord in baptism.

Miss Shellman said in part: "I went through an operation in the Hospital in Chicago, and Dr. C. W. Johnson, of Clark Street, told me I would not live very long; but I praise God I am living, and I am getting stronger and stronger all the time."

MR. PENROD, Marinette, Wisconsin, said that he had brought his father to Zion who was seeking healing, and continued:

"He is troubled with epileptic fits and asthma.

"About two years ago Sister Armstrong was here, and she received a great blessing, being healed of heart failure.

"Four months ago we began taking the LEAVES OF HEALING, and when we read Mr. Graves' testimony, I thought if the Lord could cure Mr. Graves, He could cure my father; so that is the reason we are here.

"Our pastor has encouraged us to come, and we are glad to know we have got one Methodist preacher who believes in Divine Healing; he claims he has been healed himself by divine power through prayer. He was dying of consumption, and the doctors told him he could not live long, and the next day he was well, and has not been troubled with consumption since."

MR. W. N. WEEKS, Kalamazoo, Michigan, testified:

"I came here as a last resort. For three months before I came here I was unable to get a good night's sleep, and had night sweats almost every night, and coughed. Since I came here I have had a good appetite, and can sleep good nights; the night-sweats are entirely gone, and my cough almost gone. I praise God for what He has done for me."

MRS. W. N. WEEKS, Kalamazoo, Michigan, then confirmed the testimony of her husband, and said that when they came to Zion he was unable to move, and did not realize what she said to him.

MR. HENRY ALLEN, Thawville, Illinois, testified:

"I thank God for what he has done for me. About a year ago I came here. I had headache most all the time and rheumatism, and now I am entirely free from it."

MR. ARTHUR SCHMIDT, Winesburg, Ohio, testified that he had received partial healing, and praised the Lord for the light he had received since coming to Zion.

MRS. DUHME, Cincinnati, Ohio, testified:

"I can praise the Lord for the many blessings I have received spiritually and physically. I have been very ill, and at times the pain was intense, and I have often felt that I could not endure it any longer, and that I must give up, but thanks to Dr. Dowie who held out new hopes and encouraged me, I held on.

I am not entirely well, but fully trust I shall be. I give God all the glory, and thank Dr. Dowie, Mrs. Dowie and Dr. Speicher for their kinkness."

LOUISA WHITSON, Murphysboro, Illinois, testified: "About eight months ago I had a knot on this side larger than a hen's-egg, and I could not bear anything to touch it. I wrote to you, and you wrote back and told me not to use drugs or medicine, and that knot has all gone."

MR. GEORGE DIRMEYER, Upper Sandusky, Ohio, testified: "I thank the Lord for what he has done for me. Last February I was taken to your Divine Healing Home, in Edgerton Avenue, and I was greatly blessed and healed.

"My wife has also been greatly blessed in this work, and my family.

"Our little child had diphtheria, and sent a request for prayer to you, and she got all right."

MISS JOHANNA RUESINK, Orange City, Iowa, testified: "I thank the Lord for what He has done for me. Before I came here I could not stand on my legs very long, I would get so tired. I had a kind of paralyzed feeling in my legs; I could hardly walk. I can walk now to church without any pain."

MR. S. T. VIRDEN, of Monticello, Indiana, testified to the healing of his baby; that he had sent a request for prayer to Dr. Dowie, and at the time of prayer the baby was healed.

The meeting was then closed with prayer by Dr. Dowie.



ZION TABERNACLE. 1621-1633 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a.m. 2:30 & 7:30 p.m. Mondays: 7:30 p.m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p.m. Special Lectures Thursdays: 2:30 p. m. Children's Meetings Saturdays: 7:30 p.m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

DISTRICT MEETINGS

CHICAGO, 514 W. 18th St., 7:30 Thursday evenings. Conducted in the Bohemian language. Leader, John H. Schultz.

CHICAGO, 533 Seminary Ave., corner of Wrightwood, 7:30 Thursday evening. Leader, Amos Dresser, Jr.

HAMMOND, Indiana. Zion Tabernacle, one door south of Hohman Opera House, corner of State and Hohman streets. Lord's Day 10:30 A. M. and 7:30 Monday evenings. Rev. W. O. Dinius, Elder-in-Charge.

"CHRIST IS ALL AND IN ALL."

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He sendeth His word and healeth them.

PATIENCE

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, ILLINOIS, SEPTEMBER 4, 1897.

EDITORIAL NOTES

WHAT HATH GOD WROUGHT?"

WE write these notes on Tuesday, August 31st.

IT is the third anniversary of Zion Publishing House.

ON August 31st, 1894, the first issue of this new series of LEAVES OF HEALING left Zion's press.

ON July 18th of that year, a little more than a month previous, we had less than $300 in hand for printing purposes.

THREE years have passd away, and we have received from God and spent over $70,000 in connection with Zion Publishing House.

WE enter upon our fourth year with a large and well equipped plant, in the electrotyping, printing, and publishing departments.

WE have sent forth many millions of pages of LEAVES OF HEALING, and of tracts, besides printing a vast quantity of cards and announcements.

THE Little White Dove is a welcome weekly visitor in every state of the Union, and in the Republics on the south and the Dominion on the north, thus carrying LEAVES OF HEALING, from the Tree of Life to all parts of America.

AWAY over the Pacific it flies to Hawaii and Molokai, the leper island, and through Samoa and the islands of the Southern Seas, to the great island continent of Australia, where it is read in its cities and away far out in the distant bush.

ITS pictures, and the narratives of God's Witnesses to Divine Healing, are to be found on the walls of the cabins of the sailors in the forecastle, and in the rooms of the officers, of sailing ships and steam vessels ploughing many seas.

AWAY over the seas it flies to Asia and in the Land of the Rising Sun it speaks through partial translations into Japanese to many who are seeking to know the Christ who heals as well as saves.

IT soars with unwearied wing up into the heights of the Himalayas, and, crossing the Indian Ocean, it visits Africa, going from state to state in that great land, which is awakening from the long sleep of centuries of superstition and the degradations of devil worship.

WHERE the savage Matabele practised their cruelties, the Little White Dove is resting on the beds of many of the sick and sinful and sorrowing of other races who now live amidst the new civilizations of the Transvaal; and it also finds a hearty African welcome amidst the orange groves of Cape Colony and tells its story under Table Mountain.

THEN with new vigor it wings its way along the Mediterranean Sea, and tells the story in the land forever sanctified by our Lord's lovely life on earth.

THE Little White Dove is telling the Story of Zion again in the ancient city where Mount Zion still lifts its face to the silent stars under which the Redeemer sat with the disciples long ago.

Down the paths from Olivet to Bethany, and all around Jerusalem, the Story is being told of how in far away America the Christ is still the same as when He lived and loved and saved and healed in the city where He was crucified.

AND sometimes we hear that the Story is being told by Zion's Messenger in Galilee, and on the slopes of Carmel, and down by the sea in Jaffa (Joppa) where Peter dwelt, who went to another city by that sea and told the people that "God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good and healing all who were oppressed by the devil."

AND everywhere the Dove is telling that He is just the same to-day.

AWAY over the steppes of Russia, with here and there a stopping place, the Little White Dove circles around the nations of Europe, and in nearly every country it is found telling the Story and bringing the healing balm not only to the sufferers in poverty and obscurity, but in the palaces of princes.

AWAY up into the frozen north, through Scandinavia to Greenland, and then around by the Shetlands and Orknies to the great imperial center of the Anglo-Saxon Race, the British Isles, telling the Story in the highlands of Scotia and in the cities of England, amidst the lovely scenes of the Green Isle, where the warm hearts of the Irish bid it welcome.

IN thousands and thousands, and ever increasing thousands, the LEAVES OF HEALING are thus scattered all the world over, and on this anniversary day we praise God for what the Zion Publishing House has done, and is doing, for the Extension of the Kingdom of God by the millions of printed pages which are leaving its presses every year.

OUR pages have told in hundreds of cases that the seed sown is bringing forth harvests of blessing everywhere; and, sometimes, where we had not known that a single seed had been sown, waving fields and rich harvests are being garnered for Zion's King, as the direct result of seeds dropped there by the Little White Dove.

How can we express our praises to God for being permitted to do this work in establishing Zion Publishing House?

WE have no words which can tell our joy in the knowledge of what God hath wrought by means of the printed page, and the pictured story, witnessing in every line for God.

OFTEN have we wrought all through the day and all through the night to get this Messenger from Zion ready, and it has cost us more than words can tell: for not only time and strength and money have gone into that work, but almost our very heart's blood.

YET, had it cost our life only to do what has been done, we would have counted the sacrifice well made.

WE have had to fight through long years a battle against all the foes of God and of Zion in Washington and Chicago to get it to pass through the mails at second class rates, from which it was unjustly excluded by the act of a Roman Catholic postmaster in Chicago, and his accomplices in Washington, whose name is Legion.

DURING the last few months the victory has been won,

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and now the Little White Dove no longer bears the weight of fourteen times as much postage as any ordinary paper in America.

IT bore that weight for two years and three months.

WE never increased the charge for the paper to our subscribers; but put a two cent stamp on every paper sent through the mails, and worked and waited for God to take the burden away.

We paid $100 where we ought to have paid $7, and that continually, until our excess postage has amounted to over $6,000.

WE have presented our Claim for this sum to the United States Post Office, and are urging an immediate refund.

WILL the friends of Zion urge their friends in power in Washington to press for this act of justice immediately.

THE Department has recognized the rightfulness of our claim by restoring the paper, and the Assistant Attorney General declared the late Third Assistant P. M. General to have "been in error."

This decision was affirmed by the Third Assistant P. M. General, now in office, and the claim is one which ought to be immediately paid.

But the delays which attend all acts of government restitution are attending this, although we desire to say that, hitherto, we have been treated with kindness and consideration by Postmaster General Gary and his officers.

A FEW Senators and members of Congress reminding that good gentleman of what is due to the Little White Dove would, however, do good, and we ask our friends to move those political gentlemen who represent them at Washington.

BUT we have no room for a single note of sadness in connection with this anniversary of our Little White Dove in this new series, and of the establishment of Zion Publishing House.

EBENEZER! Hitherto hath the Lord helped us.

HE will never leave us nor forsake us.

BY His grace, we shall never leave Him.

WHAT an investment for eternity!
July 18th, 1894, $300.
August 31st, 1894, $3,000.
August 31st, 1897, $70,000 spent in God's service in spreading His truth in every land.
What shall the harvest be?

ZION Publishing House has plant and stock fully paid for amounting to at least $15,000, as we value it.

WE have recently purchased the beautiful press of which we have presented a picture on the first page of this issue.

IT is a two revolution Hoe Printing Press, with a "bed" of 44x60 inches, enabling us to print the whole sixteen pages of this paper at one impression.

IT is valued at $8,000 when new, and we bought it a short time ago of the American Type Founders Co. for a lower figure, although it was almost new, and quite as good as new.

WE have not yet paid for it fully, and would be glad for some friend of Zion to send us a check for $1,400 to pay the balance, and thus enable us to say that there was not a single cent of indebtedness on the stock and plant of Zion Publishing House.

IF 1,400 subscribers will give one dollar each, it will produce the same result.

SURELY this will be done in a week.

ONLY seven issues are needed to complete the Third Volume of the LEAVES OF HEALING.

IT will give us pleasure for all subscribers to renew as early as possible, so as to prevent our having the necessity of announcing that their subscriptions will expire. It will also help us in our business arrangements for the coming volume.

ORDERS for the new bound volume will also be in order now; price $3.50 with a full index and a new frontispiece.

AND now for a new departure.

A GERMAN Edition is being eagerly asked for.

A FRIEND of Zion has given us a complete "dress" of German type for „Blätter der Heilung."

WHEN we have 1,000 subscribers for one year ($2) we shall publish a German Edition, in all respects an exact duplicate of the American Edition, but possibly one or two weeks later, allowing time for translation, revision and printing.

CIRCULARS will be published in an early issue of the LEAVES, with subscription blanks.

WE earnestly wish that some good friend of Zion would enable us to publish Danish-Norwegian and Swedish editions, which are much called for.

WE estimate that it will take $3,000 to do that.

OTHER languages are being called for.

DURING the coming year we hope to publish in the monthly Voice from Zion one of our sermons in many tongues.

ARRANGEMENTS are being made for Spanish, French, and Russian.

THIS will be a step towards weekly issues of the Little White Dove in these tongues.

SHALL we not ask all our friends to say, "Amen!" to this prayer,

"God our Father, bless Zion Publishing House, and increase it, until Thy saving-health is known amongst all nations, in the power of the Spirit, for the sake of Thy Son."

BEFORE the close of the present volume, we will give a series of pictures and an article describing the Zion Publishing House as it now appears.

WE have baptized sixty-one believers in the closing days of this month.

As will be seen from the article on page 716 this makes a total of six hundred and thirty eight baptisms in six months, since the opening of the new Tabernacle.

WE have baptized no less than 3,000 persons within the last four years in Chicago.

PRAISE God for all who obey their Lord's commands.
"WE are witnesses of these things, and so also is the Holy Ghost whom God hath given to them that obey Him."

NEXT Lord's Day, September 5th, we shall ordain, God willing, at least four, and, possibly, seven new Elders.

THE Ordination will take place at the Communion of the Lord's Supper, immediately after the afternoon service.

"Zion's Harvest Home" will be our theme in the afternoon public discourse.

At the Lord's Table, we shall address the Church on "The Church and Kingdom of God."

"BRETHREN, PRAY FOR US."

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ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp.

Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the Rev. John Alex. Dowie and Mrs. Dowie, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Voice From Zion. Monthly. 16 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, " .....Permission and Commission.
No. 3, March, " .....Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5, May. " .....Redemption Draweth Nigh.
No. 6, June, " .....Talks With Ministers.
No. 7, July, " .....Sanctification of Spirit, Soul and Body.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come, 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1895. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. 1, 1894-5. First annual volume of the New Series. 832 pp. $3-50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Anthor. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers, 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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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.

VOL. 3. NO. 46. CHICAGO, SEPTEMBER 11, 1897. PRICE FIVE CENTS.



GOD'S HANDWRITING ON THE WALLS OF ZION.

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

Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Chicago, On Lord's Day, August 29th, 1897.



A Multitude of Witnesses.

The People Testify to the Lord Jesus Christ as Saviour, Healer, Cleanser and Keeper.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Apparently the Entire Audience by Rising Express their Consecration to God.

REPORTED BY A. D. JR. AND S. & E. W.*

MORNING SERVICE.



The services were opened with singing, The 43d chapter of the book of the Prophet Isaiah was read.

Dr. Dowie then said: This morning we have a very large number of requests for prayer which have been handed to me during the week, and coming by mail from various quarters.

It is simply impossible for me to read them, but so far as my poor limited capacity is concerned I have placed them before the Lord in my private room.

That which gives us more joy perhaps than anything else in this work is this fact that people are wanting prayer, and they are beginning to ask us: "Teach me to pray."

"Lord, teach us to pray."

Dr. Dowie gave illustrations of prayer which were an abomination to God and followed by an exposition of the first paragraph of the 11th chapter of Luke. His instructions respecting prayer, will be found in his sermon "How to Pray," published in LEAVES OF HEALING, Vol. 2, No. 31, pages 483 to 489. He continued:

Pray directly to the Lord. Open your heart to Him and mind all you say, and think very much, and do not pray long, especially when you pray aloud.

Pray in your heart all the time one way or another. In the midst of your business, you can pray. I pray when I am dictating a letter. You can keep an undercurrent of prayer continually; but when you pray do not multiply words. If I were to multiply words in laying these petitions of prayer before the Lord, where would I be? I just take that to God, and quicker than the telegraph it is answered.

Come, let us pray.

Prayer was then offered by Dr. Dowie after which the announcements were made and the offering was received.

Praise and Testimony Meeting then followed after the

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto all to whom these words shall come, to those who are now present, and to the vast unseen congregation that will read these testimonies, in this and in many coming days, in this and many coming years, we trust to earth's remotest bounds. Bless these testimonies in Jesus' name, for his sake Amen.

Now in witnessing for Christ, we present to you simple people who will tell you their story, just as it comes to their hearts and lips. No preparation whatever is made for this meeting beyond the simple announcement that it will be held, and those who have been healed are invited to talk.

Many of the old witnesses sitting there [pointing to the well-filled gallery on his right] have experienced healing most marvelous, but those behind me have never witnessed before in public, and we will therefore just take these first. Some of them I do not know much about.

You must remember that hundreds and thousands are healed in this ministry whose names even I do not know, as I sometimes will pray in a week with from 1000 to 1500 sick people.

Now I think I will take a case from Madison, Wisconsin.

Mrs. Knudson is at present a guest in Zion Home, and has come down from Madison for the purpose of bearing witness. I did not know that she was coming until she came, and I was very much struck when I saw her, because, if she will allow me to say it, she looked so handsome. (Laughter.) She looked so well. When I saw her first she was brought in,—well we might say,—dying.

She will now tell her story.

TESTIMONY OF MRS. CHRISTINA KNUDSON, 1016 JENIFER STREET, MADISON, WISCONSIN. HEALED OF CANCEROUS TUMOR.

Mrs. Knudson said: "I feel very thankful and proud to stand here as a living witness for God, and praise His name for what he has done for me in Divine life.

"You can all see I am not a sick person. I have not got a pain in me, but I was a perfect wreck when I came to Divine Healing Home No. 1. I never knew what a healthy day was until I was healed three years ago in November.

"When I was first taken sick I was 14 years old. I had spasms, fits and sinking spells.

"When I was about 15 years old I was taken with

*Owing to a great pressure of work, Dr. Dowie has been unable to revise the reports which follow.

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measles. Well, I had doctors, and I want to give some here good advice, that is, I want to discourage your going to doctors, if I can.

"I had a doctor by the name of Jackson as my physician. I was taken with measles and he doctored me for ague, and ordered iced cloths to be placed on my forehead and on my body, and it went to my lungs, and it was thought queer that I ever lived through it.

"The doctor was asked, 'Do you not think this young lady has the measles?'

"'Why," he said, 'never thought of that. Open the curtains and let me see her.'

"They had beer in the house, and he drank beer, and I guess he did not understand what he was doing. He did not care much about me because I was poor, and did not have money at that time.

"Well, I kept on getting worse and worse all the time. When I got older I had the pneumonia. I kept on coughing and raising blood and got worse all the time.

"About eight years ago my only sister died of consumption, and the shock of it laid me right on my back. I was ordered to go to a different climate. I could not do that as my husband was not well enough off to have me travel over the country. I could not dress myself, so that I was not in a condition to travel.

"Well, it kept on that way, getting worse and worse.

"Finally, two or three years after that I visited my brother who lives about 450 miles from Madison. I was there five weeks in a dying condition. There were three doctors over me all the time.

"I got Dr. Fox, called the best doctor in Madison. Everybody said if he could do me no good, no physician could, but he did not seem to do me any good. And the three doctors did not do me any good.

"One of the doctors told me that as soon as I got home I should undergo an operation. I had nine tumors on my head. The largest one on my head was taken out. I said I was not going to go under any more knives if I had to die.

"My lungs were so weak the doctors could not give me any medicine or any chloroform, or any thing of that kind. One of my right lungs was nearly gone.

"Well, in the fall there happened to be a young lady who was an invalid for seven or eight years. The lady's name is Mrs. Parsons, She happened to go over there, and she told me about a wonderful doctor. I was sick all the time, and I took it all in. I turned to my husband and I said, Pa, if I have another bad spell I want to go down to see that doctor? It seemed so natural to me that the Lord is the healer.

"He said, 'You shall go.'

"Well it was only a few days after that that I got sick again, but I would not give up. I can always thank God He gave me a strong constitution. I used to work when many women would have been in bed. I never liked to give up when I could help it.

"Well, that morning I fainted seven times. I fairly wanted to fight what I thought was the devil. I had to go back to my bed.

"Of course, we had to call in a doctor. He came down but I did not take much of his medicine. I was ugly. I was not brought nearer to God in my tronbles. My stomach felt as though there was a perfect hell inside of me. That burning! I was in agony, so when he came down I said, "Doctor, look here. What can you do for me. Can you not either kill or cure me? I have treated for four years and I am only growing weaker all the time. I am going to my grave.' He said, 'My dear woman, you are nervous, and I do not blame you. You have got a bad internal disease.'

"I was told out west that I had cancerous tumor. I was tired of life. No medicine seemed to help me.

"I know the first time I came into the Home I threw my self on the bed and burst into tears. I thought of the Scripture which says,

"Him that cometh to Me I will in no wise cast out,"

and He blessed me right there.

"My tumor burst like an electrical shock when the doctor prayed for me, and it seemed like a hand grasped the tumor and tore it right out, and I felt the hot bloody matter running down, and it went down five inches after the first prayer.

"I thank God that He led me to this Home, and I am happy to stand up and testify for God.

"The best leading members of the church have said, 'Did you not imagine it? God does not do miracles nowa-days. They have all passed. That is hypnotism; the devil's work.' I said, 'My dear friends, if the devil can do such a work as that, he must be a pretty good devil. I always thought he was a bad devil. (Laughter and applause.)

"I thank God for everybody in the Home, and Dr. Dowie and his wife and family and that they were ever led here, and praise His holy name for what He has done for me."

Dr. Dowie:—Just a minute now. In case you have not got the full significance of what Mrs. Knudson has said, I will ask her some questions. She has done that which a new speaker always does in public: dwelt too much upon the beginning of the case, and then when it comes to the real point that we are most interested in, that is passed over pretty quickly.

Which lung was affected?

Mrs. Knudson:—"The right lung."

Dr. Dowie:—What was its condition when you came down to see me?

Mrs. Knudson:—"It was half gone. I coughed and raised blood for seven years, and had some very heavy hemorrhages, and I had pneumonia twice."

Dr. Dowie:—The hemorrhages were quite frequent during these seven years, I think, before you came?

Mrs. Knudson:—"Yes, sir. Just before I came I got out of bed and prayed God to give me strength to come here."

Dr. Dowie:—Then you were a consumptive. How is that lung now?

Mrs. Knudson:—"Well, anybody can come and examine me."

Dr. Dowie:—Well, I will not let anybody come and examine you, (Laughter.) Mr. Anybody has got to see me first. I do not propose to let Mr. Anybody do what Mr. Anybody likes. Can you breathe freely?

Mrs. Knudson:—"Yes, sir; I can."

Dr. Dowie:—Well, are you sure that that lung is perfectly well?

Mrs. Knudson:—"I could not sleep on one side for over four years."

Dr. Dowie:—Can you sleep on both sides now?

Mrs. Knudson:—"Yes, sir."

Dr. Dowie:—Under any condition? All around?

Mrs. Knudson:—"Yes, sir."

Dr. Dowie:—Well, that is all right. What other proof have you of it? Can you walk far?

Mrs. Knudson:—"Yes I can walk any distance. I could not walk two blocks before without getting short of breath, and I would feel that I would have to sit right down in the street."

Dr. Dowie:—Well, can you walk now? That is the point.

Mrs. Knudson:—"I could walk half the town over. I tired out some ladies whom I was out with."

Dr. Dowie:—How many miles?

Mrs. Knudson:—"I guess I could walk ten or fifteen miles. I ride a wheel."

Dr. Dowie:—I am not quite sure that I approve of that. One of our choir came in this morning with her head cut; very badly bruised, and she is down in the janitor's wife's room very badly cut. Can you ask God to bless your wheel? I do not know whether you can ask God Almighty to,—I do not know. I am somewhat inclined to think that the bicycle is an abomination. Now that might not suit some of you, I have never spoken very much about it. My own dear ones like to ride upon this wheel. I am frequently tempted to be

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very anxious:—that some of them will be brought home dead,—very much injured. I do not know just how I will be able to pray when they do come in that way, because it does not seem to me a natural, right mode of locomotion. If there were three wheels now it would be safer, but in this city, and in front of our door we can scarcely look out the window without seeing some bicycle smash. I can not drive the avenue without seeing a smash, and sometimes nice looking ladies and men just go down with a crash, and they get broken and bleeding. I do not know that I can pray for you, if you get on to bicycles. (Laughter.) I am not in favor of it. I am on the fence about it. But I am pretty well getting down on the right side of it. But, now, you ride a wheel do you?

Mrs. Knudson:—"Yes, sir."

Dr. Dowie:—How far do you ride?

Mrs. Knudson:—"I ride it all over Madison. Four or five miles."

Dr. Dowie:—Are you a scorcher? (Laughter.) At any rate that will indicate the strength of the lungs and the pedaling power.

What I want to get at is this: What had you inside of you? Have you made it clear do you think that you had a cancerous tumor? That is what you had for how long?

Mrs. Knudson:—"Well, about four years, I think."

Dr. Dowie:—It was in the saecum. Now, when I prayed you realized that it was destroyed?

Mrs. Knudson:—"Yes, I did. It seemed like a hand grabbed it and tore it out."

Dr. Dowie:—You came on a Thursday?

Mrs. Knudson:—"Yes, sir."

Dr. Dowie:—And you were prayed for Friday? What day was it as near as you can remember?

Mrs. Knudson:—"Well, about three weeks, I think, before Christmas; in November."

Dr. Dowie:—What year?

Mrs. Knudson:—"The year after the World's Fair. In November, 1894."

Dr. Dowie:—You came on Thursday, and I prayed with you on Friday, and the next day you found you had gone down how many inches?

Mrs. Knudson:—"Five inches."

Dr. Dowie:—And you lost how much in weight?

Mrs. Knudson:—"Nearly 20 pounds I lost in weight."

Dr. Dowie:—She lost the cancer, and all the weight of it. A great mass of cancer, and of course it would not be proper here to tell how the whole thing came away—in a natural way, by a natural process.

The whole cancerous mass came away and she diminished five inches in one day, and you were perfectly well then?

Mrs. Knudson:—"I was perfectly well I think. Of course I got the healing right there. I was weak of course, and I received strength."

Dr. Dowie:—You lost twenty pounds and then you began to gain? How much did you gain?

Mrs. Knudson:—"I weighed about 130 pounds before I lost these tumors."

Dr. Dowie:—I want to get this; it is rather interesting. She weighed 130 pounds when she came into the Home. She lost her cancer, and lost twenty pounds, and she weighed 110 pounds when she got back home, and now she weighs 160. She has gained fifty pounds weight since she lost her cancer. It was one of those cases we see occasionally where a great cancerous mass covers all the alimentary region nearly, because it had adhesions all over. It is exactly the same as that of Miss Hicks, whose cot is up yonder. Miss Hicks is a cousin of the late President Lincoln. There is little difference between Mrs. Knudson's case and Miss Hicks'. Mrs. Knudson's case, from a medical point of view and a surgical point of view, is exactly like Miss Hicks'. Very little difference, and the same course followed, only Mrs. Knudson's was killed instantly and Miss Hicks' within a week. I think you were never laid down sick a day in the Home, were you?

Mrs. Knudson:—"No."

Dr. Dowie:—You lost that cancerous tumor, and were able to eat, drink, sleep, and go to bed?

Mrs. Knudson:—"Every meal. I eat everything. I could not digest toast, oat meal. I told my doctor that I could not digest potatoes. He said, 'Quit it Mrs. Knudson.' I said, 'What am I going to do doctor? I will have to quit eating all together.'

"I could not digest toast, but after I was healed I sat down to the table and ate everything; grapes and everything that was put in front of me, and digested everything."

Dr. Dowie:—What does this Fox in Madison say about you?

Mrs. Knudson:—"They say I am hypnotized."

Dr. Dowie,—Oh, hypnotized? (Laughter.) Well, do they know what the word hypnotism is? I wonder at people using that idiotic expression. They do not know the first thing about the meaning of that word hypnotism. *Hypnos* means sleep, and to hypnotize a person is to throw them into a sleep. Have you been asleep five years?

Mrs. Knudson:—"No, sir; I have been wider awake."

Dr. Dowie:—Did you ever go to sleep when I talked to you?

Mrs. Knudson:—"I was more asleep before I came."

Dr. Dowie:—Did you ever sleep when I talked to you?

Mrs. Knudson:—"No, sir; I have been wider awake."

Dr. Dowie:—Do you know of anybody that slept when I talked to them?

Mrs. Knudson:—"No."

Dr. Dowie:—I do not think they could. Now, hypnotism is to send a person into an unconscious condition; to make them sleep, and sleep an unhealthy and unnatural sleep; a deadly sleep. When did I make anybody sleep? I am trying to keep you people awake. You have been taking medicine, tobacco, beer and pig; swine's flesh enough to make you sleep all the time. Hard enough keeping you awake. Chicago people are mighty sleepy about anything spiritual, and you have got to make them awake. Now, Dr. Fox says it is hypnotism?

Mrs. Knudson:—"No the doctor does not say it. There was a lady dying that he prayed for. He said the best he could do for her was to pray the Lord's prayer. He said it would not do for him as a doctor to go and tell people. They would laugh at him, and he would not make any money at it."

Dr. Dowie:—There is no money in praying. There is in giving people digitalis, nux vomica, and cutting them up. He got money out of your husband did he not?

Mrs. Knudson:—"Yes, I guess he did!"

Dr. Dowie:—Did I ask you for any money for my prayer?

Mrs. Knudson:—"No, sir."

Dr. Dowie:—Were you asked to pay anything more than your board bill?

Mrs. Knudson:—"No, sir."

Dr. Dowie:—Did I ever ask you?

Mrs. Knudson:—"No."

Dr. Dowie:—Anybody?

Mrs. Knudson:—"No."

Dr. Dowie:—Did anybody ever ask you any money?

Mrs. Knudson:—"No."

Dr. Dowie:—If there is anybody who has been asked for money, stand, and then we will have you tell us about it. That is one of the lies people tell. (No one rose.)

Well, now I want to find out what these doctors said. What did Dr. Fox say?

Mrs. Knudson:—"Well, he did not say a great deal about it. He said, 'Go on, and God speed, and take all the people.' He said he believed it was all right."

Dr. Dowie:—Why does he not quit medicine?

Mrs. Knudson:—"Because so many of the people want medicine."

Dr. Dowie:—He gives them what they want. That is right. They like to be fooled and humbugged, and so they do it. That is what medicine is.

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I think Mrs. Knudson you have given us a very clear account. Have you anything else in your mind now you would like to add? These seven years have been happy years?

Mrs. Knudson:—"Yes, I feel quite happy; but I have had a good deal of persecution."

Dr. Dowie:—Do you worry about that?

Mrs. Knudson:—"No."

Dr. Dowie:—Did you not go for the enemy?

Mrs. Knudson:—"Well, I did not give up. That is sure.'

Dr. Dowie:—Did you not fight for the Lord?

Mrs. Knudson:—"I have, I guess."

Dr. Dowie:—Do you not get in a lick at the devil?

Mrs. Knudson:—"I have not had to give up I am sure. I am not going to give up. God has stood by me."

Dr. Dowie:—I do not think you need to worry about that. You have got to be angry. You have got to be persecuted more. It will do you more good. I am never half so happy as when the devil is kicking up a rumpus. When he is quiet in Chicago, I am sorry. I am sorry. I thank you very much.

Now, we will have Mr. Cook tell us his testimony.

TESTIMONY OF MR. L. A. COOK, 6943 LA FAYETTE AVE., CHICAGO. HEALED OF DIPHTHERITIC PARALYSIS.

Mr. Cook said: "Something like 10 years ago I was attacked with diphtheria. Something like 18 years ago I had a hard time of it, and nearly lost my life. The doctor said I was the sickest patient he ever had with that disease and get well. There was a membrane came out of my throat as large as my two fingers. I was paralyzed for about six months; what they called diphtheritic paralysis, and I suffered a great deal. I was attacked again about ten years ago and I knew what it meant to go through with that disease. I was living then at 801 Milwaukee Ave., Chicago. I lay on my bed with my elbow resting on my pillow and my hand around my neck this way (illustrates) in order that I might get relief. I was suffering with a great deal of pain in the throat, and I knew just what I had, though I had not called in a doctor. I just immediately lost sight of self, and said, 'God, you will have to heal me.' Well, I had not much more than said it and trusted in Him until the pain left my throat, and I felt as well as I had felt. That was immediately. I sat up in the bed, and I sung, 'Oh! 'tis glory; 'tis glory in my soul,' and I praised God that He gave me faith to trust Him for the healing. Before I had gone to God in prayer, though, my wife had come home from one of Moody's meetings and found out what condition I was in, and she started out for our doctor, but before she had got back I prayed to God for this healing, and He healed me and I was well, and when the doctor came I says, 'Doctor, I am well; I do not need you.' He looked at my throat and pronounced the disease just what I said it was.

"Of course, I had not had the teaching as I have since hearing Dr. Dowie, but I simply believed because I trusted God from what I read in His Word, but I had not carried it up to the full extent of God taking care of me under all circumstances.

"Since then I met Sister Marsh—last winter—and she spoke to me about Dr. Dowie's work and invited me to come. I said I had heard something about it but had never been down to the meetings. I was a close adherent to the church to which I belonged. Did not believe in going around visiting, and had never gotten to hear Dr. Dowie.

"I came to Dr. Dowie's meetings. I think it was the last one that was held down in the Tabernacle before you came here, Doctor, and since then I have been coming here almost every Sunday. My pastor was asking my wife the other day. He says, 'I have been thinking where Brother Cook was.' She says, 'He is gone over to Dr. Dowie's.' 'What! Has he gone over to Dr. Dowie?' 'Yes.' 'Well, you surprise me.'

"Last Thursday night I was over to see you, was I not, Brother Marsh?"

Mr. Marsh:—"Yes."

"I went home and I was taken sick, and I have been subject to cramps. I have at times had these spells that the doctor had to come four times a day and inject morphine in my arm in order to relieve me, and I knew what I had got to go through with then. When that started on me I just dropped everything and took my only God as my healer. I just put my hands right on my chest, and I moved them down the length of my body, and that pain followed the course of my hands, and left my body. I had shooting pains in my arms. I just extended my hand over my arm and the pain went right out of my arm, and I bless God that He has brought me thus far through. That was just last Thursday night. Friday I was scarcely able to sit up for weakness. I was left that weak, but I am able to be here to-day. These attacks leave me very sore and very weak, but the instant I prayed to God He gave me that power to throw it off, and took it away. I have not felt the remains of it; the after feeling, like you might express it, since then. I am recovering right along from the weakness and soreness. I have none of the soreness now, but I am a little weak. I am thankful to Dr. Dowie for the many words of instruction and encouragement."

TESTIMONY OF EMMANUEL RABER. 4311 EVANS AVE., CHICAGO. HEALED OF RHEUMATISM, TOBACCO AND SECRET SOCIETIES.

Dr. Dowie:—What has the Lord healed you of brother?

Mr. Raber:—"Rheumatism and the tobacco habit. (Laughter.) He has led me out of Secret Societies."

Dr. Dowie:—And He has saved you in this mission?

Mr. Raber:—"Yes, sir."

Dr. Dowie:—You are now a member of this church?

Mr. Raber:—"Yes, sir."

Dr. Dowie:—Thank God.

TESTIMONY OF MRS. ROSA RABER, 4311 EVANS AVE., CHICAGO. HEALED OF HEADACHE AND ROMAN CATHOLICISM.

Mrs. Raber said, "I used to have such terrible headaches. I used to think that I would just die; that I could not live, but lately I have not had a headache at all."

Dr. Dowie:—You have been healed of that; and what else has He done for you?

Mrs. Raber:—I have had stomach trouble, of which I am almost healed, but not quite perfectly."

Dr. Dowie:—What else are you healed of?

Mrs Raber:—"Roman Catholic Church."

Dr. Dowie:—You were a Roman Catholic? You used to pray with machinery?

Mrs. Raber:—"Yes, sir."

Dr. Dowie:—What is your machinery?

Mrs. Raber:—"Prayer books, rosaries, scapulars and—"

Dr. Dowie:—Agnus Deis and—

Mrs. Raber:—"Medals and relics."

Dr Dowie:—Well you gave them all up?

Mrs. Raber:—"Yes, sir."

Dr. Dowie:—Did you ever find God through these things?

Mrs. Raber:—"No Doctor, that is the trouble; I never did."

Dr. Dowie:—You said prayers, counted your beads, and the Lord has saved you?

Mrs. Raber:—"Yes, sir."

Dr. Dowie:—And you have been baptized?

Mrs. Raber:—"I have been baptized."

Dr. Dowie:—Are you happy in the Lord now?

Mrs. Raber:—"Yes, doctor, I am perfectly happy."

Dr. Dowie:—Now, the next one.

TESTIMONY OF MRS. J. H. KEELER, LUCAS, KANSAS, HEALED OF FIBROID TUMOR, STONE CANCER AND PARALYSIS.

Mrs. Keeler:—I had fibroid tumor, and I had stone cancer and paralysis. I came here a year ago last January. I was healed in Tabernacle No. 2 in the healing room on the last day of January. I came here on Thursday. I was not able to come, but I was taken right up out of bed and my husband brought me. We were not able to go all the way, so we stopped at St. Louis, and I rested 24 hours there.

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When we got pretty near to Chicago I got so sick I thought I would die."

Dr. Dowie:—You wanted to be buried there?

Mrs. Keeler:—"No, sir; I thought I would die. Of course, I would not like to be buried there."

Dr. Dowie:—You do not need to worry about being buried.

Mrs. Keeler:—"My husband said he did not bring me to Chicago to be buried. He said he brought me here to be healed. So I was. We went to the Tabernacle, and when I saw the crutches there, and all these things, I got faith."

Dr. Dowie:—You thought that if all these people were not buried you could be healed?

Mrs. Keeler:—"I knew that God was the healer before I came her. I was healed several times, but in some way I did not get the healing. Something was wrong."

Dr. Dowie:—You got sidetracked.

Mrs. Keeler:—"But then I saw God's handwriting on the walls and all these wonderful things and I knew God could heal."

Dr. Dowie:—Then I prayed with you?

Mrs. Keeler:—"Yes, sir. I think I got my healing before you ever prayed with me at all. You were about a rod away from me when I commenced to shake all over this side. I was paralyzed. I just shook all over, and I was very, very cold; so cold that while you preached I had a heavy shawl wrapped around me, and I thought I must freeze. I expected when you would pray for me a great thrill would go through me, but I did not realize that I was healed when you prayed for me. I did not realize anything. I was too ignorant to know it. I could not use crutches because I was too helpless. Before entering the healing room my husband and I prayed. We were stopping at Home No. 3. We prayed and read the Bible and did everything, and had our minds and our thoughts upon this subject, and I said to myself, so help me God, I will never leave the Healing room with this cane. I will leave it there, unless I fall. But I did not tell my husband. I just had that in my mind. After you had prayed I did not know that I was healed. I did not feel anything, but when the rest got up, I got up just like anybody else, I turned and said to Mr. Keeler, 'Here is my cane.' He did not hear, so I laid it down, and then I proceeded to put on my wraps. Then I commenced to walk. I staggered very badly at first, but I did not fall. So I walked the biggest part of a rod, and I staggered less and less. Then when I got along about a rod I was very lame in my hip. Then it came to me, if you are healed, your hip is so bad you cannot walk anyway. I knew God who healed paralysis could heal lameness. I leaned upon God and trusted in Him, and I walked about two more rods not a bit lame."

Dr. Dowie:—And you have been well ever since?

Mrs. Keeler:—"Yes, sir."

Dr. Dowie:—Have you been able to work?

Mrs. Keeler:—"Yes, sir."

Dr. Dowie:—How long since you were healed?

Mrs. Keeler:—"A year ago the last day of January."

Dr. Dowie—Is the paralysis all gone?

Mrs. Keeler:—"Yes, sir."

Dr. Dowie:—What about the tumor?

Mrs. Keeler:—Well the cancer was a big stone cancer, and took about three weeks, I think."

Dr. Dowie:—And it left?

Mrs. Keeler:—"Yes, sir; it all disappeared. I think that I rather lost the healing of the tumor when it went. I had quite a time. It took two or three months, but the tumor and the symptoms all left at once."

Dr. Dowie:—And the cancer and the tumor disappeared?

Mrs. Keeler:—"Yes, sir."

Dr. Dowie:—What doctors saw your case?

Mrs. Keeler:—"Dr.———of Kansas City; Dr. Blair or Holden, Mo. I had the cancer when we lived at Kansas City, and the first doctor diagnosed it tumor, and the other doctor diagnosed it cancer. And I had Dr. Overholtzer of Harrisonville, Mo."

Dr. Dowie:—Now, you are healed?

Mrs. Keeler:—"Yes, sir."

Dr. Dowie:—Now you had better stand up Brother Keeler. You will please to tell us if that is all true.

Mr. Keeler:—"That is all true. I am not over there this morning because I am not perfectly healed."

Dr. Dowie:—The Lord have mercy upon you.

Mr. Keeler:—"Amen."

Dr. Dowie:—And what church do you belong to?

Mr. Keeler:—"Evangelical Association."

Dr. Dowie:—Our brother and sister are both ministers in the Evangelical Association.

Mrs. Keeler:—"I do not preach."

Dr. Dowie:—You are a minister of the Evangelical Association?

Mr. Keeler:—"Yes, sir."

Dr. Dowie:—I suppose you count your wife a minister too, do you not?

Mr. Keller:—"She is no minister, but she is a good help to me."

Dr. Dowie:—Minister simply means a servant. However she is a helper. Well, I call my wife a minister. Now, I thank you very much for this testimony. Glad to hear it.

Where is the boy that was healed of mad dog bite? (The boy steps forward.)

TESTIMONY OF MASTER WALLACE SANDOW, 2160 JACKSON BOUL., CHICAGO. HEALED FROM MAD DOG BITE.

Dr. Dowie:—What is the matter with you?

Wallace:—"I was bit by a mad dog."

Dr. Dowie:—Tell us where it bit you."

Wallace:—"Over near Wabash Ave."

Dr. Dowie:—And what other street? In this neighborhood?

Wallace:—"Yes, sir."

Dr. Dowie:—What were you doing at that time?

Wallace:—"I was walking along the street, and the dog sprang at me and bit me."

Dr. Dowie:—How do you know it was mad?

Wallace:—"It bit at the ground and raved and had foam in its mouth."

Dr. Dowie:—What was done with it?

Wallace:—"Shot."

Dr. Dowie:—Shot before you got away? Who shot it?

Wallace:—"Yes, sir." Four policemen."

Dr. Dowie:—Took four to shoot it, did it? (Laughter.) They all shot at it?

Wallace:—"Yes, sir."

Dr. Dowie:—And they killed it?

Wallace:—"Yes, sir."

Dr. Dowie:—What was done with you?

Wallace:—"I was taken to the doctor."

Dr. Dowie:—Who took you?

Wallace:—"The policemen."

Dr. Dowie:—What doctor?

Wallace:—"I just do not know his name, but I think his name is Dr. Berry."

Dr. Dowie:—Down near 12th Street.

Wallace:—"Wabash; right on the corner of Wabash and 12th Street."

Dr. Dowie:—Drug Store. At any rate you were taken there?

Wallace:—"Yes, sir."

Dr. Dowie:—What did he do to it?

Wallace:—"He cauterized me; all the marks but one."

Dr. Dowie:—All the worst?

Wallace:—"Yes, sir."

Dr. Dowie:—And he did not cauterize that one?

Wallace:—"Yes, sir."

Dr. Dowie:—What happened after that?

Wallace:—"After that I went down to my grand-pa's on Indiana Avenue; right over the post office."

Dr. Dowie:—What is his name?

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Wallace:—"Mr. Smith."

Dr. Dowie:—What did he do?

Wallace:—"Mr. Smith, my grandpa, took me down to Zion Home."

Dr. Dowie:—What was the object? Of getting me to pray for you?

Wallace:—"Dr. Speicher prayed for me."

Dr. Dowie:—What did the Lord do for you then?

Wallace:—"Why, He did not heal me just instantly, but I went home, and it was two days afterwards, my hands swelled up, and it was on Saturday I went down to Dr. Speicher at the Home, Zion Home. My mother was with me, and he prayed for me. I went down to my grandpa's again, and by that time it was all down, and my arm was perfectly healed."

Dr. Dowie:—Now, you see, the Lord uses somebody else except the Doctor. I hope you will let me have a holiday now. (Laughter.)

I am glad to hear of my colleague being used by the Lord.

And the Lord has healed you perfectly?

Wallace:—"Yes, sir."

Dr. Dowie:—Have you given your heart to Him?

Wallace:—"Yes, sir."

Dr. Dowie:—And you belong here?

Wallace:—"Yes, sir; I am in the boy's choir."

Dr. Dowie:—He is one of my boys' choir. The Lord bless him. You came down alone?

Wallace:—"Yes, sir."

CALL.

All who believe in the Lord Jesus Christ as the healer of His people, and desire to give themselves wholly to Him, stand. (So far as could be ascertained, the entire audience rose.) That is right; I think it is everybody.

Pray with me:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name take me as I am. Make me what I ought to be in spirit, soul and body. Give me power to do right; to trust Thee fully, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After the singing of the closing hymn, the services were closed with the benediction.

AFTERNOON SERVICE.

Dr. Dowie enumerated the mercies of the week past, especially the many answers to prayer, and mentioned among the interesting letters of the week, one received from Mr. Redwood, a Jewish gentleman in London, England, who is a true believer in Jesus Christ as the son of God, and who retains the word Jehovah instead of Lord.

In speaking of the meaning of Jehovah as the coming one, Dr. Dowie spoke of the prominence of this idea throughout the Buddhism of the Orient, and continued,

That idea of the coming One was the root idea in the Hebrew religion, a Messiah who should come, and He should save, and He should heal, and He should cleanse people. And we have the same idea still, that He is coming again, and He is coming to reign and to rule, and He is coming to take absolute control, and then the ecclesiastical Joss, and the political Boss will both go.

Dr. Dowie made the announcements which were followed by prayer from the Rev. W. O. Dinius; also prayer by Dr. Dowie. The collection was then received.

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 city and state and nation, and to every land where they shall be carried by the printed page, or by the voice of those that go; and in this and every coming time let them be blessed. We ask for the sake of Jesus, our Lord, our Strength, and our Redeemer in whose name we witness to Thy eternal love and power to-day. Our Father help us by Thy Spirit. Amen.

Dr. Dowie referred to the morning Scripture lesson in the 43d chapter of Isaiah, and made special comment on the 8th and 9th verses:

"Bring forth the blind people that have eyes, and the deaf that have ears.
"Let all the nations be gathered together, and let the people be assembled."

There are very few nations that do not have a representation in this city.

"Who among them can declare this, and show us former things, let them bring forth their witnesses, that they may be justified."

Now, we say that the "former things," the things that were wrought in Christ's day, our Lord is working to-day, and people have a right to-day to bring forth the witnesses.

"Or let them hear, and say, It is truth."

Now, it is quite evident that it is impossible for these four or five hundred all to speak, but if they hear and say, It is truth, then they fulfill the prophecy.

Dr. Dowie now turned and addressed the great company of witnesses, sitting in the south-east gallery.

Dr. Dowie:—Have you been healed through faith in Jesus Christ?

Witnesses:—"Yes."

Dr. Dowie:—Can you say, It is truth?

Witnesses:—"Yes."

Dr. Dowie:—Then say it.

Witnesses:—"It is truth."

Dr. Dowie:—Now, that is fulfilling the prophecy, and that is only in a larger scale to go on until the prophecy is completely fulfilled; but here we have, in a small degree, the fulfillment of this prophecy.

"Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me.
"I, even I, am Jehovah; and beside Me there is no Saviour."

Now, that is what we are here to witness.

"I have declared, and have saved, and have shewed, when there was no strange god among you."

Now, when you have got to lie awake thinking about that plug, you have got a strange god have you not? (Laughter.) And when you have got liquor, and you lie awake thinking about it, and you get up and go after it, is that not your god?

And you can have gods many too. The principal god of this town is the belly; that is the god.

And that is true about the great mass of humanity, that their god is their base appetites.

Now, you who have been healed you have had to give up these things, have you not?

Witnesses:—"Yes, sir."

Dr. Dowie:—And put away your strange gods?

Audience:—"Yes, sir."

Dr. Dowie:—And when you put them away, did He not bless you?

Witnesses:—"Yes, sir."

Dr. Dowie:—Did He bless you before?

Witnesses:—"No, sir."

Dr. Dowie:—No, you see they are the witnesses. They are all talking, and some of you down there cannot talk, you are still stinkpots. (Laughter.)

"Therefore ye are My witnesses, saith Jehovah, that I am God.
"Yea, before the day was I am He; and there is none that can deliver out of My hand."

Now, I want you to listen to the next words.

"I will work and who shall let it?"

That is an illustration of the old English. The word "let" used to mean to hinder, and therefore, it is properly translated in the margin: "I shall work and who shall turn it back?"

Now, who is going to turn this work back?

Dr. Dowie enumerated the many efforts that have been made to turn back Divine Healing, and praised God that in spite of the opposition and persecution manifested by God's enemies, His gracious work was still going on. He concluded,

Divine Healing is going on in hundreds and thousands of cases, and the witnesses are rising up everywhere.

Now, then, that is all.

I introduce to you now a lady whom it is a very great pleasure for me to introduce. I do not want to say in her

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presence what I would like to say in her absence. I have marked her work for a number of years.

She has been in Zion Home. Her dear daughter, of whom she is going so speak, has been wonderfully healed. Mrs. E. M. Whittemore's name is almost a household word in New York City and throughout all that Empire State. She is very well known throughout the whole of the city. Many of her books have been translated into foreign tongues, and her work amongst the fallen of this country is growing on every side.

She has written a great deal, and she superintends a very large number of institutions which, I think, are all called "The Door of Hope," and these Doors of Hope exist in many cities, and have been the means of much blessing to the fallen women; and, in many cases, to those of the best class of women who have fallen from great heights.

Mrs. Whittemore's social position in New York brought her into contact with many who would listen to her when they would not listen to others, and she has been able to help in the lowest slums, and carry down into these slums the help of the richest and best people of New York; so when she came to visit me first, and I knew about her, I gave her a private interview she sought. When she told me that her dear daughter was dying, and that there was no hope for her, I think I asked her the same as Fred Douglass asked: "Is God dead?" And she told me she did not believe God was dead

"Well," I said, "If God is not dead, He is the Healer, and I am very much ashamed of you, telling me your daughter is going to die, a bright girl like that."

"But, Doctor, she is in the last stages of consumption."

"What does that matter to God."

Our sister will tell her own story, and the Lord did heal her daughter, and we have her for our first witness this afternoon.

Now, of course, some of us who are very poor and humble, and have nothing like the power to influence others that our sister has, are just in God's sight often times just as effective witnesses.

I think that our sister's writing proves that, because the story that she has told of Delia, a poor girl that was brought out of Mulberry Bend, down in the deepest depths there of New York slums, the story of that rescue, and that poor girl's work before she died,—for she was rescued,—shows what God can do by the testimony of the feeblest. The Lord made her useful, and our sister telling of her story has been blessed. The testimony of some of the humble people here God has graciously owned and blessed.

Dr. Dowie called on Mrs. Paddock to repeat her testimony respecting her healing of tumor in August, 1890, and concluded:

Dr. Dowie:—Now, you are not overworking, are you?

Mrs. Paddock:—"I have to work pretty hard."

Dr. Dowie:—You must not overwork.

Mrs. Paddock:—"I try to take care of this body."

Dr. Dowie:—The doctors will triumph if ever you die. They will say, "She's dead!" (Laughter.)

Mrs. Paddock:—"I will trust the Lord anyway."

Dr. Dowie:—A person came to me and said: "Doctor, do you know a man twenty years ago testified to healing of cancer?"

"Yes."

"Well, he's dead!" (Langhter.)

"Well," I said, "Do you know nineteen centuries ago a woman testified she touched the hem of Christ's garment?"

"Yes."

"Do you know that there was a leper touched by Christ?"

"Yes."

"Well, they are all dead." (Laughter.)

Does that alter the fact that they were healed? I guess they are going to pass away some time.

But you better live a long time.

Now, my eye happened to fall upon you, but I must not keep back Mrs. Whittemore.

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TESTIMONY OF MRS. WHITTEMORE, FOUNDER OF DOOR OF HOPE 723 PARK AVE., NEW YORK CITY. HER DAUGHTER HEALED OF CONSUMPTION.

Mrs. Whittemore said: "Dear friends, it is with sincere gratitude to God, for his wonderful goodness in restoring our precious child to our household again in answer to prayer, that I am only too thankful to give this testimony in your presence.

"At every opportunity God opens up from day to day, I tell

"The old, old story
Of Jesus and His love.

not only as a Saviour, not only as one who keeps moment by moment, as we are looking unto Him who is the author and finisher of our faith, but as our Divine Healer, and as preparing us through the acceptance of these truths as they are in Him, for the coming of Himself, who one day will be Lord of lords and King of kings, even throughout Eternity.

"In order that I may all the better speak only the words that my dear Lord would have me to speak, I do most earnestly request that every believing child of God in His presence here, may hold me by the ministry of prayer in such touch with God, that only that which can be utilized to His glory may be brought to my remembrance; and so, in answer to your prayers, you will indeed prove a blessing to me, and I trust God will enable me to be a blessing to you. (Amen)

"A LITTLE CHILD SHALL LEAD THEM."

"I feel this afternoon somewhat like doing exactly as a dear little child once expressed it in the Kindergarten, over which I was superintendent for a long while; down in what is known as Hell's kitchen in New York, away over on the west side. The children were all congregated together. The dear teacher there rose and said in the opening of the session they would have a regular testimony meeting. Looking around that large audience of poor, little, ragged children, far too ragged to be admitted into the Public schools, her eyes rested on the face of a little boy whose name was Johnnie and she said, 'Johnnie, suppose we begin with you first. Rise up.' Up got the little man, feeling full of importance, but in a few moments all that importance was taken away when she said, 'Johnnie, you give us your testimony first.' He hung his head in confusion, the tears bubbled up in his eyes, and in a tremulous tone of voice he muttered forth these words:

"Teacher, I-I-I left my testimony home,' and it was more than the little fellow could bear, so he sat down sobbing to break his heart.

"Instantly the teacher concluded that the little fellow was unaware of what a testimony meant.

"The day before, a lady calling at the Mission, presented each one of these small children with a Testament, and naturally the little fellow somehow thought the teacher was referring to the present of the day before. Looking down by the door, her eyes rested upon a little pinched, white faced girl, a little half-starved girl, a little half-starved being she was, and she said: 'Mary, can you come up here to the platform, and just tell the children what a testimony means. Do not laugh, children. Johnnie I am sure did not mean to state that he left his testimony home, only he did not know what a testimony meant.'

"Up trots the little girl, and I have never forgotten what she said, and since then I have never wanted to get ahead of it either. She rose, and in a very shrill tone of voice, called forth these words: 'A testimony, children, is simply telling people what *Jesus tells you*.' (Amen.)

A PERSONAL TESTIMONY.

"Over fourteen years ago, in answer to believing prayer, after repenting of a life misspent—ah! yes, how many, many waste places in my life come back to my memory, even to-day, but God has indeed forgiven them, and has only just sanctified the memory, now and then bringing them before my recollection to keep me in my right place I really believe—but over fourteen years ago, in answer to believing prayer, He touched this body, which had been greatly afflicted for over twelve years and a month. Through falling down stairs, I had dislocated the lower joint of my spine, and during all these weary, tedious, painful years, the suffrings, in fact, are too intense even as I now recall them to endeavor to put them into words, to depict it to you, therefore, I will not try.

"At the time of this marvelous healing, God so gave me—what is worth more than all the healings in the world put together—the sweet conscious sense of the abiding Christ, as never before in my heart, by the power of the Holy Spirit.

"Ah! friends, when God indeed so comes into the believer's heart, His very presence causes it to vibrate with gladness, and He causes as well that body indeed to respond in the glow of health.

"O! it is more than simply the *health* that He bestows, in granting us that glorious fellowship with our precious Lord Jesus, to experience that which He so gladly performed for us when He laid down His life, so that we might have life in Him for body, for soul, and for spirit evermore!

"After this wonderful healing was entered into, I felt that it was indeed but a sacred trust committed to my keeping to be used to the glory of God.

"SHORTLY AFTER THIS HE CALLED ME TO GIVE MY LIFE TO THE GIRLS OF THE STREETS.

"I naturally shrunk from such a work to be entered into. Something innate within me called forth such powerful resistance at first, that I was about to refuse the very first thing God asked of me; but He never asks of us impossibilities, and if we will only take time to listen to the whispers of His love, He makes it so plain, that the very thing that *we* thought to dislike, becomes the most delightful thing in life to do for Him.

"He gave me His own love, that inexhaustible love, that marvellous love, that

"'So loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'

and He so opened the eyes of my understanding, and so enlarged my heart, that He showed me that that '*whosoever*' covered the poor girls on the street as much as it had *ever* covered me. Oh! how I thank Him for so changing my heart the way He did with His love.

"Shortly after this, very great activity in His service was the result and about

A LITTLE OVER SIX YEARS AGO, IN ANSWER TO PRAYER, HE GAVE ME THE FIRST DOOR OF HOPE

to receive those with whom I was laboring. During the six years previous, however, my time was mostly engaged as He gave opportunity, in visiting the

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dance-halls, the gambling dens, working in the slums, the sub-cellars and the gilded palaces of sin in the upper part of the city where everything that money could provide was found. In these awful places,—regular hells indeed on earth, —He gave me a *little* insight into the lives of those that He was calling my life to be given up for, *that they might know Jesus.*

"A little over six years ago the first Door of Hope was opened. It was not very long, however, when the Homes began to accumulate, and necessarily the labor increased and in a very subtle way,—which I confess I did not fully take in; in fact, I did not recognize it at that time—a sort of hurry came into my life. Night after night would find me in my library, seated over piles and piles of letters which I was then in those days attempting to reply to single-handed, and between times, sitting for a while just trying to devise ways and means for extending the work. Ah! but God has shown me *now*, something *better* than that. And thus the years rolled on; *the hurry was not created by God.*

BELOVED DAUGHTER'S DANGEROUS ILLNESS.

"In the latter part of May, 1896, my beloved child, who is now rejoicing in the fullness of health through Jesus Christ in answer to prayer, was stricken down most unexpectedly with consumption.

"The doctor thoroughly diagnosed her case. Her case was pronounced consumption of a very serious character. The late Dr. Menger stated that unless I took her to Southern Caltfornia for the winter, she could not possibly live until spring, but even if I took her, the longest time she could possible live would be in the beginning of that season. He insisted, however, that one man's judgment should *not* be relied upon; though he stated frankly if we had a hundred physicians, *if they were honest*, they would be straight forward enough to state that his diagnosis was correct.

"Accordingly a consultation of physicians was held, and they ordered her at once to be taken to the Adirondac Mountains; but when I questioned them closely as to *what* the results would *be*, they shook their heads most sadly, and tried to avoid the question, simply stating that the air was much lighter up there, and it would be less difficult for her to breathe.

"I took her,—and it was with a great deal of effort, causing much suffering,—away up to Saranac Lake, and put her in charge of Dr Baldwin, a very earnest Christian man. After going through another examination, he stated their judgment was indeed correct

"Six weeks passed away. Apparently we thought she was a little better, but upon re-examination I saw the doctor give a start. He asked her to leave the room, and turning towards me with a sad expression upon his face, said, 'I must be very candid with you, *the disease is making progress*, and the *kindest* thing would be to take your daughter home, surround her with those who love her, gratify every little whim, and wait for the end.'

"Further he added: 'If I saw the *slightest* chance for her to improve I would say, give her the benefit of that chance in keeping her here to get better, but there is *none*.'

"We returned home with very sad hearts, hearts indeed that were filled with a father and mother's anxiety; for up to this time my dear child—although she recognized the fact as hundreds have *had* to recognize it, that God had healed me, and had kept me most marvellously during these fourteen years never allowing even five minutes of pain from the old tronble while laboring in His service—she could not somehow restfully trust the Lord for the healing of *her* body. Therefore, day by day we saw her fast fading away. Humanly speaking, there was not a *possibility* of her recovery. Greatly exhausted, not only by the care of my dear child night and day, for nearly seven long months, but through the repeated breaking of the laws of nature during the past years of incessant labor, *now* as I can recognize it through the teachings of Dr. Dowie. I thank God for what He gave him to say to me upon that interview. How I could see as I looked back, over and over again I had repeatedly transgressed God's laws, in endeavoring to *push* matters a *little* faster than *He* required even in His service. I was fast becoming completely worn out, nigh to prostration, and a kidney affection of no slight nature which had already touched some members of our family was beginning to assert itself in my body, and caused me to be fearful lest I should be unable to attend my child until death closed her eyes; therefore, it was thought *best* to take a few days rest. I reluctantly consented as I could not bear to leave her

"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."

"The way was opened to come to Chicago. I had never laid eyes on Dr. Dowie, in fact, to tell the truth, I was greatly prejudiced against him; and while here, when the thought would come to go and see him, I somehow did not relish the idea, and thus put it off until two days before leaving; I was only here six days in all.

"When I called, he kindly invited me to be a guest in his home over night, which I accepted. In his drawing room with his wife, he gave me, perhaps, somewhat of a talking to, that *some* of you have received. (Laughter.) I was startled and *amazed*. He pointed out *very* much in my life that could have been different if I had but been more obediant to God's laws.

"Oh! dear friends, we may work out of love to God most *faithfully* and *earnestly* indeed, and God *may* water by the power of His Holy Spirit that which we endeavor to do for Christ's sake, but that is not all in this life that He requires. *He intends us to live for Himself*, but it is more what we *are* that pleases Him, than even what is done. He showed me this *very distinctly*.

"In fact, during the weeks and months when seated by my daughter's side upon her bed of suffering, once in a while the Lord seemed to be speaking to me concerning the work of the last few years, even gave me these two little thoughts which His dear servant here but emphasized, but by the power of God. Yes, God wants us to be more occupied with Himself than all the work we *ever* accomplished for Him. (Amen.)

"He showed me that if I persisted in going on with this tremendous sort of hurry, in my work day and night, robbing away hours that should be spent in sleep, even to be of use for the Master's service *out* of love to Him, that my life could *not* be prolonged many days. In fact he gave me two years and a half to live, and closed by saying: 'I doubt if you will live even as long as that if you persist to rush things as you have. Then he gave me a little problem to solve. He asked if I would be willing to behave myself for Christ's sake, and work only at God's own dictation by the power of His Will through His love, do only what He Himself divinely showed me to do in connection with the work, and in spreading this glad news of salvation as opportunity offered and if I should live twenty years, or perhaps longer, if I could not bring many more into the Kingdom with me, than if I kept on at the rate I had been going for the last fourteen years, and live two years and a half?

"Oh, how I thank God for that problem. It did not take very long to solve it.

"After listening for some little time to different suggestions, and some very plain talking, which, humanly speaking, I would naturally have resented but for the cry and hunger that seemed to be created in my heart to know God, by every word that he was allowed through the Holy Spirit to utter. I could not but receive it; so simply had to bow my head and accept it with thanksgiving.

"He ended by asking me the question if I intended to behave after this? (Laughter.) I thought very seriously for a moment, and my heart did warm towards God; as I began silently to ask forgiveness for the work I had done in error, for I saw clearly Dr. Dowie's thought by this time, that the devil had the power, if we will let him, to shorten even the life of an earnest worker through a life of hurry. Looking up, I said 'Yes! with God's help I will endeavor to do differently in the coming days.'

"I want to state this,—I have not yet spoken to Dr. Dowie about it,—that since I left Zion, the latter part of November, 1896, I have never spent but two whole nights in labor. That may not mean very much for some, but oh! friends, it has meant a great deal to me, though I can truthfully say the work has not suffered, for greater strength was given to do it in less time through properly caring for the body.

"Before closing our conversation, while speaking of my daughter, the Doctor fairly took my breath away for a moment by asking me very straight, if I intended to let my child die? And then he went on to explain that God had purposed her life to bud forth into fruit for His glory here below, but that the devil, if possible, was going to take that life, and if permitted, would yet do so. I said: 'Why, Dr. Dowie, really, I never had any one talk to me as you have talked to-night.' (Laughter.) For this seemed the most tremendous question of all he had advanced to answer. Looking rather gravely at me for a moment with a sudden twinkle in his eye, he answered most frankly: 'Well, it is about high time you had some one to talk this way to you.' I came to the conclusion also, friends, it was high time; for with the words that God gave to him to speak that night my eyes indeed were opened a little wider, I saw my blessed Lord Jesus a little more clearly, so could not but return home with thanksgiving and with a wee bubbling thought of victory over the disease of my dear invalid.

"I took a quantity of these Zion leaflets, these dear little messengers of grace, and with them I entered the sick-room the first afternoon of my return. I divided one and another of the series, laying them on the table close to the side of my child, somehow feeling I wanted God to do all the work there, and He did.

"She picked up the first leaflet nearest her; it was "If it be Thy Will." I have read hundreds of books on Divine Healing; I have written more than one myself, but *never*, I can truthfully assert, have I read anything so *clear*, so plain, and so emphatic concerning the will of God for ou bodies.

"Reading about four or five pages looking up from her pillow with her rather pinched, white face, most earnestly did her eyes rest upon me for a moment in silence, then she said:

'MOTHER, I TRULY BELIEVE IT WOULD BE SIN FOR ME TO DIE.'

"I do not know, friends, if I ever was much more startled, (excepting through Dr. Dowie's talk,) than I was *just* at that moment.

"Without questioning, she went on to say: 'I think that God *has* something for me to do for Him; and, mother, though I am willing to go to heaven, *if He wants to take me now*, I feel that if He gives me my life I can use it as a sacred trust to the Salvation of souls. Do you think it would be *possible* to take *me* to Zion?'

"Then I told her a little about Zion, and when my husband returned home, he heard *more* about Zion, and when I informed him concerning Dr. Dowie's conversation regarding some of the things that he had said to his wife, he remarked, 'I will love *that* man for the rest of my days. (Laughter.) *It just served you right*, and I am *glad* you went to Chicago.' (Amen and laughter.)

ANOTHER PERSONAL TESTIMONY.

"I am rejoiced to add for the Glory of God, Dr. Dowie finally found out that I *really* meant business before we were through that long interview, and so laid his hands reverently in the name of the Father, and the Son, and the Holy Ghost upon this body,—the temple of the Holy Ghos for healing—and I went to my room.

"At three o'clock that morning I awoke *perfectly well*, and ever since, there has been somehow, a sort of sensation of Iron, if I can so term it, running through my entire being.

"The change was very marked, not only to those who loved and knew me best, but to many who came from time to time to inquire concerning the state of my child. Their first exclamation upon seeing me, (even those who did not know I had been away,) was, 'Why, what *has* made this *marvellous change?*'

THE FINAL EFFORT OF SATAN THE DEFILER.

"In the evening after my daughter requested that she might be taken to Zion, though with no *real* hold of God for her healing on the part of my dear husband or myself,—for up to this time there was only just a *little* 'hope-so' that had been increasing while travelling on my homeward way,—he consented to have her go. Preparations were made somewhat hastily, but two or three nights just before the final ones were finished, she was taken *violently ill*, having possibly the most awful attacks that she had ever yet experienced. Up to that time, for nearly seven months, the left lung had become so involved that it had ceased to work, pressing very heavily upon the heart, causing displacement, and that produced often severe strangulated attacks, causing most untold agony. While this was transpiring, the doctor was sent for. He came and stood by her bedside utterly helpless to give relief.

"A few moments later he went down stairs, shaking his head sadly, and these are the words he uttered: 'Oh! this is dreadful! This is dreadful! a young life going out in this way!'

"The next morning she somewhat surprised me by stating that though she noticed the anxiety upon our faces, and appreciated our sympathy with her in her suffering, she was not the least bit altered in her opinion that the Lord was going to heal her, and she said that as the devil was perfectly aware of the fact too, he just delighted in giving her this little extra pain. When I recognized the faith that God had indeed poured into her heart to be healed, causing her even to send messages to those she was too weak to see, that she was going to Dr. Dowie's and coming back well, thus acting out the God-given faith, I felt

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most positive it was His will to take her to Chicago. Some may say—I do not believe you dear people would say it—but in many places where I told this story, it has been said:

'WHY COULD NOT GOD HAVE HEALED HER JUST AS WELL IN NEW YORK,

as to cause her to take that terribly long journey in such a feeble state?'

"Well, friends, He certainly could have healed her in New York, if He had so purposed, and if it would have brought more glory to His precious name, but there was a something that He knew my dear child needed, (and the mother too,) to receive a little further instruction through the Word concerning this matter, and therefore He ordered for us to come on to Chicago; and as long as I live I shall praise God for those blessed ten days spent in Zion. (Amen.)

"Strength graciously was granted in answer to prayer to endure that journey. The first time, after about an hour and a half of Bible teaching and also after Dr. Dowie knew the desire of our hearts to live for God, he laid his hands upon her in believing prayer, and

INSTANTLY SHE RECEIVED A TOUCH FROM THE HEALING HAND OF GOD,

causing her to breathe with great freedom which had been an utter impossibility for months, as during her sickness, her breathing seemed to be confined to a little short space between the upper part of the chest to the throat. She was therefore overjoyed at such a marked improvement, confessing afterwards she did not think the healing was coming quite so quickly, but accepted it with heartfelt thanks, and praises to God.

"Two days afterwards we attended another one of these blessed services, and when prayer was offered up by God's servant, and his hand was this time laid upon that diseased lung, in the presence of all that were seated near, that lung began instantly to inflate itself and vibrate as naturally as it had ever vibrated before she was taken ill. Before retiring that night I could not but sit down awhile, with a sort of fascination and watch the regular motion of that member and her breathing which had both been so impaired during all these trying months. Words in fact are inadequate to express my gratitude.

"The next morning she awoke with the same old sense of exhaustion daily experienced, which was to her, almost as hard to endure as the pain she formerly suffered. For a little while the evil one prompted several thoughts in her mind which had the tendency of causing her to watch the healing more than the Healer. Oh! if we become absorbed in any blessing, and lose sight for a second of the Blesser, the blessing will not increase in our hearts or lives.

LOOKING UNTO JESUS AT ALL TIMES IS OUR ONLY SAFETY.

"For two days much depression followed. Very strange questionings filled her heart, and *yet* all this time she was breathing deep breaths, and her lungs were working together most actively as in health

"Saturday morning seated by her side, I confess somewhat nonplused, my heart was going forth in very earnest prayer, and while praying, the Lord seemed to whisper that possibly *He* had something to say to her regarding the believers' baptism, at this special time.

"I said silently, within, 'Lord if this is so, just put it upon my dear child's heart, in such a manner that she will be *obliged* to speak to me about it.' I not wishing to influence her even with a mother's love to take this step, for I felt it was too holy a thing, and the leadings concerning it must come *direct* from God, so I kept still At 12 o'clock, turning around from her bed, with tears she said: 'Mother, I have been asking God for two days now to show me *distinctly* if I have been obedient in everything concerning His will that should be done regarding my healing: and I have been investigating very closely, and can only find one thing where I have not as yet, I believe, fully met His will.'

'What is it, my darling? I asked. She replied: 'It is on the subject of baptism, but, of course, I am terribly weak. It would hardly be the thing would it at present?

"'Do you believe God is really calling you to take this step'? I questioned. She said: 'Yes, and I see all so clearly but am not sure He would require it till I am stronger.

"Then I said:

'WITH THE HELP OF GOD, TAKE A BOLD STEP OF FAITH AND BE OBEDIENT.'

"Instantly she arose from the bed with a look of victory in her eyes that I have never forgotten, giving expression to these words: 'I believe when I come out from the waters I will be entirely well, and all this nervous depression will cease.'

"Sunday, some of you will remember, the second Sunday, I think, in December, was a bitter cold day; the Chicago winds were blowing very fiercely here and there; bundling her up as best I could, we went to the Tabernacle and in the name of the Lord Jesus, in obedience to his precious word, she was buried by faith with Christ in baptism.

"As she came down stairs afterwards, putting her arms around my neck, she said:

MOTHER I FEEL PERFECTLY WELL. ALL EXHAUSTION HAS LEFT ME, AND I BELIEVE FOR EVER. I AM SO HAPPY.'

"Upon our going to the station, I had occasion to stop for a moment to speak to the ticket agent, and looking around missing her, wondered where she was, when to my utter amazement I saw her actually running up the station stairs faster than I intended to go. (Laughter.)

"Oh, friends, but that is not all. Two days later on account of our going home, Dr Dowie gave me permission to give a little account of her testimony to Divine Healing in the Tabernacle, before leaving. He requested, knowing somewhat of her extreme timidity, that she might just simply rise, and give a silent testimony as to the truth of that which had just been stated, and to my astonishment and joy, I saw that once timid young girl arise and before that large audience, speak with greater calmness than even her mother had a few moments ago, concerning restoration to health and as I joined her from the platform when the meeting was over, she placing her arm around me, whispered in my ear, 'Mother, God gave me a double blessing last Sunday, though I did not tell you before.' I said: 'What was it?' 'Oh,' she replied, 'the last time I went under the water.

I ASKED THE LORD TO TAKE THAT MAN FEARING SPIRIT OUT OF MY HEART SO I COULD BE OF REAL SERVICE TO HIM AND HE DID IT,

and I had no trouble whatever in speaking this afternoon.'

"If you could have heard that dear child from time to time during the winter, as the Lord opened up the doors for testifying in public regarding God's power, not only to save but to heal, you would indeed say there was not a shadow of a doubt, but that had been verified to the letter.

"I do ask you, friends, to pray earnestly for that daughter; pray she may just go on from glory to glory, and be enabled ever to do that which is most pleasing to the One whose name she bears and so earnestly desires to serve.

THE FIRST FRUITS OF THIS HEALING.

"Just before coming to Chicago, my stenographer told me she would be obliged to give up the work that she had promised to do through the winter, as with her engagements down town, the strain was more than she expected. I felt somewhat tried for a few moments, knowing I had no time to advertise, and if I had, probably would select the wrong one, for many would answer such an advertisement. Suddenly remembering that the Door of Hope was the Lord's work, and had never been my work, I could not but feel He was capable of providing everything necessary so committed it all to Him in prayer. He has, dear friends, not only proved His power in the Salvation of the poor girls of the streets by numbers in the Home, and given me the sweet joy, 'joy unspeakable and full of glory,' in seeing them being used of God in the rescue of others that they once mingled with in sin, but by the supplying of every need according to His riches in glory by Christ Jesus, our precious Lord.

"The next day the bell rang at the Door of Hope, and a most unhappy-looking girl entered and asked if she could come in for a few moments. She told a sad, sad story that I have never wished to repeat in public, and during the course of the conversation, asked if she could stay at the Door of Hope for several months.

"She was welcomed very warmly, and with kindness and love, in a little while was made to feel at home. The day following, while talking to her concerning what she would like to do, she said: 'Anything, if you will only keep me busy. I do not care how busy you keep me.'

"'Well,' I said, 'What can you do?'

"'O,' she said, 'I am considered an expert stenographer; in a business house down town, where I was employed, I received twenty-five dollars a week, and in order to keep up the swiftness that I now have, I would thank you to keep me occupied from morning to night at my own work,' and she proved to be far more valuable to me than the one who had just left. Soon I discovered she was an infidel. I found that she actually spurned the name of Christ, and knew nothing of the Word of God. For several generations back her family consisted of infidels, so her training had been such as to make it difficult to know just how to deal with her. She confessed, however to a longing to have things different from what they had been.

"One day, when at my own house, upon seeing the face of my dear daughter, who was then nigh unto death, when preparing to take her to Chicago, she said this: 'If that young lady comes back restored to health, I declare I will believe in God, whether I believe in God or not.' (Laughter.)

"Upon our return almost the first person outside of our own household who came to see me was this stenographer to do a little work on account of the accumulation of mail that had taken place during my absence. Going upstairs, I told her to 'Come in.' She entered. I next said, 'Look at my child.' From 104 pounds I had brought her home in less than three weeks weighing 114 pounds. So necessarily there was also a decided change in her appearance.

"Her face was beginning to get rounded, the color was coming back in a most natural way, and the light in her eye was of a very different character from the light that existed there upon entering into Zion. She gazed at her in silence then went down stairs very quietly; making no remarks. The next day, as my custom is once a week, if possible, to take each one of the dear girls God has so lovingly laid upon my heart in the Door of Hope to my prayer-room for private conversation and prayer, upon her turn coming, she entering the room, and looking somewhat earnestly in my face, she said: 'Well, you know, I have just got to believe in God now; I cannot help myself, and I just do, even if I don't.' (Laughter.)

"'Well,' I replied, 'dear child, I want to have a little prayer with you, and we will talk to God about this matter.' Just as we were kneeling down she said: 'Wait a moment; I must be very honest. I would not be a hypocrite for all the world. I do not believe in the Lord Jesus Christ, and what is more, I do not believe I ever shall.' While on our knees God spoke to her heart, though she did not take any very positive stand that I can remember, but I handed her a Bible, requested her to pray to that God that she was then believing in a little, to show her His truths in such a way that the eyes of her understanding might be opened, and that she might see and know the will of the Lord, even our precious Lord Jesus.

"Three or four days after that she came to my house one afternoon for dictation. I did not look at her very specially, being so very busy. She had not written over six lines when laying her pen down, she said: 'Mother Whittemore, I cannot keep it any longer.' As I glanced up, I could not but perceive a light shining in her eyes which lit up her face, and I was therefore a little prepared for the words which followed. She said: 'I must tell you. I found my Saviour just an hour before I came up here.' All work was for a little laid aside, as we gave God thanks for His love, mercy and goodness, and I listened with joy as she related this fact: almost as soon as the Holy Spirit bore witness with her's that she was saved, she took the Lord for her healer and was instantly delivered, and as far as I know has never had a return of the trouble again. She added: 'It was so easy to believe He had the power to heal, for it was so wonderful to think He saved me.' (Amen.)

"Ever since our precious Lord Jesus has been declaring His life in the life of that dear girl in a most marvellous manner, and she is kept to-day by the power of that God she knew nothing about before my daughter's healing.

"That, I trust, however, is but an earnest of all that this healing is to mean throughout eternity.

"Again I ask you, friends, will you remember us once in a while in believing prayer? And I ask God to let every prayer thus uttered return in great blessing upon the one praying. (Amen)

"Dr. Dowie just suggested that I might say a little about her present condition. She is a perfect picture of health and can endure much more without fatigue then before her illness and best of all she is steadfastly following on to know the Lord."

Dr. Dowie:—I just want to add to Mrs. Whittemore's testimony, as she has only mentioned one case. There have been a large number of healings that have been directly due to the testimony of Miss Emma Whittemore and her mother; amongst these that of

MR. SAMUEL H. HADLEY, SUPERINTENDENT OF THE MC'AULEY MISSION IN NEW YORK,

who used to have to take dynamite and put it between his teeth (nitro-glycerine) in order to prevent himself from falling dead. He gave testimony from this

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platform, as many here know, to his remarkable healing. The physicians in New York said that the only thing that could keep him from a stroke of apoplexy, that would kill him at once, would be the taking of this nitro-glycerine between his teeth and crushing it, and of course producing a dynamite shock, which would, for the time being, let the blood flow.

Now, he has been perfectly healed, and has returned to his work in New York. That and many others are directly through Mrs. Whittemore's testimony, and I believe the testimony which will now be published more fully will be blessed.

HEALING OF MISS ETHEL POST, 357 WEBSTER AVE., CHICAGO, OF CANCER IN THE MOUTH.

I am only going to have one more testimony which is so marvellous in connection with healing, that I who am so much accustomed to seeing people healed of all kinds of diseases, count it one of the most wonderful testimonies in the whole range of my experience. It is a healing of cancer in the mouth, and [holding up a bottle,] I have got the cancer here in this bottle preserved in alcohol, and I want you to hear the testimony very quietly and very thoroughly.

Now, this is one of that kind of things that only happens once in a life-time with many of you. You may never hear such a testimony again, but I do not want one single person to remain in this room who does not want to stay, and that testimony will take us nearly half an hour to get through. I am going to stay and all of you who are going to stay say, Aye.

The greater part of the audience heartily responded "Aye," and after a song by the choir Dr. Dowie continued:

I am not given in connection with Divine Healing to use any language of exaggeration. It is simply impossible to exaggerate God's work in connection with this wonderful ministry. I have never been able at any time to even begin to comprehend what God has been doing in connection with this ministry.

MRS. KNUDSON, OF MADISON, WISCONSIN. HEALED OF CANCEROUS TUMOR.

You heard this morning, for instance, from Mrs. Knudson, of Madison, that she came down to this city, entered into one of these Divine Healing Homes three years ago, one lung half gone, seven years coughing and spitting blood, terrible hemorrhages. You heard her tell that she had a tumor, a cancerous tumor in the caecum, extending also with adhesions into the alimentary regions, externally a great bunch, standing out several inches.

You heard that she came on the Thursday, that she was a dying woman. You heard that I prayed with her, you heard her tell just the very sensation that she experienced within her body at the moment of prayer. You heard her tell that she was measured the next day and was five inches less, and that she lost twenty pounds weight within two or three days. Do you know what that was? That was twenty pounds of cancer.

Now, she could not go into details and tell you just how that came right out of her body by natural passages, but the whole cancerous mass came away.

Now, who can estimate what that means?

Why, such a thing is simply absolutely unknown to all pathology, to all surgical science, so-called. There is nothing in all the books that have been written by pathologists or by gynecologists that could touch it.

Now, when God does a thing He does it wonderfully, and these stories that are being added to the testimony of Zion that are going forth to-day are not to be excelled in some of their features by those in the New Testament, because there is not a case of cancer ever healed by the Lord Jesus Christ, so far as the record goes.

The disease of cancer is not even mentioned in the Bible. Do you know why? Because the people did not eat swine's flesh. Cancer does not exist among people who do not eat swine's flesh. There is not a known case amongst the Mohammedans. The Mohammedans of Turkey are growing stronger; they neither drink wine nor eat swine's flesh, and I told you at the beginning of the late trouble they would sweep out these Greek pigs in short order—the Levant I mean.

Talk about Greece being a Christian nation; all bosh.

I WOULD RATHER BE A MOHAMMEDAN THAN BELONG TO THE GREEK CHURCH,

swallow sacraments, and say I was swallowing God, worshiping pictures, and drinking holy water. These miserable priests break the ice of the Neva and bless the water, then the poor people dip it out of the river and drink it, and it is nearly as dirty as the Chicago river.

Now you can understand how they get cholera and that kind of thing.

I tell you that if all I knew about the Lord Jesus Christ was what that church teaches, I would rather be a decent Mohammedan. I tell you I have no confidence in the Christianity of the Latin or Greek Church.

MISERABLE LATIN CHURCH; THEY ARE TELLING US THAT THE POPE IS INFALLIBLE,

and telling us to kiss his dirty old toe. (Laughter.) See them further.

He infallible? He is an infallible liar; that is all he is.

Infallibility!

The idea of Archbishop Gioachimo Pecchi being infallible while Pio Nono lived, and then when Pio Nono died and they made a Pope of him he became infallible! The idea of a lot of Cardinals being able to create one of their own number infallible! You might just as well put fifty women in a room and have them turn one woman into a man. It could not be done. (Laughter.) You can pass a resolution and say from henceforth she is a man, but she remains a female woman; and you can pass a resolution that that man is an infallible Pope, but he is no more infallible than he was before, and he is a fool to try and get us to believe it.

I detest the Christianity of the Latin and Greek Apostate Church, and I am going after it all I can, and I believe that Divine Healing has come for the purpose of not only fighting that, but of fighting

THE WORSE APOSTACY IN SOME RESPECTS OF PROTESTANTISM.

The apostacy which has barred God altogether.

The apostacy of Dr. Hillis, who searches for a text in the Old Testament, and searches for a text in the New Testament to fight Divine Healing with, and then the miserable "cuss" he is, got to Ecclesiasticus for a text. Yes, the poor accursed fool has got to go to Ecclesiasticus for a text, a book that is not in the Bible.

Now, friends, in saying these words, I want to say that we are not merely presenting this testimony of Divine Healing to show that the people are healed, but to show that

GOD IS STILL GOD,

that Jesus Christ is still the same, and God is bearing us witness both with signs and wonders.

Now, then, to this case.

It was not until the year 1894 that I was brought into this case, as the narrative which our friend will presently give carefully will show, the dear girl being afflicted with the disease in 1893.

In 1894 they heard of the Lord as Healer by my first discourse in the Central Music Hall where so many testified to their healing in the spring of 1894. From that time I knew the case. I will not go into the long details of these years, during which our sister received healing, and our brother and their children, and her father, and the whole family were healed, and yet this child, Ethel Post, remained with this cancer in her mouth.

They had horribly treated her, these doctors there on the North side, and the cancer had grown, and when I saw it, it was just simply horrible.

I saw her occasionally during what we called the year of persecution, when I had to fight these infernal doctors who had me arrested with one hundred warrants, and I had to fight the case in all the lower and upper courts for a whole year to have the right to pray with the sick, and we won, thank God.

I did not see the child as much as I wanted to, but during 1896 I began to see more of her, and as the year of 1896 went on, that horrid cancer grew and filled all her mouth. I have photographs here which will be published, of her condition from month to month after the cancer attained its heighth in October, 1896. On December 8, when Dr. Boynton called, he said she must die, there was no hope for her as far as he could see. I called the 9th.

All through the months, especially the summer months of 1896, I had this child very much on my heart. As some of you know I was away for a little time in August, 1896. I had thought a great deal of this child amongst the many others. Again and again this child has come up, and in September, 1896, my prayers for her being entirely ineffectual so far as I could see, no change for the better, I became deeply, *deeply* concerned lest I should be at fault somewhere. Still, I thought that it might be on the other side, and that her parents were hindering.

Well, I do not know, they did not want to hinder, but our good sister Post had a look of fear in her eyes, and the shadow of death was creeping up their household walls, and I felt the chill of death was coming to them, and as September wore into October, and the fall wore into the winter, I began to be more concerned. I would often times ask for them, and say, we are praying for Ethel.

I do not care to talk much about my personal relations to these healings, and do not very often, because I have not the time; but especially during October and November, 1896, during the night, before I went to bed, or after I had gone to bed, in reviewing the work, I would find my mind rest upon this case, and I would pray about it. I would sometimes fall asleep with that thought upon my mind, the last time I had seen that horrid cancer, and this dear child, and how the devil just wanted to kill her, and I would be praying about it. I could not get the answer, and as I lay, I would find myself waking up in the middle of the night, and saying: "Oh, Ethel, Ethel! and I would be thinking about her, and it would wake me, and I would pray about the child.

Well, I made a sudden resolve. You telephoned about her condition, and I said I would go over. I had hitherto always answered by telephone that I would pray. I sent for a carriage; it was a cold day in December, and Mrs. Dowie and I drove through Lincoln Park. I remember as if it were yesterday. We reached your home, and I went in, and I just had this determination that that child must live and that cancer must die. This text came to my mind and I had not used it, and I have not used it very much since. Perhaps I ought to use it more:

"I kill and I make alive."

"Yes," I said, "oh God, you kill the devil's work, and you kill disease, and you kill the bad things, and you make alive. You kill, and you make alive. Now, I ask you to kill this cancer. I have asked you to kill many cancers and you have done it. I want this child to live."

You know I pray as much as I talk. I do not pray in one way and talk another. I pray to God just as I feel. He is my Father, I am His child, and I am His minister, and I am His servant whom He has chosen, and He has endowed me, and He has made me to stand up before the whole earth for this thing.

[Turning to Mrs. Whittemore, who sat on the platform.] Just as I felt then, I felt that that I could not afford to have this child die, and so we could not afford to have you going on with Bright's disease and die.

What business have you got to die or your daughter to die either. That is what I told you, and I just feel the same way now. I do not feel any differently. What business have you got to die? Why will you die?

I went in. I went into that place in a towering passion. There are some people who never get angry. The Lord have mercy on them. They have not enough grace to get angry. I tell you when you get enough grace you will get angry, and you will just get to a place where you just will not have it any more, and you will get angry with the devil. Some of these days I will get so angry with the devil either he will have to run or I will burst. (Laughter.) That is the only way you can succeed in Christian warfare. You get the real fire into you, and then you can take any part. If you do not get fire into you, you cannot do anything.

I went up to that as I would if I were a soldier who had to go up and take a fort; that was the sort of a feeling I had. I tell you it is a harder thing to fight a cancer than to take a bayonet and go up to a fort.

Well, we prayed, and the result of it was the death of the cancer, and the child from that moment began to mend. The cancer came out of her mouth bit by bit, and we have the progress of it photographed. Her father is a photographer. We have the cancer in that bottle, bit by bit, as it came out. Of course, there were pieces that were not preserved; many small pieces that were perhaps dissolved. A great deal of it was dissolved. There is enough of it there to show you just what it was. Some of the pieces are quite large, and the last piece, that brown piece, weighs 100 grains.

It is all out, and I had Ethel in my room Thursday, and I examined her mouth thoroughly, and I sent her to Dr. Boynton, but he is out of town or I would have asked him to come here to-day. He is a good man in many ways, and his wife was healed through my agency, and he testified to it, but Dr. Boynton is not in town to confirm what I say. It does not matter. Here is the

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child, and we have seen her, and the mouth is perfectly clean, just as perfectly clean as my daughter's mouth.

Now, then, I want them to tell that story. My part in it is just simply that of God's servant who held on with them in prayer, and kept on privately in prayer, and at last got to a point where I was just like a man going to take a fort who says, I am going to take this or burst, and that is the spirit with which I went at that. I was downright angry. That is the way I get many healings.

I never did much good to you until I got downright angry with your stinkpot business. Ah! I am angry with them all the time. Some body said to me, "Do you keep up that hot against tobacco, and bad things all the time?" "Yes," I said, "I keep hot all the time."

Some of you people are so cold-blooded, you can pass along the streets, and you can see people go to the devil, but it does not concern you. You do not care a bit. You can see them destroying their lives; you see them drinking and going to hell, and do not care. When I see people sick, I get sad, and I get angry with the devil, and I go into the whole fight, hot all the time, *hot*, HOT. I asked for a baptism of fire many years ago, and I got it, and I want to see my people on fire for God!

May God give you a baptism of fire! (Amen.)

He "maketh His angels spirits, His ministers a flame of fire." That is just what they ought to be. But some of them, Ah! some of them are putty; you can mould them anyhow. We will leave them alone.

MR. C. W. POST, 357 WEBSTER ST., CHICAGO, TELLS OF THE HEALING OF HIS DAUGHTER ETHEL OF CANCER IN THE MOUTH.

Mr. Post said: "I scarcely know where to begin. There is so much of this chapter that to tell it all would take me all night—to-morrow,—another day or two perhaps.

"But after this thing commenced growing in the child's mouth and we commenced praying, I was a little indifferent, perhaps, at first; not indifferent to her healing, but I was interested in business. I believed God would heal her; I believed Dr. Dowie would be used, and I left the whole matter for a short time with Doctor Dowie and Mrs. Post.

"I attended to business, but I had to come out of that. This cancer went on growing after we had it torn out of her mouth. Doctor Buettner, on Lincoln Ave., that treated her, said he would tear it out, in order to get out the roots. Then he cauterized it, and said it would not come back. It came back in a larger extent than ever, and kept on growing, and we were praying and waiting.

"Finally it got to be such a serious thing, that by the time we got down to the Auditorium,—Doctor Dowie was preaching there,—I was an usher at one end of the aisle, and I wanted to interest every one present who was looking for healing, to listen to the Doctor's words, to read your Bible, search your hearts, and examine your lives, to learn to live for Jesus.

"I used to stand at the end of the aisle, and strain my ears to hear every word the Doctor spoke. It grieved me to even hear people get hot at this man who was pouring out his life for the Lord Jesus Christ. Only his love for suffering humanity, and sin-cursed humanity caused him to preach as severely as he did. The preachers hated him because he told them the truth. He told them they were only preaching half a gospel, and because the preachers only preached half a Gospel, for ten years you could not get me inside of the church. I despised it because they did not believe that Christ was the Healer; they did not show us any modern miracle, and I could not live on those of eighteen hundred years ago, and I stayed out.

"But now at this time I was listening when the Doctor was preaching in the Auditorium. I listened day after day for a message to me, and I answered to every prompting. I prayed day and night. I watched and prayed, and while I had been taught to believe on the Lord Jesus Christ, I had never been taught to repent.

"Repentance is the only way to Christ; it is the only way to be saved, and I repented. It was hard. I did not know what an awful sinner I had been. I did not seem to realize it.

"I heard John G. Woolley tell what a sinner he had been, and I seemed to think, well, I have never been such a sinner; I was never such a drunkard, and I did not see why he enjoyed telling what a sinner he was.

"But I was a greater sinner than John G. Woolley ever was, because I could not excuse my sins with drunkenness, and I repented. Then I remember I said:

"'Now, Ethel can be healed, I have done my part.'

"I waited, and the cancer kept growing until when Mrs. Post was called home to the death-bed of her father. The cancer was still growing, and when she returned Ethel could not get her lips together to kiss her mother. It almost broke my heart, and I could not see why we did not get the healing.

"We were careful, we were conscientious, we were fearful, we were afraid we might offend God, and still the healing would not come, and I would say: 'Oh, my God, how long must I wait?' I never doubted; I believed that healing would come, and I waited, and I remembered that God never permitted these things to be laid upon us that we could not bear.

"I had a letter from Doctor Dowie, and I knew then I would be able to bear it, and I waited. Mrs. Post sat by the side of the child when she was dying, day and night, watching over her bed and inhaling the deadly poison until she was broken down, and her own system was poisoned, and can you mothers wonder who have watched by the side of your sick ones, if she seemed to give way? But she did not. She held on to Jesus day and night.

"So often have I missed her, and in looking for her found her on her knees. She was with God, and God was with her I know; God was with us.

"But now I think I know why we had to wait; I have some idea. I knew that child would be healed, and so I took a photograph of her to show just how terrible the thing was. Some of you have seen this photograph, and you that have not shall see it. It filled her whole mouth until she could scarcely get a spoonful of food in her mouth, and she was kept, because the broken-down tissue and the matter came away, came through so it did not choke her.

"God was keeping her, and I have these pictures now that are sermons in themselves. If the enemies of Dr. Dowie were to destroy his life, and then burn my house, and my family and myself, and all my pictures, this sermon will go on in spite of you. These pictures are sent out. They are going into your hospitals; they are going into the homes, and they are backed by Christian hearts, the people who have given their hearts to God, and they will go on telling the story forever.

"And now I want to thank God that Dr. Dowie has been sent here to this city. He was directed here by God. I believe we needed him here more than any place else in the world, and I pray God that he may be saved, and guided, and directed, and that he may be a blessing to thousands and millions of others as he has been to my children, to my wife, and to myself.

"I leave the details of this story for Ethel and Mrs. Post."

Dr. Dowie:—Now, dear Ethel, just tell your own story. You are a dear little child of God. I baptized you. God has given you a clear little mind, and you can tell this story simply, and you can just begin by telling when you first began to feel that cancer, and all the story, about how it grew, and what the doctor did to you, what his name is and how I was used, and what the Lord has done for you, and how you are now. Just tell it in a simple way, loud enough for them to hear you.

TESTIMONY OF MISS ETHEL POST, 357 WEBSTER AVE., CHICAGO. HEALED OF CANCER IN THE MOUTH.

"In the fall of 1893, I came home from a visit in Iowa, and noticed a small growth in my mouth, on the cheek, about the size of a bean. We supposed it to be a gum-boil, on account of some bad teeth, and did not do any thing at the time, but it grew nntil it was about the size of a hickorynut, and then a German doctor on the North Side by the name of Buettner tore it out. He said it would not come back, but in the first of 1894 we had diphtheria in the family, and I noticed it was growing again with a very much stronger stem, and very much faster than before; but on account of the sickness we did nothing at the time.

"Then in April we read in the *Inter Ocean* of Dr. Dowie's work, and went to hear him at Music Hall. Mama was healed of twenty years' sickness, and Papa was healed, and in fact all of them; but the cancer continued to grow.

"Well, about thanksgiving in 1896, I was dying. Dr. Boynton called on the 8th of December, and said that my blood was poisoned from the cancer; I was continually swallowing it as I could not help it, and it was sloughing away; a great deal of it passed that way.

"On the next day, the 9th of December, Dr. Dowie and Mrs. Dowie called, and prayed for me. Before night I was better, and we date the healing from that time.

"Pieces went away, and bone came out, and it sloughed and went away in liquid form, but we saved what we could of it, and have it in a bottle now.

"The first piece came away December 8, weighing 132 grains, nearly one-fourth of an ounce, and the last piece which came away three weeks ago to-morrow weighed just 100 grains.

"About seven o'clock in the morning while I was eating breakfast, I thought that it felt queer, and I put my tongue over there on that side, and it was loose, and I spit it out.

"Just before it dropped out it was just as black as it could be, and as shiny as though it had been polished, and Mamma said to my sister, perhaps that was the last time she would see it until it was out of my month, and it was.

"We thank the Lord, and praise Him that He led us in this way of living, and showed us He was our physician instead of the earthly doctors and their dirty drugs." (Laughter.)

Mr. Post:—Ethel when in school, always stood at the head of her class, but she is timid; she is afraid of people, or always has been, and while she was sick, and while we were expecting the healing, I wondered whether she would ever be able to tell the story, and that question is answered now.

"She is eager to get back to school, and she says, 'I shall practice speaking,' and she wants to study elocution, she wants to give her whole life to Jesus, and wants to fit herself for that purpose. It is her own desire; we did not stimulate it."

Mrs. Post:—I might add, too, that she is already practicing with dumb bells so that she will have plenty of strength."

Dr. Dowie:—Now, Mrs. Post, that will not do, that little bit of a word; give your side of the story.

Mrs. Post:—"I want to say one word more about her talking. I want to say this while I think of it. There was a while she could not talk so any one could understand her, except us who were right with her, because of her mouth being so filled with this cancer.

"Well, I was a Methodist, and had to attend class meetings. I used to think I could talk if I had anything to say. I think the Lord has given me something to say, and I am asking Him to teach me how to say it.

"We were very much in need of the Great Physician when we first heard of Him as the Healer through Dr. Dowie. I had been suffering with hemorrhoids for twenty years, and was, of course, pulled down, and in poor health generally.

"This boy [referring to her boy standing by her side] who is now thirteen years old had been troubled with his lungs and throat from his boyhood, always taking cold on the slighest exposure, and it went straight to his lungs.

"I do not know how to describe to you how he coughed. It does not seem as if I was exaggerating when I say he coughed almost every breath, whenever he took cold, and he was always taking cold.

"We had a siege of dipththeria, and, by the way, that lasted just two months, with the help of doctors, and this little girl was left with a bad throat.

"My husband was having trouble with his throat and lungs. After we got through with the diphtheria, and found that the tumor was growing again in Ethel's mouth, I began to pray that the Lord would lead me to the Great Physician. In answer to that prayer I was directed to Dr. Boynton. I believed that then, and I believe it now. I believed that Dr. Boynton was to witness this case and his testimony will back us in our statements in regard to it.

"The Lord in His own way kept Dr. Boynton's hands off the child, and kept her from taking any of his medicine. I went to see Dr. Boynton, and he was not in the city, and while waiting for his return, my attention was called to Dr. Dowie's work by Mother Post handing me a copy of the *Inter-Ocean* which had just a couple of articles in it of the old man out at the Tabernacle at 251 E. 62d St., who was praying with the sick. I know this kept ringing in my head at the time, and we determined to see him.

"Soon after we learned that he was preaching in Central Music Hall. We went there, and it took just one sermon, and one testimony to convert us to Divine Healing. That testimony was Mrs. Lowry's. We then determined to place Ethel in the care of the Lord for healing, and we began attending the meetings at Zion Tabernacle. Soon after we had heard Dr. Dowie preach a few sermons I was suffering one day with my chronic trouble, and I got to thinking, 'Well, now, Dr. Dowie says that the Lord is the Healer, and he is here to teach people how to find relief from physical suffering by asking the

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Lord.' Well the devil says, 'You do not know how to pray.' 'No,' I said, 'I do not know how to pray but Dr. Dowie is here to teach us how to pray, and I will pray as he does.'

"In answer to that prayer, 'In the name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the will of God our heavenly Father,' I was healed of that chronic trouble, hemorrhoids, that I had had for twenty years.

"Soon after that this little girl was suffering with her throat; the trouble had been returning again and again, and this time I called her to me, and I put my finger in her mouth, and I repeated this prayer. I put her to bed, and surprised myself by sleeping until morning instead of lying awake half the night to see that she was properly covered, etc. She has not had any throat trouble since.

"Now, I do not know how serious that throat trouble was, but it was what was left from diphtheria; and a young lady who had diphtheria about the same time, whose throat was left apparently in the same condition, was still treating it the last we knew of her, at least a year after that.

"Well, we were praying for Ethel, and we got no help, and I began thinking again of Dr. Boynton, and I wondered what it meant that Ethel was not healed. Finally I took her to Dr. Boynton remembering that I had believed that I was directed to him in answer to prayer.

"He looked at it, took us to another doctor, and had him look at it, and when we came away he gave us some medicine. He did not tell us what the matter was, but said: 'Well,' Mrs Post, we will pray for her, and the Lord helping us, we will save her if we can.'

"On the way home Ethel wanted to know what I was going to do with that medicine 'Well,' I said, 'I am going to take it home, fix it up, and let you take it.' She said 'I do not want it.' She has not taken medicine since. She did not take that It was thrown away. In the fall of that same year after watching this boy with his lungs all summer, we camped out that summer, and I remember how very careful I was to try and keep all the draughts off from him, and I would not allow him to run very much because it always started him coughing.

"In the fall he started out as usual with a very severe cold, went right to his lungs, and laid him up. We took him out to the Tabernacle, took him out there twice, and he got over that cough very rapidly, and has never had a cough since. When he takes cold it does not go to his lungs. They were so perfectly healed, that they seem to be, if possible, the strongest part of him.

"Father Post was healed about this time of Paralysis."

Dr. Dowie:—Father Post, you come up here, we want to see you. [Father Post takes his place on the platform.]

"A voice:—" I think it would be a good idea to tell about the Humane Society."

Dr. Dowie:—Oh well, we will come to that presently.

"Mrs. Post:—"Now we had been healed, except Ethel, and she had been wonderfully kept and healed of many little things, but the cancer was still growing. We had been studying our Bible very closely during this time, and we wondered if the Lord wanted us to do anything, and on the strength of that, and praying day after day, and week after week, we thought He would keep us from doing anything wrong, and finally decided to tie a string around it, not so much that we expected that to do anything for her, but simply to show the Lord we were willing to do anything He would have us do; I suppose on the same principle that Dr. Dowie pulls on a leg that is too short."

Dr. Dowie:—You just applied the truth wrongly.

Mrs. Post:—"Anyhow, we tried to do it, but we could not get it anywhere. Finally she took it out of our hands and tied it herself, and it composed I presume about one third of the growth, probably not so much. On the day that Dr. Boynton was called at the house to see her, December 8, 1896, he gave us no encouragement whatever to believe that she could recover, but there was a hope if we would have an operation performed she would live. That operation would have been to lay open the cheek, and take out the whole mass of growth, and as much of the jaw as was affected. He said that three inches were affected, and three inches would have to come out. We asked him to pray for her, and he did.

"After he had gone Ethel said: 'Now what are we going to do?' I said: 'We are going to do just what we have been doing; we are going to trust the Lord.' But on the next morning, with great difficulty clearing her throat of the mass that had gathered there during the night, and realizing she could not possibly do it many days longer, my courage failed me. I went to Dr. Post with tears in my eyes, and begged him to do something. As the most reasonable thing on earth to do, he telephoned to Dr. Dowie, and he was there about noon, and before night she was better. We date her healing from that day, but we had many struggles and discouragements afterwards. As the result of one of them I wrote to a brother in Hammond, a minister in the Methodist Church, and asked him to write to Dr. Boynton, and if possible get his candid opinion of the case. In answer to that I have his letter here:

"'HAMMOND, Minn., Jan. 6, 1897.

"'DEAR ROSA:

"'I have Dr. Boynton's, replying to my letter of inquiry. He says he considers Ethel's condition to be beyond all human help. 'All her vital functions, breathing, digestion, circulation are impure by the poison from the tumor. Her system is so thoroughly poisoned that surgery would not do her any good.'

"This was several days, perhaps a week or more, after Dr. Boynton had seen her. Of course the disease was making rapid progress, as he supposed, and he, of course, supposed her to be much worse than when he had seen her, and advised the operation.

"'Her system is so thoroughly poisoned that surgery would not do her any good.' He says he sees no chance for her recovery. He says the disease is making rapid progress lately, and is known as osteo-sarcoma, and is as malignant and fatal as cancer.'*

"While Ethel was so bad it was impossible for her to wash her mouth, except with a fountain syringe, and after running quarts and gallons of water over it she would lay back on her pillows and this filthy, poisonous discharge would run from her mouth, and of course a great deal of it down her throat; so that the way she was kept is as wonderful as her healing, and while she could not chew her food for more than two years, her digestion was perfect, and she would always relish her food, and wanted it solid. She did not live on liquids any of the time.

"I wish I knew how to thank the Lord for all he has done. We are living for Him We have given our lives to Him; our home is His; our children are His, and we expect to serve Him just as long as we live. And the friends who have helped us through this long, long struggle, we will always remember with deep gratitude. There were father and mother Post that stood by us with unfailing faith through all.

"Time and again we have received from Dr. Dowie the message, 'Tell Ethel we are praying for her;' and sometimes when it seemed as if our hearts would break, and as if our faith would fail in spite of everything, we knew there were prayers going out from hearts in the city whose faith was firm that God would answer these prayers. We believed that Ethel would be healed. I do not know that we ever thought that she was going to die, but her condition at one time was so terrible that death would really have been a relief."

Dr. Dowie:—I think dear Father Post might just tell what the Lord did for him. He says he is nervous but I do not believe it.

Father Post:—"Well, the Lord has been doing wonderful things for me. For several years He has been my keeper, and my healer. He has healed me of paralysis. Three years ago in July I had a stroke of paralysis, and I was very much disabled. My doctor said that I would never be able to do any more work at my trade; I might just as well give that up at once without saying any more about it; but I had always been a believer in Divine Healing. I could never understand my Bible to mean anything else, but that God would heal the body as well as the soul, and when my wife and daughter-in-law recommended I should go over and see Dr. Dowie, I said, 'It is no use. I believe in it all, and God can heal me here at home, just as well as He can down there.'

"But it ran on, and I did not get healed, and finally I came down to see Dr. Dowie. I went into the prayer-room, after hearing the discourse, and when he prayed for me I was healed immediately. I was set at perfect liberty, not only in my body but in my spirit and soul. My tongue was set at liberty, I had scarcely been able to talk; the paralysis had clung so closely to my tongue that I was unable to talk to be understood, and from that day to this there has not been a drop of medicine come into my house; we have no use for the medicine; we had a great quantity of it; I had 100 quinine bottles in my house that my brother gave me, and I kept them on the shelf to be used at any time, and I was very much in favor of quinine; in fact, I have a son-in-law that studied medicine, and he called me the quinine doctor, and says he, 'When I want to give quinine, I will call on you, you know how much to give, for I believe you know more about it than I do.' Perhaps I did, for I had taken it a great many years. That quinine, I do not know what became of it. I suppose my wife knew. I never saw it afterwards, and we had no use for any medicine in our house, and God heals us whenever we have any disease, any pain, so we go to Him directly, and we are healed directly.

"As to this little girl, it was a dreadful case. I do not think any of you have any idea what it really was. There were but very few of us, only the immediate family friends that were permitted to see her, she was in such a condition, and I do not wonder; and all I had to do when I came into the house in the morning was just to look at the mother, and I could read the case of Ethel exactly. I could see it on the countenance of the mother, the two were so intimately allied together."

Dr. Dowie:—Now the day after your healing of paralysis what did you do?

Father Post:—"The next day after I was healed of paralysis, a gentleman came to my house and asked me if I would undertake a piece of work for him. He did not know I had been having paralysis. He asked me when he came in: 'You are feeling pretty well?' I said: 'Yes, sir; I am;' and I engaged at once. This was on Wednesday, and I went to work on the next Monday at the same kind of work I had been working at, paper hanging and calcimining, the hardest mechanical work we have, and I work at it at all times; do yet, and I am a man sixty-two years of age and past, and I still carry on that business the principal man in it myself to do the work, because there is no other man that would do it just like I would. You know that old people get that way; we do not think any one else does it quite as well as we do, so I do it myself."

Dr. Dowie:—Well, now that is very interesting. Ethel wants to add a little word.

Ethel:—"On the 22d of April was the first time my back teeth had been together for about two years, and all that time I could not chew anything but wanted solid food, and had it cut up into little bits to swallow it."

Dr. Dowie:—Now what can you eat?

Ethel:—"I can eat potatoes, meat and anything now, and I just love potatoes."

Mrs. Post:—"She says it is just fun to eat. She sometimes toasts a piece of bread as hard as she can make it just for the fun of chewing it.

"While she was so low no one saw her, excepting the immediate friends and family. She was just this weak that the little girl with whom she was well acquainted and friendly called in to see her one day without being announced because of her having come so frequently, she did not think of startling Ethel. Ethel put up her hands to me, and said, 'Oh!' and fainted. It was simply impossible to let her see people she was so weak and nervous.

Dr. Dowie:—Now, let us see how you can walk. [Ethel then walked across the platform with ease.]

Now about the Humane Society. Mr. Post, tell us about the "Try-To-Do-Its."

Mr. Post:—"Some one in our neighborhood who had watched the child and sympathized with her, and thought we were cruel, and hard-hearted people because we did not have doctors cutting and slicing at her, sent a complaint to the Humane Society.

"They came out to see me with two complaints. If I remember right they read a part of one, very careful not to let me know who sent the complaint.

"When they came to my place of business I had a few pupils at work; some of them Catholic ladies, some were Protestants, and as soon as they announced their business, the first thing that flashed in my mind was, 'I will lose all my pupils,' and the answer came back: 'I will stand for God,' and I stepped quickly to the door. I did not know much about Humane Societies. I stepped quickly to the door, my blood was on fire from my head to the sole of my feet, and I said: 'Gentlemen, if you think there is any Humane Society on this earth, or any neighbors of mine, or any people, that love that child more than I do, you are mistaken,' and I did not propose to allow them to pass me to see that child until the child herself should give her consent, and say she would like to see them. I said: 'We will not go to doctors; you cannot do anything

*The Century Dictionary gives the following definition of osteoid sarcoma: "A mixed tumor consisting in part of the tissue of fibro sarcoma and round-celled sarcoma and, mixed with this, immature bone-tissue in varying amounts. Also called *malignant osteoma* and *osteoid cancer*."

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along that line. We have taken Jesus Christ for our Healer, and He will heal the child. I do not know why this thing has lasted so long, but perhaps it was that you might be sent for. Perhaps it will do you some good to see this case, and when she is healed it may be blessed to your good.'

"One of the men was suffering with cancer himself, who had a great hole eaten through the side of his lips, so he tried to conceal it as much as he could, but you could see his teeth. I told him 'I hope you may be saved, and you better take Jesus Christ as your Healer, and give up doctors and give up the medicine that you are using.' He had something that was drying it up, and it would come out again in some place else. After talking with them for some little time, they asked very courteously if they might see the child, and I said this, I called to Ethel, 'Would you like to see these gentlemen?' She came out and let them look at her mouth, and they talked with her, and asked her some questions, and they very soon found out how she stood. The Lord Jesus Christ was her Healer; she had no doubt and no fear, and she was trusting, and one of the gentlemen said: 'If I were in your place I would do as you are doing, the child feeling as she does about it.'

"I have sent an invitation to them to be here to-day. I hope that some of the gentlemen are here. They can see that we did well. She is not disfigured, she is whole, she is sound, her cheek is perfect, there is no disfigurement from doctors or knives. She is healed, she is saved."

"Dr. Dowie—Any of these gentlemen present you might speak up now. I guess I will say to you, speak now or else forever hereafter hold your peace. (Laughter.)

Our friend says that one of them that sat in the corner has gone away. May the Lord bless this to him.

Now, I am going to ask all in this audience who saw Ethel Post, and saw this cancer in her mouth to stand. [Dr Dowie counts them as they rises to their feet.]

I count at least 125.

Just one minute more. Anybody want to ask a question about this case? Brother Rehbinder you are a judge. Now if you were sitting upon the judgment seat in Russia and you had a case like this, would you consider the evidence was conclusive?

Mr. Rehbinder:—"I would."

Dr. Dowie:—You would have no hesitation in saying that the case was perfectly proved?

Mr. Rehbinder:—"Perfectly true."

Dr. Dowie:—Now, I am going to ask that every one that believes this case to be true, to put up all of your hands. [Apparently all present raised their hands.]

"Anybody that does not believe that child was healed, stand up. [No one rose.]

Well, there is not any.

Well, you wanted that case, and it is now on record, and it is going to stay on record, and it is going around the world until the end of time, and I am going to have all these photographs carefully reduced, and put in clear form, and make a special feature of that in the LEAVES OF HEALING, and I am going to get Brother Rehbinder to translate it into—what would you translate it into?

Mr. Rehbinder:—"Into Russian, French and Spanish. I would like some one else to translate it into German."

CALL.

Dr. Dowie:—Well, now, everybody in this meeting who believes that the Lord Jesus Christ is the Healer of His people, stand. [Apparently all rose.]

Now, let us pray together.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name 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 confess, and to restore, and to do right in Thy sight. Give us Thy Holy Spirit. Lead us, that we may trust Thee with our spirits, and our souls, and our bodies. Take away all sin and all sickness. Help us to live clean and holy lives for Jesus' sake. Amen. [*All repeat the prayer clause, by clause after Dr. Dowie.*]

Did you mean it?

Audience:—"Yes."

Dr. Dowie:—God will see you through.

After singing "Sin no more," the services were closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, 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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Morning and Evening Praise and Prayer Daily. Special Lectures on Monday Wednesday and Friday with Healing Services thereafter.

DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, today and for ever." (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 sicknesses."

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 every sickness and every disease 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 who 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 can not 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 denier 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 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 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, "Faith cometh by hearing, and hearing by the word of God." (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 Ave., or at Zion Tabernacle, 1619 Michigan Ave., 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.

"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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He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, ILLINOIS, SEPTEMBER 11, 1897.

EDITORIAL NOTES

ZION IS GOING FORWARD.

SIX Elders were ordained last Lord's Day in Zion Tabernacle.

ONE of these will proceed at once to Mexico and his headquarters will, for the present, be in Guadalajara.

LET all pray for that brother, ELDER ALEXIS A. DE-REHBINDER.

ANOTHER will go to Lawrence, Kansas, the University City of that State, where he is already well known.

LET all pray for ELDER O. L. TINDALL, M. A.

ANOTHER has just been set apart for the Western Suburban Misssion at Oak Park, Ill., just outside of Chicago.

LET all pray for ELDER W. HAMNER PIPER who is in charge of that important Mission.

ELDER W. O. DINIUS is in full work in Zion Tabernacle, Hammond, and is preparing the way in Harvey and South Chicago. Let all pray for him.

ELDER AMOS DRESSER, JR. is attached to the central Zion Tabernacle and is opening up Missions in the North-Western section of the city. Let all pray for him.

ELDER JOHN G. SPEICHER, M. D., is attached to Zion Home and Tabernacle specially, and has been for some time. He is soon going to Waterloo, Iowa, for a vacation, and will there tell the people, amongst whom he used to practice medicine, of how God saves and heals and blesses in Zion.

WE shall soon publish in LEAVES OF HEALING photographs of the Elders of the Christian Catholic Church, with the report of the Ordination Service, etc.

IN opening the C. C C. Western Suburban Mission this week, we delivered two lectures in a large hall at Harlem, at which over 1,500 were present each evening, and many went away unable to find seats.

GOD greatly blessed His Word, and at the close of each meeting, the great throng stood up, and, almost without exception, consecrated themselves to God.

AT the temporary Zion Tabernacle, Marion and Lake Streets, Oak Park, on Monday night September 6th, we delivered an address on the Church and Kingdom of God, and introduced Elder Piper to the crowded assembly.

As on the other occasions the place of meeting was too small to contain the throngs, many stood all the time, and many went away, unable to find seats

SERVICES will be held in connection with this and other Missions of the C. C. C. as announced below.

A GREAT pressure of work makes it impossible to write any further Notes this week.

"BRETHREN, PRAY FOR US.'

ZION TABERNACLE.



1621-1633 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a. m. 2:30 & 7:30 p. m. Mondays: 7:30 p. m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p. m. Special Lectures Thursdays: 2:30 p. m. Children's Meetings Saturdays: 7:30 p. m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

MISSIONS OF THE CHRISTIAN CATHOLIC CHURCH.

CHICAGO DISTRICT.

HAMMOND, Indiana. Zion Tabernacle, one door south of Hohman Opera House, corner of State and Hohman streets. Lord's Day 10:30 a. m. and 7:30 Monday evenings. Rev. W. O. Dinius, Elder-in-Charge.

HARVEY, Illinois. Meetings are being arranged for.

SOUTH CHICAGO, Illinois. Meetings are being arranged for.

OAK PARK, Illinois. Zion Tabernacle, corner of Marion and Lake Sts. Lord's Day 10:30 a. m., and 7:30 Monday and Friday evenings. Rev. W. Hamner Piper, Elder-in-Charge.

MAYWOOD, Illinois. Meetings are being arranged for.

RIVER FOREST, Illinois. Meetings are being arranged for.

HARLEM, Illinois. Meetings are being arranged for.

CHICAGO, 514 W. 18th St., 7:30 Thursday evenings. Conducted in the Bohemian language. Leader, Mr John H. Schultz.

CHICAGO, 533 Seminary Ave., corner of Wrightwood, 7:30 Thursday evening. Leader, Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 2556 North 43d Ave., 7:30 Tuesday evening. Leader, Rev. Amos Dresser, Jr, Elder in charge.

CHICAGO, 6110 Stony Isl. Ave., Zion Printing House, 7:30 Friday evening. Leader, Rev. Amos Dresser, Jr., Elder in charge.

KANSAS DISTRICT.

LAWRENCE, Kansas. Rev. O. L. Tindall, Elder-in-Charge. Meetings in this city and other adjacent places are being arranged for.

MEXICAN MISSION.

GUADALAJARA, Jalisco, Mexico. 62 Calle Alcalde. Rev. Alexis A. Rehbinder, Elder-in-Charge.

Note.—Prices in Mexican currency, double of what they are quoted in United States Currency.

All the above are depots for the sale of Zion Publications, where LEAVES OF HEALING, Tracts, etc., can be obtained and subscriptions will be received.

"CHRIST IS ALL AND IN ALL."

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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME.

The Saturday Evening service held in Zion Home August 28, was conducted by Dr. Dowie, and opened by all repeating in concert the 91st Psalm.

After a few remarks by Dr. Dowie it was ascertained that thirteen states, one territory and two foreign countries were represented. They were as follows:

California, Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Michigan, Minnesota, Nebraska, New York, Ohio. Wisconsin, New Mexico, Canada and Mexico.

After a talk from Dr. Dowie by way of introduction, the meeting was thrown open for testimony.

MR. C. E. TOWNSEND, Centralia, Illinois, said "Divine Healing is something that I have always believed in. It came natural for me not to believe in medicine. I heard Dr. Dowie speak about these stinkpots. I was one of them. I thought it was a little plain talk, but I thank the Lord for it, and I got on my knees in prayer, and I thank the Lord He has taken it out of me."

Dr. Dowie:—Now what has your wife got to say about it?

Mrs. Townsend:—"I have not got much to say about it at present."

MRS. CHRISTINA KNUDSON, Madison, Wisconsin, said she was very happy to stand up and praise the Lord for what He had done for her, and stated in substance what she said the next day at the Tabernacle, which was reported in full, and appears in the report of the morning services in Zion Tabernacle, page 722 LEAVES OF HEALING.

MR. JACOB YOUNG, Defiance, Ohio, said, "I praise God that we are here to-night. I came here with my wife last night, and her limbs were as cold as ice. Dr. Dowie prayed for her and her limbs became warm."

He further stated that he liked to read the LEAVES OF HEALING, which had first come into his hands three years previous, and said he felt glad that God had raised up a man (Referring to Dr. Dowie) who would tell the truth, and praised God that the work was going on.

He also stated that he had had catarrh in the head and neuralgia, and after the Doctor prayed for him it had disappeared, and praised God for what had been done for him.

MR. ARTHUR SCHMIDT, Winesburg, Ohio, testified: "I thank the Lord that I came here to Zion, and I thank Him for salvation and for healing. Although my healing is not perfect I know He will perfect it."

MRS. SLEE, 1022 54th Court, Chicago, said: "I thank the Lord that I am in Zion to-night. I used to go to hear Dr. Dowie in the Old Tabernacle. My oldest girl was troubled with the ear-ache at night. The Doctor prayed for her, and now she is perfectly well and has not been troubled with her ear since.

"I had another girl who was injured. The doctors thought that the lining of her stomach was broken. I took her out so the Tabernacle on Thursday, and on Monday she went to school, and she has not said anything more about it since."

Mrs. Slee also said that her husband, who at one time was opposed to Dr. Dowie, had now come to Zion Home for the purpose of receiving healing through his prayers.

MISS EVANGELINE TINDALL, Lawrence Kansas, said that the week before she had injured herself while endeavoring to ride a wheel, and while in the meeting held in the Assembly Room, Friday morning, the swelling went down, and she was soon perfectly well.

MRS. E. M. WHITTEMORE, 723 Park Ave., New York City, founder of the "Door of Hope," then testified to the marvelous healing of her daughter Emma, which had taken place in Zion Home in November, 1896. Mrs. Whittemore's testimony and words were most touching, and were listened to with great interest. Her testimony was reported in full on the day following, and appears in the report of the afternoon services in Zion Tabernacle, page 728.

Dr. Dowie said: "Mrs. Whittemore is well known in New York as the founder of the "Door of Hope" and in rescue work among fallen women. I very much rejoice in her coming, and I felt so much the importance of the prolongation of her life, that I took the privilege of an elder brother in Christ, and gave her a tremendous scolding when she came here first; but it did her lots of good."

Dr. Dowie narrated how his enemies during the "Year of Persecution" had given an opportunity to make Divine Healing a matter of legal record in the High Court of Chancery of Cook County.

The charge had been made that the LEAVES OF HEALING contained falsehoods, and that the testimonies published therein were false.

Dr. Dowie said that undoubtedly for the first time in the Christian era, the opportunity was afforded to establish Divine Healing as a legal fact.

The people, whose testimonies had been published in the LEAVES OF HEALING, were asked to call at the office of Thornton & Chancellor, who were acting as Dr. Dowie's solicitors, where they made affidavits to the effect that they had been healed, giving a statement of their cases, which was reported by stenographers and incorporated in the affidavits.

These were taken before Judge John Barton Payne, the judge before whom the charge had been made, and for three days he was compelled to sit and listen to the contents of the same.

At the end of the third day the judge dismissed the case and gave the prosecution six months in which to investigate the truthfulness of the affidavits.

The six months having expired, and no evidence being obtainable to show any of the affidavits to be false, Ex-Judge Smith, of the firm of Flower, Smith & Musgrave, stepped forward and said:

"May it please the court. Every allegation against the *bona fides* of Dr. Dowie and his work is hereby withdrawn."

This left the affidavits unimpeached and matter of court record and of the highest value as a legal decision.

The services were then closed with prayer.

Zion Divine Healing Home

Is not a Hospital, not a Hotel, nor is it a Public Meeting Place. . . . . .

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

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

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

Excellent Table and Service.

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

Daily morning and evening prayers and instructions are also given and the rooms are visited as often as occasion requires by ourselves and colleagues.

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

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

Hot and Cold Water and Porcelain Baths in nearly all Rooms. Elevators, etc.

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Guests coming from the South will find the Illinois Central Railway to be the most convenient route to ZION, and their baggage will be removed, without charge, immediately on their arrival.

Guests coming from the North and East can check their baggage on train to ZION and then transfer to Illinois Central at Grand Crossing or Blue Island.

Guests coming from the West and Northwest are advised to take a Parmelee Transfer Coach to ZION at any of the depots where they arrive.

TERMS TO GUESTS will be forwarded on application.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

I am the Lord that healeth thee.

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

VOL. 3, NO. 47. CHICAGO, SEPTEMBER 18, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MISS EMMA B. WHITTEMORE, 723 Park Avenue, New York City.

SHALL THE PREY BE TAKEN FROM THE MIGHTY?"

"Thus saith Jehovah,
Even the Captives of the mighty shall be taken away,
And the prey of the terrible shall be delivered;
For I will contend with him that contendeth with thee;
And I will save thy children;
And all flesh shall know that I Jehovah am thy Saviour and thy Redeemer,
The Mighty one of Jacob."

When Consumption the Terrible has once fastened his cruel hand upon the breast of any child of earth, then indeed has Satan the Defiler and Destroyer, the mighty one of hell, an easy prey to speedy Death.

But the day of deliverance has come.

Consumption is consumed, and the captives of the mighty are being taken away from his foul hand and restored to live out joyous lives of service in the Kingdom of God on earth.

Jesus is Conqueror.

Here is one of God's Witnesses who can tell the Story of how her Lord contended with Satan for her life, and saved her from the hand of Death.

Who would think, looking upon her lovely face and robust form, that she had been doomed to die by the cruel hand of Consumption the Terrible.



MISS EMMA B. WHITTEMORE, 723 Park Avenue, New York City.

But this was the sentence, and she lay awaiting its execution, when a Voice from Zion reached her, and told her how to find Deliverance.

Away up amidst the Adirondacks, in that sweet mountain air, thé words of human doom were uttered by Dr. Baldwin at Saranac Lake, who addressed her mother thus, "Take her home, and wait for the end, there is no chance for her recovery."

That mother is one of God's noblest ministers to fallen womanhood.

She is the founder of the Door of Hope in New York, and her faith and loving energies have caused similar institutions to be established in many of the great cities of the United States.

Mrs. E. M. Whittemore's name is known from Ocean to Ocean, and her writings and influence extend to distant continents.

Good work for poor fallen women, who bear the heavy weight of men's shame, has

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arisen in many nations through her devotion to their redemption in Jesus' Name.

But, alas, she who had led so many to Christ her Lord for Salvation, knew not how to lead her own darling to Him for Healing.

She had seen so many failures, and had become so hopeless amidst all the talk about Divine Healing, that she had gone to physicians and had only dark despair to feed upon in her sorrow.

The condition of Divine Healing work and teaching in New York inspired no hope as the result of any appeal to those who professed to have faith in Christ as the Healer.

That condition still exists, and it is getting worse daily.

Better far that they ceased to chatter about Divine Healing, when they teach doctrines of devils for the doctrine of their Lord.

Woe unto those who have sold the Truth in the shambles of their hypocrisy, and who pour out misleading cant about "missions" for the salvation of the heathen.

New York has almost lost the knowledge of the Healer in misleading talk about the Saviour.

There is no "contending with the contender," but a miserable compromise with the doctors, the druggists, and the devils who are destroying the lives of God's children.

There is no fight with the "Terrible," but a cry of "peace, peace; when there is no peace."

Those who are foremost in talking about Divine Healing, are foremost in selling out to the Destroyer.

Hence the faith of those who once knew the Lord as their Healer is fading and they are groping about in darkness, and missing the way.

Glib talk about "sweetness and light" has taken the place of a healthy and constant fight of faith with disease and death and hell.

Missionaries are being sent out by the so-called Christian Alliance to wither and die in distant lands, where they are objects of pity to Christians and derision to the heathen, stumbling between pills and ointments and drugs, into their graves, or returning to their homes utterly broken in health and hope.

Salvation saves and heals and cleanses and keeps and fights and conquers, when it is the Salvation of God.

New York which once was the seat of much power and blessing in connection with Divine Healing has gone, like the work in London, into the hands of those who have betrayed the Healer with a kiss and sold Him for silver to His enemies.

"Money for Missions" can only be had if there is not much said about Divine Healing, and so it is being quietly dropped by those to whom the getting of money is more than the maintenance of an eternal truth, of which they never had a clear grasp, and which they taught with ever increasing qualifications and limitations.

Compromise ends in treason.

Sad indeed was it to the writer when he first heard from the lips of the broken-hearted mother, the words of utter despair concerning her daughter's deliverance from Consumption the Terrible.

Knowing the splendid devotion of the mother, we believed that her daughter would be a loss to the Church and to the work of God on earth.

Hence we spoke sharply to her, and asked her how she could allow her to remain a prey to her great adversary, the devil.

God blessed the word which He had sent her to Chicago to get from one whom she had long regarded with distrust and prejudice..

She returned to New York, brought her daughter, at her own urgent request, to Zion, and returned with her healed and baptized for a life of sweet and holy service to her Lord and those for whom He died, and for whom He lives.

That story is best told in the pages which follow.

We first of all give the words which Miss Whittemore herself wrote to us last winter, shortly after her healing and her baptism in Zion.

And then we give the full details which Mrs. Whittemore gave recently before thousands in Zion Tabernacle, Chicago, at which time we received the beautiful portrait of her daughter now reproduced in these pages.

May these Testimonies bring back to the Great Metropolis the living faith of God.

May the wide influence of our excellent friends be the means of ever increasing blessing to God's children throughout the world.

And, now, carry the Story from Zion, little white dove, o'er all the seas and lands, telling how Consumption the Terrible was destroyed by Christ the Healer.

Lay it on the beds of countless maidens dying in the grasp of that mighty one, and whisper to them of the Almighty One who ever lives to heal His children.

And let the beautiful lives to be lived by tens and tens of thousands of these be as the fragrance of heaven, "and let all flesh know" that doctors and devils shall soon dare no more to doom to die those whom Christ ever lives to heal.

And as for us, we shall go on from day to day to contend with the demoniac contenders of every kind, who are fighting to keep their captives a prey to disease and death and hell.

Eternal praises we shall sing to Him who gives us the victory in so many terrible conflicts, and let all in Zion say, Hallelujah, Amen!

(Extract from Leaves of Healing, January 22, 1897, Vol. 3, No. 14 page 220.)

"723 PARK AVE., NEW YORK, Jan. 3, 1897

"MY DEAR DR. DOWIE:

"Enclosed please find a little token of my love and gratitude which I bear for you and your noble work, for the sick and dying such as I was, but now I am well and quite strong.

"EVER SINCE YOU BAPTIZED ME

I have not once suffered from exhaustion which I had constantly before, and I have never felt better in all my life.

"I can almost feel myself growing fat; it is so noticeable, and my appetite has grown to an almost alarming extent.

"It is very amusing to see the startled expression of my different friends when I meet them. They look as if they were seeing a ghost, only the ghost looks so very substantial and too healthy looking to be a real one.

"I can never thank you enough for opening my eyes to see God's willingness to heal me and for your great faith which encouraged me to expect a full blessing if I was truly obedient.

"I FEEL SURE IF I HAD NOT BEEN BAPTIZED

I would never have been fully healed.

"I can never thank God enough for His great goodness to me but I shall try to show by my life my gratitude to Him.

"I feel as never before that I am not my own, but God's, and God's alone.

"God bless you and dear Mrs. Dowie and your family abundantly more than we are able to ask, or even think, strengthening you and giving you success in all your undertakings.

"May God's richest blessing be upon you and yours is the prayer of

"Yours Gratefully,

"EMMA B. WHITTEMORE."

(Extract from a Report of a Praise and Testimony Meeting, held in Zion Tabernacle, Chicago, on Lord's Day, August 29th, 1897, published in Leaves of Healing, Vol. 3, No. 46, Sept. 11, 1897, pages 728 to 731.)

TESTIMONY OF MRS. E. M. WHITTEMORE, FOUNDER OF THE DOOR OF HOPE, 723 PARK AVE., NEW YORK CITY. HER DAUGHTER EMMA HEALED OF CONSUMPTION.

Mrs. Whittemore said: "Dear friends, it is with sincere gratitude to God, for his wonderful goodness in restoring our precious child to our household again in answer to prayer, that I am only too thankful to give this testimony in your presence.

"At every opportunity God opens up from day to day, I tell

"The old, old story
Of Jesus and His love."

not only as a Saviour, not only as one who keeps moment by moment, as we are looking unto Him who is the author and finisher of our faith, but as our Divine Healer, and as preparing us through the acceptance of these truths as they are in Him, for the coming of Himself, who one day will be Lord of lords and King of kings, even throughout Eternity.

"In order that I may all the better speak only the words that my dear Lord would have me to speak, I do most earnestly request that every believing child of God in His presence here, may hold me by the ministry of prayer in such touch with God, that only that which can be utilized to His glory may be brought to my remembrance; and so, in answer to your prayers, you will indeed prove a blessing to me, and I trust God will enable me to be a blessing to you. (Amen.)

"A LITTLE CHILD SHALL LEAD THEM."

"I feel this afternoon somewhat like doing exactly as a dear little child once expressed it in the Kindergarten, over which I was superintendent for a long while; down in what is known as Hell's kitchen' in New York, away over on the west side. The children were all congregated together. The dear teacher there rose and said in the opening of the session they would have a regular testimony meeting. Looking around that large audience of poor, little, ragged children, far too ragged to be admitted into the Public schools her eyes rested on

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the face of a little boy whose name was Johnnie and she said, 'Johnnie, suppose we begin with you first. Rise up.' Up got the little man, feeling full of importance, but in a few moments all that importance was taken away when she said, 'Johnnie, you give us your testimony first.' He hung his head in confusion, the tears bubbled up in his eyes, and in a tremulous tone of voice he muttered forth these words:

"Teacher, I-I-I left my testimony home,' and it was more than the little fellow could bear, so he sat down sobbing to break his heart.

"Instantly the teacher concluded that the little fellow was unaware of what a testimony meant.

"The day before, a lady calling at the Mission, presented each one of these small children with a Testament, and naturally the little fellow somehow thought the teacher was referring to the present of the day before. Looking down by the door, her eyes rested upon a little pinched, white faced girl, a little half-starved girl, a little half-starved being she was, and she said: 'Mary, can you come up here to the platform, and just tell the children what a testimony means. Do not laugh, children. Johnnie I am sure did not mean to state that he left his testimony home, only he did not know what a testimony meant.'

"Up trots the little girl, and I have never forgotten what she said, and since then I have never wanted to get ahead of it either. She rose, and in a very shrill tone of voice, called forth these words: 'A testimony, children, is simply telling people what *Jesus tells you*.' (Amen.)

A PERSONAL TESTIMONY.

"Over fourteen years ago, in answer to believing prayer, after repenting of a life misspent—ah! yes, how many, many waste places in my life come back to my memory, even to-day, but God has indeed forgiven them, and has only just sanctified the memory, now and then bringing them before my recollection to keep me in my right place I really believe—but over fourteen years ago, in answer to believing prayer, He touched this body, which had been greatly afflicted for over twelve years and a month. Through falling down stairs, I had dislocated the lower joint of my spine, and during all these weary, tedious, painful years, the sufferings, in fact, are too intense even as I now recall them to endeavor to put them into words, to depict it to you, therefore, I will not try.

"At the time of this marvelous healing, God so gave me—what is worth more than all the healings in the world put together—the sweet conscious sense of the abiding Christ, as never before in my heart, by the power of the Holy Spirit.

"Ah! friends, when God indeed so comes into the believer's heart, His very presence causes it to vibrate with gladness, and He causes as well that body indeed to respond in the glow of health.

"O! it is more than simply the *health* that He bestows, in granting us that glorious fellowship with our precious Lord Jesus, to experience that which He so gladly performed for us when He laid down His life, so that we might have life in Him for body, for soul, and for spirit evermore!

"After this wonderful healing was entered into, I felt that it was indeed but a sacred trust committed to my keeping to be used to the glory of God.

"SHORTLY AFTER THIS HE CALLED ME TO GIVE MY LIFE TO THE GIRLS OF THE STREETS.

"I naturally shrunk from such a work to be entered into. Something innate within me called forth such powerful resistance at first, that I was about to refuse the very first thing God asked of me; but He never asks of us impossibilities, and if we will only take time to listen to the whispers of His love, He makes it so plain, that the very thing that *we* thought to dislike, becomes the most delightful thing in life to do for Him.

"He gave me His own love, that inexhaustible love, that marvellous love, that

"'So loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,'

and He so opened the eyes of my understanding, and so enlarged my heart, that He showed me that that '*whosoever*' covered the poor girls on the street as much as it had *ever* covered me. Oh! how I thank Him for so changing my heart the way He did with His love.

"Shortly after this, very great activity in His service was the result; and about

A LITTLE OVER SIX YEARS AGO, IN ANSWER TO PRAYER, HE GAVE ME THE FIRST DOOR OF HOPE

to receive those with whom I was laboring. During the six years previous, however, my time was mostly engaged as He gave opportunity, in visiting the dance-halls, the gambling dens, working in the slums, the sub-cellars and the gilded palaces of sin in the upper part of the city where everything that money could provide was found. In these awful places,—regular hells indeed on earth,—He gave me a *little* insight into the lives of those that He was calling my life to be given up for, *that they might know Jesus*.

"A little over six years ago the first Door of Hope was opened. It was not very long, however, when the Homes began to accumulate, and necessarily the labor increased and in a very subtle way,—which I confess I did not fully take in; in fact, I did not recognize it at that time—a sort of hurry came into my life. Night after night would find me in my library, seated over piles and piles of letters which I was then in those days attempting to reply to single-handed, and between times, sitting for a while just trying to devise ways and means for extending the work. Ah! but God has shown me *now*, something *better* than that. And thus the years rolled on; *the hurry was not created by God*.

BELOVED DAUGHTER'S DANGEROUS ILLNESS.

"In the latter part of May, 1896, my beloved child, who is now rejoicing in the fullness of health through Jesus Christ in answer to prayer, was stricken down most unexpectedly with consumption.

"The doctor thoroughly diagnosed her case. Her case was pronounced consumption of a very serious character. The late Dr. Munger stated that unless I took her to Southern California for the winter, she could not possibly live until spring; but even if I took her, the longest time she could possible live would be in the beginning of that season. He insisted, however, that one man's judgment should *not* be relied upon; though he stated frankly if we had a hundred physicians, *if they were honest*, they would be straight forward enough to state that his diagnosis was correct.

"Accordingly a consultation of physicians was held, and they ordered her at once to be taken to the Adirondac Mountains; but when I questioned them closely as to *what* the results would *be*, they shook their heads most sadly, and tried to avoid the question, simply stating that the air was much lighter up there, and it would be less difficult for her to breathe.

"I took her,—and it was with a great deal of effort, causing much suffering,—away up to Saranac Lake, and put her in charge of Dr. Baldwin, a very earnest Christian man. After going through another examination, he stated their judgment was indeed correct

"Six weeks passed away. Apparently we thought she was a little better, but upon re-examination I saw the doctor give a start. He asked her to leave the room, and turning towards me with a sad expression upon his face, said, 'I must be very candid with you, *the disease is making progress*, and the *kindest* thing would be to take your daughter home, surround her with those who love her, gratify every little whim, and wait for the end.'

"Further he added: 'If I saw the *slightest* chance for her to improve I would say, give her the benefit of that chance in keeping her here to get better, but there is *none*.'

"We returned home with very sad hearts, hearts indeed that were filled with a father and mother's anxiety; for up to this time my dear child—although she recognized the fact as hundreds have *had* to recognize it, that God had healed me, and had kept me most marvellously during these fourteen years never allowing even five minutes of pain from the old tronble while laboring in His service—she could not somehow restfully trust the Lord for the healing of *her* body. Therefore, day by day we saw her fast fading away. Humanly speaking, there was not a *possibility* of her recovery. Greatly exhausted, not only by the care of my dear child night and day, for nearly seven long months, but through the repeated breaking of the laws of nature during the past years of incessant labor, *now* as I can recognize it through the teachings of Dr. Dowie. I thank God for what He gave him to say to me upon that interview. How I could see as I looked back, over and over again I had repeatedly transgressed God's laws, in endeavoring to *push* matters a *little* faster than *He* required even in His service. I was fast becoming completely worn out, nigh to prostration, and a kidney affection of no slight nature which had already touched some members of our family was beginning to assert itself in my body, and caused me to be fearful lest I should be unable to attend my child until death closed her eyes; therefore, it was thought *best* to take a few days rest. I reluctantly consented as I could not bear to leave her.

"FAITH COMETH BY HEARING, AND HEARING BY THE WORD OF GOD."

"The way was opened to come to Chicago. I had never laid eyes on Dr. Dowie, in fact, to tell the truth, I was greatly prejudiced against him; and while here, when the thought would come to go and see him, I somehow did not relish the idea, and thus put it off until two days before leaving; I was only here six days in all.

"When I called, he kindly invited me to be a guest in his home over night, which I accepted. In his drawing room with his wife, he gave me, perhaps, somewhat of a talking to, that *some* of you have received. (Laughter.) I was startled and *amazed*. He pointed out *very* much in my life that could have been different if I had but been more obediant to God's laws.

"Oh! dear friends, we may work out of love to God most *faithfully* and *earnestly* indeed, and God *may* water by the power of His Holy Spirit that which we endeavor to do for Christ's sake, but that is not all in this life that He requires. *He intends us to live for Himself*, but it is more what we *are* that pleases Him, than even what is done. He showed me this *very distinctly*.

"In fact, during the weeks and months when seated by my daughter's side upon her bed of suffering, once in a while the Lord seemed to be speaking to me concerning the work of the last few years, even gave me these two little thoughts which His dear servant here but emphasized, but by the power of God. Yes, God wants us to be more occupied with Himself than all the work we *ever* accomplished for Him. (Amen.)

"He showed me that if I persisted in going on with this tremendous sort of hurry, in my work day and night, robbing away hours that should be spent in sleep, even to be of use for the Master's service *out* of love to Him, that my life could *not* be prolonged many days. In fact he gave me two years and a half to live, and closed by saying: 'I doubt if you will live even as long as that if you persist to rush things as you have. Then he gave me a little problem to solve. He asked if I would be willing to behave myself for Christ's sake, and work only at God's own dictation by the power of His Will through His love, do only what He Himself divinely showed me to do in connection with the work, and in spreading this glad news of salvation as opportunity offered and if I should live twenty years, or perhaps longer, if I could not bring many more into the Kingdom with me, than if I kept on at the rate I had been going for the last fourteen years, and live two years and a half?

"Oh, how I thank God for that problem. It did not take very long to solve it.

"After listening for some little time to different suggestions, and some very plain talking, which, humanly speaking, I would naturally have resented but for the cry and hunger that seemed to be created in my heart to know God, by every word that he was allowed through the Holy Spirit to utter. I could not but receive it; so simply had to bow my head and accept it with thanksgiving.

"He ended by asking me the question if I intended to behave after this? (Laughter.) I thought very seriously for a moment, and my heart did warm towards God; as I began silently to ask forgiveness for the work I had done in error, for I saw clearly Dr. Dowie's thought by this time, that the devil had the power, if we will let him, to shorten even the life of an earnest worker through a life of hurry. Looking up, I said 'Yes! with God's help I will endeavor to do differently in the coming days.'

"I want to state this, —I have not yet spoken to Dr. Dowie about it,—that since I left Zion, the latter part of November, 1896, I have never spent but two whole nights in labor. That may not mean very much for some, but oh! friends, it has meant a great deal to me, though I can truthfully say the work has not suffered, for greater strength was given to do it in less time through properly caring for the body.

"Before closing our conversation, while speaking of my daughter, the Doctor fairly took my breath away for a moment by asking me very straight, if I intended to let my child die? And then he went on to explain that God had purposed her life to bud forth into fruit for His glory here below, but that the devil, if possible, was going to take that life, and if permitted, would yet do so. I said: 'Why, Dr. Dowie, really, I never had any one talk to me as you have talked to-night.' (Laughter.) For this seemed the most tremendous question of all he had advanced to answer. Looking rather gravely at me for a moment with a sudden twinkle in his eye, he answered most frankly: 'Well, it is about high time you had some one to talk this way to you.' I came to the conclusion

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also, friends, it was high time; for with the words that God gave to him to speak that night my eyes indeed were opened a little wider, I saw my blessed Lord Jesus a little more clearly, so could not but return home with thanksgiving and with a wee bubbling thought of victory over the disease of my dear invalid.

"I took a quantity of these Zion leaflets, these dear little messengers of grace, and with them I entered the sick-room the first afternoon of my return. I divided one and another of the series, laying them on the table close to the side of my child, somehow feeling I wanted God to do all the work there, and He did.

"She picked up the first leaflet nearest her; it was "If it be Thy Will." I have read hundreds of books on Divine Healing; I have written more than one myself, but *never*, I can truthfully assert, have I read anything so *clear*, so plain, and so emphatic concerning the will of God for our bodies.

"Reading about four or five pages looking up from her pillow with her rather pinched, white face, most earnestly did her eyes rest upon me for a moment in silence, then she said:

'MOTHER, I TRULY BELIEVE IT WOULD BE SIN FOR ME TO DIE.'

"I do not know, friends, if I ever was much more startled, (excepting through Dr. Dowie's talk,) than I was *just* at that moment.

"Without questioning, she went on to say: 'I think that God *has* something for me to do for Him; and, mother, though I am willing to go to heaven, *if He wants to take me now*, I feel that if He gives me my life I can use it as a sacred trust to the Salvation of souls. Do you think it would be *possible* to take *me* to Zion?'

"Then I told her a little about Zion, and when my husband returned home, he heard *more* about Zion, and when I informed him concerning Dr. Dowie's conversation regarding some of the things that he had said to his wife, he remarked, 'I will love *that* man for the rest of my days. (Laughter.) *It just served you right*, and I am *glad* you went to Chicago.' (Amen and laughter.)

ANOTHER PERSONAL TESTIMONY.

"I am rejoiced to add for the Glory of God, Dr. Dowie finally found out that I *really* meant business before we were through that long interview, and so laid his hands reverently in the name of the Father, and the Son, and the Holy Ghost upon this body,—the temple of the Holy Ghos for healing—and I went to my room.

"At three o'clock that morning I awoke *perfectly well*, and ever since, there has been somehow, a sort of sensation of Iron, if I can so term it, running through my entire being.

"The change was very marked, not only to those who loved and knew me best, but to many who came from time to time to inquire concerning the state of my child. Their first exclamation upon seeing me, (even those who did not know I had been away,) was, 'Why, what *has* made this *marvellous change?*'

THE FINAL EFFORT OF SATAN THE DEFILER.

"In the evening after my daughter requested that she might be taken to Zion, though with no *real* hold of God for her healing on the part of my dear husband or myself,—for up to this time there was only just a *little* 'hope-so' that had been increasing while travelling on my homeward way,—he consented to have her go. Preparations were made somewhat hastily, but two or three nights just before the final ones were finished, she was taken *violently ill*, having possibly the most awful attacks that she had ever yet experienced. Up to that time, for nearly seven months, the left lung had become so involved that it had ceased to work, pressing very heavily upon the heart, causing displacement, and that produced often severe strangulated attacks, causing most untold agony. While this was transpiring, the doctor was sent for. He came and stood by her bedside utterly helpless to give relief.

"A few moments later he went down stairs, shaking his head sadly, and these are the words he uttered: 'Oh! this is dreadful! This is dreadful! a young life going out in this way!'

"The next morning she somewhat surprised me by stating that though she noticed the anxiety upon our faces, and appreciated our sympathy with her in her suffering, she was not the least bit altered in her opinion that the Lord was going to heal her, and she said that as the devil was perfectly aware of the fact too, he just delighted in giving her this little extra pain. When I recognized the faith that God had indeed poured into her heart to be healed, causing her even to send messages to those she was too weak to see, that she was going to Dr. Dowie's and coming back well, thus acting out the God-given faith, I felt most positive it was His will to take her to Chicago. Some may say—I do not believe you dear people would say it—but in many places where I told this story, it has been said:

'WHY COULD NOT GOD HAVE HEALED HER JUST AS WELL IN NEW YORK,

as to cause her to take that terribly long journey in such a feeble state?'

"Well, friends, He certainly could have healed her in New York, if He had so purposed, and if it would have brought more glory to His precious name, but there was a something that He knew my dear child needed, (and the mother too,) to receive a little further instruction through the Word concerning this matter, and therefore He ordered for us to come on to Chicago; and as long as I live I shall praise God for those blessed ten days spent in Zion. (Amen.)

"Strength graciously was granted in answer to prayer to endure that journey. The first time, after about an hour and a half of Bible teaching and also after Dr. Dowie knew the desire of our hearts to live for God, he laid his hands upon her in believing prayer, and

INSTANTLY SHE RECEIVED A TOUCH FROM THE HEALING HAND OF GOD,

causing her to breathe with great freedom which had been an utter impossibility for months, as during her sickness, her breathing seemed to be confined to a little short space between the upper part of the chest to the throat. She was therefore overjoyed at such a marked improvement, confessing afterwards she did not think the healing was coming quite so quickly, but accepted it with heartfelt thanks, and praises to God.

"Two days afterwards we attended another one of these blessed services, and when prayer was offered up by God's servant, and his hand was this time laid upon that diseased lung, in the presence of all that were seated near, that lung began instantly to inflate itself and vibrate as naturally as it had ever vibrated before she was taken ill. Before retiring that night I could not but sit down awhile, with a sort of fascination and watch the regular motion of that member and her breathing which had both been so impaired during all these trying months. Words in fact are inadequate to express my gratitude.

"The next morning she awoke with the same old sense of exhaustion daily experienced, which was to her, almost as hard to endure as the pain she formerly suffered. For a little while the evil one prompted several thoughts in her mind which had the tendency of causing her to watch the healing more than the Healer. Oh! if we become absorbed in any blessing, and lose sight for a second of the Blesser, the blessing will not increase in our hearts or lives.

LOOKING UNTO JESUS AT ALL TIMES IS OUR ONLY SAFETY.

"For two days much depression followed. Very strange questionings filled her heart, and *yet* all this time she was breathing deep breaths, and her lungs were working together most actively as in health

"Saturday morning seated by her side, I confess somewhat nonplused, my heart was going forth in very earnest prayer, and while praying, the Lord seemed to whisper that possibly *He* had something to say to her regarding the believers' baptism, at this special time.

"I said silently, within, 'Lord if this is so, just put it upon my dear child's heart, in such a manner that she will be *obliged* to speak to me about it,' I not wishing to influence her even with a mother's love to take this step, for I felt it was too holy a thing, and the leadings concerning it must come *direct* from God, so I kept still. At 12 o'clock, turning around from her bed, with tears she said 'Mother, I have been asking God for two days now to show me *distinctly* if I have been obedient in everything concerning His will that should be done regarding my healing: and I have been investigating very closely, and can only find one thing where I have not as yet, I believe, fully met His will.'

'What is it, my darling? I asked. She replied: 'It is on the subject of baptism, but, of course, I am terribly weak. It would hardly be the thing would it at present?

"'Do you believe God is really calling you to take this step'? I questioned. She said: 'Yes, and I see all so clearly but am not sure He would require it till I am stronger.

"Then I said:

'WITH THE HELP OF GOD, TAKE A BOLD STEP OF FAITH AND BE OBEDIENT.'

"Instantly she arose from the bed with a look of victory in her eyes that I have never forgotten, giving expression to these words: 'I believe when I come out from the waters I will be entirely well, and all this nervous depression will cease.'

"Sunday, some of you will remember, the second Sunday, I think, in December, was a bitter cold day; the Chicago winds were blowing very fiercely here and there; bundling her up as best I could, we went to the Tabernacle and in the name of the Lord Jesus, in obedience to his precious word, she was buried by faith with Christ in baptism.

"As she came down stairs afterwards, putting her arms around my neck, she said:

MOTHER I FEEL PERFECTLY WELL. ALL EXHAUSTION HAS LEFT ME, AND I BELIEVE FOR EVER. I AM SO HAPPY.'

"Upon our going to the station, I had occasion to stop for a moment to speak to the ticket agent, and looking around missing her, wondered where she was, when to my utter amazement I saw her actually running up the station stairs faster than I intended to go. (Laughter.)

"Oh, friends, but that is not all. Two days later on account of our going home, Dr. Dowie gave me permission to give a little account of her testimony to Divine Healing in the Tabernacle, before leaving. He requested, knowing somewhat of her extreme timidity, that she might just simply rise, and give a silent testimony as to the truth of that which had just been stated, and to my astonishment and joy, I saw that once timid young girl arise and before that large audience, speak with greater calmness than even her mother had a few moments ago, concerning restoration to health and as I joined her from the platform when the meeting was over, she placing her arm around me, whispered in my ear, 'Mother, God gave me a double blessing last Sunday, though I did not tell you before.' I said: 'What was it?' 'Oh,' she replied, 'the last time I went under the water,

I ASKED THE LORD TO TAKE THAT MAN FEARING SPIRIT OUT OF MY HEART SO I COULD BE OF REAL SERVICE TO HIM AND HE DID IT,

and I had no trouble whatever in speaking this afternoon.'

"If you could have heard that dear child from time to time during the winter, as the Lord opened up the doors for testifying in public regarding God's power, not only to save but to heal, you would indeed say there was not a shadow of a doubt, but that had been verified to the letter.

"I do ask you, friends, to pray earnestly for that daughter; pray she may just go on from glory to glory, and be enabled ever to do that which is most pleasing to the One whose name she bears and so earnestly desires to serve.

THE FIRST FRUITS OF THIS HEALING.

"Just before coming to Chicago, my stenographer told me she would be obliged to give up the work that she had promised to do through the winter, as with her engagements down town, the strain was more than she expected. I felt somewhat tried for a few moments, knowing I had no time to advertise, and if I had, probably would select the wrong one, for many would answer such an advertisement. Suddenly remembering that the Door of Hope was the Lord's work, and had never been my work, I could not but feel He was capable of providing everything necessary so committed it all to Him in prayer. He has, dear friends, not only proved His power in the Salvation of the poor girls of the streets by numbers in the Home, and given me the sweet joy, 'joy unspeakable and full of glory,' in seeing them being used of God in the rescue of others that they once mingled with in sin, but by the supplying of every need according to His riches in glory by Christ Jesus, our precious Lord.

"The next day the bell rang at the Door of Hope, and a most unhappy-looking girl entered and asked if she could come in for a few moments. She told a sad, sad story that I have never wished to repeat in public, and during the course of the conversation, asked if she could stay at the Door of Hope for several months.

"She was welcomed very warmly, and with kindness and love, in a little while was made to feel at home. The day following, while talking to her concerning what she would like to do, she said: 'Anything, if you will only keep me busy. I do not care how busy you keep me.'

"'Well,' I said, 'What can you do?'

"'O,' she said, 'I am considered an expert stenographer; in a business house down town, where I was employed, I received twenty-five dollars a week, and in order to keep up the swiftness that I now have, I would thank you to

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keep me occupied from morning to night at my own work,' and she proved to be far more valuable to me than the one who had just left. Soon I discovered she was an infidel. I found that she actually spurned the name of Christ, and knew nothing of the Word of God. For several generations back her family consisted of infidels, so her training had been such as to make it difficult to know just how to deal with her. She confessed, however to a longing to have things different from what they had been.

"One day, when at my own house, upon seeing the face of my dear daughter, who was then nigh unto death, when preparing to take her to Chicago, she said this: 'If that young lady comes back restored to health, I declare I will believe in God, whether I believe in God or not.' (Laughter.)

"Upon our return almost the first person outside of our own household who came to see me was this stenographer to do a little work on account of the accumulation of mail that had taken place during my absence. Going upstairs, I told her to 'Come in.' She entered. I next said, 'Look at my child.' From 104 pounds I had brought her home in less than three weeks weighing 114 pounds. So necessarily there was also a decided change in her appearance.

"Her face was beginning to get rounded, the color was coming back in a most natural way, and the light in her eye was of a very different character from the light that existed there upon entering into Zion. She gazed at her in silence then went down stairs very quietly; making no remarks. The next day, as my custom is once a week, if possible, to take each one of the dear girls God has so lovingly laid upon my heart in the Door of Hope to my prayer-room for private conversation and prayer, upon her turn coming, she entering the room, and looking somewhat earnestly in my face, she said: 'Well, you know, I have just got to believe in God now; I cannot help myself, and I just do, even if I don't.' (Laughter.)

"'Well,' I replied, 'dear child, I want to have a little prayer with you, and we will talk to God about this matter.' Just as we were kneeling down she said: 'Wait a moment; I must be very honest. I would not be a hypocrite for all the world. I do not believe in the Lord Jesus Christ, and what is more, I do not believe I ever shall.' While on our knees God spoke to her heart, though she did not take any very positive stand that I can remember, but I handed her a Bible, requested her to pray to that God that she was then believing in a little, to show her His truths in such a way that the eyes of her understanding might be opened, and that she might see and know the will of the Lord, even our precious Lord Jesus.

"Three or four days after that she came to my house one afternoon for dictation. I did not look at her very specially, being so very busy. She had not written over six lines when laying her pen down, she said: 'Mother Whittemore, I cannot keep it any longer.' As I glanced up, I could not but perceive a light shining in her eyes which lit up her face, and I was therefore a little prepared for the words which followed. She said: 'I must tell you. I found my Saviour just an hour before I came up here.' All work was for a little laid aside, as we gave God thanks for His love, mercy and goodness, and I listened with joy as she related this fact; almost as soon as the Holy Spirit bore witness with her's that she was saved, she took the Lord for her healer and was instantly delivered, and as far as I know has never had a return of the trouble again. She added; 'It was so easy to believe He had the power to heal, for it was so wonderful to think He saved me.' (Amen.)

"Ever since our precious Lord Jesus has been declaring His life in the life of that dear girl in a most marvellous manner, and she is kept to-day by the power of that God she knew nothing about before my daughter's healing.

"That, I trust, however, is but an earnest of all that this healing is to mean throughout eternity.

"Again I ask you, friends, will you remember us once in a while in believing prayer? And I ask God to let every prayer thus uttered return in great blessing upon the one praying. (Amen.)

"Dr. Dowie just suggested that I might say a little about her present condition. She is a perfect picture of health and can endure much more without fatigue then before her illness and best of all she is steadfastly following on to know the Lord."

Dr. Dowie:—I just want to add to Mrs. Whittemore's testimony, as she has only mentioned one case. There have been a large number of healings that have been directly due to the testimony of Miss Emma Whittemore and her mother; amongst these that of

MR. SAMUEL H. HADLEY, SUPERINTENDENT OF THE MC'AULEY MISSION IN NEW YORK,

who used to have to take dynamite and put it between his teeth (nitro-glycerine) in order to prevent himself from falling dead. He gave testimony from this platform, as many here know, to his remarkable healing. The physicians in New York said that the only thing that could keep him from a stroke of apoplexy, that would kill him at once, would be the taking of this nitro-glycerine between his teeth and crushing it, and of course producing a dynamite shock, which would, for the time being, let the blood flow.

Now, he has been perfectly healed, and has returned to his work in New York. That and many others are directly through Mrs. Whittemore's testimony, and I believe the testimony which will now be published more fully will be blessed.

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Morning and Evening Praise and Prayer Daily. Special Lectures on Monday Wednesday and Friday with Healing Services thereafter.

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

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

Excellent Table and Service.

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

Daily morning and evening prayers and instructions are also given and the rooms are visited as often as occasion requires by ourselves and colleagues.

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

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ZION TABERNACLE.



1621-1633 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a. m. 2:30 & 7:30 p. m. Mondays: 7:30 p.m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p.m. Special Lecture. Thursdays: 2:30 p. m. Children's Meetings. Saturdays: 7:30 p.m. Choir Practice.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

MISSIONS OF THE CHRISTIAN CATHOLIC CHURCH.

CHICAGO DISTRICT.

HAMMOND, Indiana. Zion Tabernacle, one door south of Hohman Opera House, corner of State and Hohman streets. Lord's Day 10:00 a. m. and 7:30 Friday evenings. Rev. W. O. Dinius, Elder-in-Charge.

HARVEY, Illinois. Meetings are being arranged for.

SOUTH CHICAGO, Illinois. Meetings are being arranged for.

OAK PARK, Illinois. Zion Tabernacle, corner of Marion and Lake Sts. Lord's Day 10:00 a. m., and 7:30 Monday and Friday evenings. Rev. W. Hamner Piper, Elder-in-Charge.

MAYWOOD, Illinois. Meetings are being arranged for.

RIVER FOREST, Illinois. Meetings are being arranged for.

HARLEM, Illinois. Meetings are being arranged for.

CHICAGO, 514 W. 18th St., 7:30 Thursday evenings. Conducted in the Bohemian language. Leader, Mr. John H. Schultz.

CHICAGO, 533 Seminary Ave., corner of Wrightwood, 7:30 Thursday evening. Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 2556 North Forty-third Ave., (Irving Park.) 7:30 Tuesday evening. Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 6110 Stony Isl. Ave., Zion Printing House, 7:30 Friday evening. Rev. Amos Dresser, Jr., Elder in charge.

KANSAS DISTRICT.

LAWRENCE, Kansas. Rev. O. L. Tindall, Elder-in-Charge. Meetings in this city and other adjacent places are being arranged for.

MEXICAN MISSION.

GUADALAJARA, Jalisco, Mexico. 62 Calle Alcalde. Rev. Alexis A. Rehbinder, Elder-in-Charge.

Note.—Prices in Mexican currency, double of what they are quoted in United States Currency.

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"CHRIST IS ALL AND IN ALL."

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

Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Chicago, On Lord's Day, September 5, 1897.



Exposition of the Great Neglected Chapter Delineating the Nine Gifts of the Holy Spirit.

Zion's Harvest Home.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Apparently the Entire Audience by Rising Express their Consecration to God.

REPORTED BY A. D. JR. AND S. & E. W.*

MORNING SERVICE.



The meeting was opened by singing, and repeating in unison the 35th chapter of Isaiah.

Dr. Dowie then enumerated some of the many causes for

THANKSGIVING.

God is greatly blessing the issue of the LEAVES OF HEALING containg the exposure of Secret Societies, and the reprint of that in tract form is selling very rapidly all over the land.

I have a letter here this morning which reached me two days ago and from one who is addressed in it as Sir Knight J. C. White of Lawrence, Mass. He writes to me saying:

"LAWRENCE, Mass.

"REV. JOHN ALEX. DOWIE:

"*Dear Brother*:—Please find enclosed articles which I have no further use for. I have cut myself loose from the Masons. I would send my Knights Templar Regalia for you to hang upon the wall with the braces and crutches were it not so large a bundle."

Well, we will tell him to send on the bundle.

"Will you please send me three pamphlets of the Exposure of Secret Societies? You will see by the enclosed notice what the Knights will be doing on Lord's Day, September 5. May the Lord bless you in your noble work.

"Yours in Jesus,

"J. CLINTON WHITE."

Dr. Dowie covered his coat with the badges and buttons relinquished by "Sir Knight J. C. White," and put on his Masonic apron, saying: Now, does it not look idiotic for any mortal fellow to be going about with this? (Laughter.)

This is a very high degree fellow; he has got away up. Now, what are they doing to-day? I love to see that this man not only comes out of the commandery, but he comes out to fight. I do not believe in a man getting out of Freemasonry and not fighting against it.

There was one man I baptized lately who told us that he had got out of Freemasonry. 'Well,' I said, 'I have not seen any sign of it,' and one of my brothers said to me, "Doctor, he would bring you all his regalia, and bring you all his papers, only he does not want his name known."

Well, we do not want that. We do not want the testimony of Mr. Nobody who lives nowhere. That is not any account.

You look along our LEAVES OF HEALING, and you will find the names and addresses of people healed; they are not anonymous. The people can be found. They stand as living witnesses, and I would not mention from this platform anybody's leaving Freemasonry, unless he will stand right out and dare these Freemasons to kill him. This fellow is a brave fellow. I like a brave fellow. I despise the coward.

This gentleman from Massachusetts sends me this highly colored programme of the pilgrimage of the Bethany commandery of the Knights Templars. 'Knights of idiots.' What are they going to do?

Saturday, Sept. 4th, that was yesterday, they leave the asylum,—I suppose the lunatic asylum,—at one p. m., with the Lawrence brass band, for the north deport, for the special train will be taken at 1:15 p. m., and so on, for the Fabian House on the White Mountains.

"Here headquarters will be established, rooms assigned, and a good supper enjoyed. This famous hotel and location are too well known to require a detailed description; it is sufficient to say that the Presidential range of mountains, is in full view from its broad and inviting piazza, and that the bill of fare is such as to abundantly satisfy the appetites abnormally stimulated by the invigorating mountain air."

That is the programme for to-day, Sunday, Sept. 5th, only this is added:

"Concerts during the day and evening by the Lawrence brass band."

Not a word about God Almighty.

Not a word about the Lord Jesus Christ whom they crucify afresh as they carry His cross.

Not a word about worship, but "concerts by the Lawrence brass band," and plenty to eat. Ah! because of the appetites abnormally stimulated, oh! how their eyes must have rolled! these Knights of Templars whose God is their belly!

Then my friend marks here:

"A commissary car will be attached to the train from which, under the direction of a competent committee will be dispensed such refreshments as are required en route."

Lots of champagne there! Yes, and lots of real pain after it too!

Now, I want as far as these words reach to say this, that Zion stands more and more determinedly against secretism in

*Owing to a great pressure of work, Dr. Dowie has been unable to revise the reports which follow.

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every form. (Amen.) Do not make any mistake about it. We are determined by the grace of God to fight against those who will not walk in the light, but will walk in darkness; and against those who name the name of Christ, and yet walk not in the light, but have fellowship with the unfruitful works of darkness.

Jesus said:

"In secret have I said—"

Audience:—"'Nothing.'"

Dr. Dowie:—Then, let us follow Jesus. I do not care the snap of my fingers for the piety of a man who cares more for his secret society lodge than he does for the command of Christ; that settles it at once. His Lord and His God is that lodge, not the Lord Jesus Christ.

And here I have private circulars sent to me by this gentleman, as a statement as to what is going to be done, and I am going to use them by and by.

Now, this man's life is hidden with Christ in God, and He will take care of him.

So is ours, and we will hang these things on the walls of Zion, and we will rejoice, and we will pray to God to bless brother J. C. White, of Lawrence Mass., and let all Zion say Amen. (Amen.)

That is right; pray for him; pray for the Lord to keep him from the rascals that will try and murder him; that will try to ruin his business. They are bound to do it; they are obliged to do it, to drive him into the insolvent court if they can, because he divulges their secrets. All right, we will see whether God Almighty is bigger than the devil yet.

We have had a good week.

WE ESTABLISHED A NEW MISSION AT HARLEM,

and had a good time, did we not? God was there, and the devil was there; the devil was whipped. We had 1500 people at least each night in the hall; a great many could not get in, they tell us, and we have established the western suburban mission of the Christian Catholic Church and Divine Healing Mission, and to-morrow night shall open the new Zion Tabernacle in Oak Park, corner of Marion and Lake, and install Elder Piper as the elder in charge, and hope to have a good time.

We were speaking last Friday night upon "Satan the Defiler" when all at once the quiet, large orderly audience was stirred by the howling of a demoniac crowd outside. They had penny-whistles, and they had all kinds of accompaniments, and they made an awful noise, and they got into the nearest saloon, and they filled themselves up with all the bad whiskey or something else, and they grunted, and growled and howled just like the devil's swine, but we went on, and the good Lord blessed us, and they quieted down, and we got nicely through. But when we got outside there they howled again. They had evidently intended to do us some damage, but do you know the battalions of the Lord were bigger than the battalions of the devil, and they were so impressed by the sight of these 1500 people on one side that they had to content themselves with howling, and they just yelled in the darkness on the other side of the road as we went through the town singing,

"We're marching to Zion."

I did love to give that hymn out, and I think my voice was louder than their yells, and your voices were louder than their yells. I always feel good when we have stirred up the devil.

Now, we thank God, and I want you to pray. I want everybody to pray.

I want you to pray the devil out of this place in the shape of that fellow who publicly denounced our work this morning. May the good Lord either convert him or have him out. If I knew positively where he was, I would send a message to him either to get the devil out of him or get out, and I send it to him now wherever he is. Either you let the devil get out of you, or you get out of here. We do not want you.

I am feeling bad about that so-called minister this morning. I do not know who he is. When a man comes in at that door and dares to say to our usher: "Dr. Dowie's work is not genuine, and he is a fraud," then he is a man that has got a lie on his lips, and malice in his heart, and he is a bad man, a very bad man. He has got to repent. Doctor Speicher, pray that he may repent. Mrs. Dowie will lead us in prayer.

Prayer by Mrs. Dowie, followed with prayer by Dr. Speicher and Dr. Dowie. The announcements were made and the offering received. Dr. Dowie then delivered the morning discourse on

THE GREAT NEGLECTED CHAPTER.

INVOCATION.

Let the words of my mouth and the meditations of my heart be acceptable in Thy sight and profitable unto this people, and to all to whom these words shall come in this, and in all coming time, for the sake of Jesus, my Lord, my Strength and my Redeemer.

In the previous series of talks we dealt with the first three Spiritual gifts, the word of wisdom, the word of knowledge and faith. This morning we are going to deal briefly with the Gifts of Healings; not the gift of healing, nor the gifts of healing, but the Revised Version has the correct rendering, plural in both cases: the Gifts of Healings; and I think you will find also the Revision has "Workings of miracles," and again, "The discernings of spirits." It is plural.

"THE GIFTS OF HEALINGS."

"Have all the gifts of healings?" the apostle asked. What do you say?

Audience:—"No."

Dr. Dowie:—Certainly not. Now the question arises, What are the Gifts of Healings?

Do you know there are some of you after I am through with my talk this morning, who will not know any more about the subject than you do now. That is the saddest kind of thing a minister has to know. There are a number of persons in this audience that really will know more about the outside of the subject, but they will not know any more about the reality than before.

AN ILLUSTRATION.

For instance, supposing I described to you this morning the crown jewels of England, and I undertook to describe to you the Koh-i-noor, that wonderful diamond, and I told you how it is cut, and how it flashes, and I described to you the great regalia, and I showed you in imagination all the wonderful things in that tower of London connected with the crown jewels. Now you heard about it, but you have not got a single jewel; you are not a bit richer, excepting in the outside knowledge of the thing.

A GREAT DEAL OF TIME IS USELESSLY SPENT IN TELLING PEOPLE ABOUT THINGS THAT THEY CAN NEVER GET.

I should feel utterly condemned, if I were to talk to you this morning about something that the church could never get; or if I were to talk to you about something that the church did have once, but which was taken away, and which can never be replaced, while the church exists on earth.

Now, the first thing I will address myself to in connection with the Gifts of Healings, is,

ARE THE GIFTS OF HEALINGS A PRESENT DAY REALITY?

Because, if they are not, I do not care to talk about them; I have not any use, or time, or taste for mere historical talk, and telling you about something that has been.

The needs of humanity are so great, and so immediate, that we can not afford the time to talk about the have beens.

It is "What is, what is."

"The present, the present is all thou hast for thy sure possessing.
Like the patriarch's angel, hold it fast till it gives its blessing."

Therefore, the inquiry comes properly once more, are the Gifts of Healings a present day reality, or are they not?

Now, I venture to tell you here a little story that I hope will give an adequate answer to my question, at least in a measure.

A REMINISCENCE.

It was my privilege to study for a short time in a theolog-

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ical hall for the Congregational churches of Scotland. I got tired of it. I think that four-fifths of the theological studies are an abomination.

I tell you the memory of them is to me as if I had eaten apples of Sodom, had attempted to eat that dead-sea fruit which looks so beautiful, and when you put it in your teeth it is ashes! Bitter dead sea fruit!

Oh, in the name of the most high God, when will the churches cease to poison the minds of the young men, to kill them well nigh?

How many young men enter into the study of theology with a passionate love for the Saviour, with ardent hearts, desiring to be faithful ministers of Jesus Christ, and come out all perplexed, all destroyed, all weary, and wondering what on earth is true.

After you have gone through schools of theology where about fifty fellows have fifty different opinions, and the man that teaches you has not any opinion whatever, do you not pity the poor wretch that has to grind that all out?

Well, it was the occasion of my retiring from the theological hall. I could not stand it any more.

A very eminent man—I will not mention him, because I have no personal feeling against anybody—I think he was the victim of his own learning. There are some men that are victims of their own learning.

He was like James II when he was clad in complete armor. Poor James the II, when he was clad in complete armor, history tells us, had on his steel boots, steel armor all the way around, encased, nicely laid back and front on his breast, and on his neck, and his helmet came right down over it all, and he pulled down his visor, and there he stood with a great heavy spear, and he was waiting to mount his horse. He said, elevating his visor, "I feel like a fool; I can hurt nobody, and nobody can hurt me." (Laughter.) If a child had tripped him up, and he had fallen, he could not have lifted himself up; he had to be lifted on to his horse.

Well, we laugh at these things; but when you see a great professor who is full of theology, clad in complete armor from top to toe, then he does look like a fool, and if you tripped him up he could not rise!

Well, this good man—for he was a good man; he only followed the teaching of the schools; he had swallowed all the theology that ever he could get into him, crammed in all the German muck—everything in existence, good and bad; he had swallowed all the fathers—apostolic fathers—the Nicene, and the Post-Nicene, and the Pre-Nicene Fathers, gone through all the middle ages, gone through all—everything; he knew all about scholastic theology. One day he stood up there, and he taught us in the course of his Christology that the work of our Lord Jesus Christ in the miracles that He wrought, was only intended to usher in the Christian dispensation just for a time, and although it extended into the Apostolic period, the teaching of the church was that the Gifts of Healings, like other gifts, working miracles, prophecy, and so on, had all been taken away from the church, because the necessity for these gifts had no longer existed; that man was now to return to the normal condition of things previous to the advent of the miraculous in Christianity, and that man was to return to nature and his remedies, and so on, and find out things that would heal, but the Gifts of Healings had been removed from the church.

He taught this with an ex-cathedra air of perfect satisfaction to himself, and generation after generation of theologians under him had swallowed it, and gone out to preach.

It was with an astonishment too great for indignation that he listened to me when I rose, and desired permission to enter my caveat against that teaching, and to give my reasons why I rejected the declaration that the Gifts of Healings or any gifts had been withdrawn from the church. Well, he was a courteous gentleman, and he accorded to me the privilege of stating my belief, partly that day *viva voce*, and the next day in a little thesis. I put my position thus: I said the first epistle of Paul to Corinthians, 12th chapter teaches there are nine gifts of the Spirit,—not to speak of the gift of love in the 10th,—nine definite gifts for service. The declaration of the epistle of Paul to the Romans in the 11th chapter and the 29th verse is:

"The gifts and calling of God are without repentance."

I therefore hold that since God through the intercession of His Son, and in the person of the Holy Ghost, gave to the church nine gifts, and all these gifts are without repentance, that God who cannot lie, and is not a man that He should repent, has never taken away one of these gifts, and that they are here still.

I took it another way which perhaps does not occur to you quite so strongly, but it is really a strong point from the scholastic point of view. I said, referring to the Greek form of the word, all these gifts are in the Holy Ghost, the Holy Ghost is in the church, and therefore all the gifts are in the church, and that cannot be disputed.

"WE OUGHT TO OBEY GOD RATHER THAN MEN."

Now, when I saw the depth of error that there was in the church on this and on some other matters, I made up my mind the less of that I swallowed the better; I should have the less to vomit by and by, because I knew the day would come when I should have to vomit it.

I felt sure of it, and my intellectual stomach, I did not propose, should be burdened by it, and I was not going to take on board any of that infernal theology that said that God was something, and was not now, and I told them so, and thanks be to God, I did not take any more on board.

I read both then and later profoundly, and was counted sufficiently a scholar to be chosen as the pastor of the collegiate charge of the Congregational body in Australia, if that is any honor, and I suppose it is. I had the professors under my ministry, and the whole of the students studying for the ministry. I was called to that charge by unanimous vote, and Australia is a highly educated country.

I do not boast about that kind of thing, because I will tell you, a man may be an intellectual giant, and a spiritual fool.

A man may be a theological giant, and a spiritual fool.

A man may be a chronological, and a geological and ethnological, and all the other giants, and be a born fool spiritually; I have seen that.

I have seen that the world by its wisdom never knew God, and never will know God; and I have seen, too, that the worldly wise theologies are the hardest things to fight and get rid of.

AN EXPERIENCE IN OMAHA.

In the First Baptist Church in Omaha, after I had spoken for several weeks, and a great many ministers were present, one afternoon I said, "Brethren, there are a great many of you ministers here, who have read this verse with me this morning who want to get down upon your knees, and ask the great God to have mercy upon you; you want to repent in dust and ashes before your God to-day," and good Dr. Lemar came out, and he flung the book that he had in his hand down upon the platform in front of me, and he cried out,

"My good Lord; the Doctor is right. I feel a hypocrite; I feel I want you to take the accumulated load of ignorance that I have called knowledge, and roll it away into some ocean of oblivion, and give some knowledge, [Amen] and give me some wisdom, and give me some faith."

I tell you it was a grand scene. I had twenty-five ministers and elders all around, and they were all crying, weeping between the porch and the altar, and God blessed, and they backslid again.

That is the worst of these fellows, most of them backslide; because when they got back to their churches there were the doctors, the chemists, there was an uncle, and the aunt, and the mother, and the cousin, and all the rest of it; all these infernal druggists and doctors all there at them, and telling them they would have to get out of that church if

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they preached Divine Healing, and so they gave in many of them.

Well, that was my experience.

THE CASE STATED.

And now, I want to lay down that thought before you that suppose there was not a single healing wrought to-day, is the Holy Ghost in the church? Tell me.

Audience:—"Yes."

Dr. Dowie:—Is every gift that ever God sent through faith in Jesus Christ to this world in the Holy Ghost?

Audience:—"Yes."

Dr. Dowie:—Is the Gift of Healings one of the gifts of God?

Audience:—"Yes."

Dr. Dowie:—Is not that in the church?

Audience:—"Yes."

Dr. Dowie:—Very well then, if nobody was healed, that would simply show that the church was in a faithless condition, and had neither wisdom, nor knowledge nor faith enough to exercise the Gifts of Healings, and that is the fact for the most part.

But now, the question can best be settled, not by mere argumentation upon the abstract which you can acknowledge and get no further. You can acknowledge it and just get intellectually so far, but we have got to get a little further than that.

If the Gifts of Healings are in the church to-day, their possession ought to be demonstrated.

DEMONSTRATION OF GOLD IN ALASKA.

People said there was gold long ago in Alaska, but it was not demonstrated to any considerable extent, and the masses of the people did not bother about it. Gradually more gold began to appear, and lately, as you know, the whole of this country, and all other countries, have been thrown into a furor of excitement because of the discoveries on the Yukon, the Thorndike, for that is the proper name, not the Klondike.

The best article upon that whole matter is in McClure's Magazine for this month.

Nobody believed until the gold came pouring down. The demonstration that there is gold in Alaska is the demonstration that there is gold in hand. I have the demonstration before me that some gold was discovered in California in 1849; for there is a man who sends me here a sacred little trust. In a little bag he sends me seven nuggets that were taken out of a California gold mine in 1849. He says they were left to him in his care by one that has died, and he has left neither kith nor kin that he can find, and he sends these nuggets to me for God's work.

I think it was the first gold he ever washed out in California, and he kept them as a sort of curiosity; never gave them away, never sold them. Now, they have come into the hands of the Lord's servant to send the LEAVES OF HEALING all around the world; that is what they have been devoted to.

Now, the Gifts of Healings are here, but they are in a bag, apparently for most people, and they have got to be demonstrated. How are you going to demonstrate them? How do you know they are here? How do you know there is any gold in the Klondike? A very large number of you here never have seen a single ounce of that gold, have you? I suppose there are not a dozen persons here have ever handled an ounce of Klondike gold. Now, do you believe there is such a place as the Klondike? Tell me.

Audience:—"Yes."

Dr. Dowie:—Do you believe there is gold?

Audience:—"Yes."

Dr. Dowie:—Do you believe there are millions of dollars of it?

Audience:—"Yes."

Dr. Dowie:—On what testimony?

Voice:—"The newspapers."

Dr. Dowie:—That is all. Just the testimony of these fellows that lie so much.

Mr. Marsh:—"The government says so, Doctor."

Dr. Dowie:—But you have the testimony of the Government of the United States which is much more important than any newspaper report. You have the testimony of the government of the United States, and their accredited agents and their inspectors, and the customs department, commissioners, and so on, and the government of this country acknowledges the fact that the Klondike has produced, and that there has entered in at the United States ports of Seattle, and Port Townsend and San Francisco very large quantities of gold.

Now, friends, have you ever seen Divine Healing? Do you not believe the Gifts of Healings existed in the Apostolic time?

Audience:—"Yes."

Dr. Dowie:—Why?

A voice:—"Because of the record."

Dr. Dowie:—Because of this record. [Placing his hand upon the Bible.] You believe that record?

Audience:—"Yes."

Dr. Dowie:—Well, I want to know if you never saw Divine Healing to-day, and you had the record of thousands upon thousands of healings given to you by accredited testimony, would you believe it?

Audience:—"Yes."

DEMONSTRATION OF THE GIFTS OF HEALINGS IN THE CHURCH.

Dr. Dowie:—But, friends, we to-day in this city, and in this land are not left to that. God's witnesses here last Sunday were 500 as a minimum.

That is the largest number that saw the risen Lord at one time. The apostle said He was seen of 500 at one time; that is the largest number. Now, do you believe in the resurrection of Jesus Christ?

Audience:—"Yes."

Dr. Dowie:—Well, do you believe that these 500 saw Him?

Audience:—"Yes."

Dr. Dowie:—Well, now, you have no proof of that beyond your belief in the record; but here we have in this place the living proof of more than 500 witnesses here last Sabbath day, and what I want to call the attention of the Church of God to-day is, there is no need to argue this matter, the argument is unnecessary, for this reason, that if any man says there is no gold in the Klondike, he is a fool; that is settled. And if any man says there is no Divine Healing in Zion Tabernacle he is a fool; that is settled. He is a fool. Now, do you notice that the press does not attack this. Do you notice how silent the press have been literally for years?

Do you notice, while they do not report, they dare not attack. They can attack a Schlatter a Schrader, and they can show the humbug of that kind of thing, but they do not dare to attack Zion Tabernacle, and its testimony here. Because the thing is beyond the power of being attacked successfully.

I want to tell all whom these words will reach to earth's remotest bounds,

THE GIFTS OF HEALINGS ARE NOW A LEGALLY ESTABLISHED FACT IN A COURT OF RECORD.

That, by the way has never been done since apostolic times, and it was not done then, to the same extent. The healing of the lame man at the beautiful gate of the temple was made a legal record in connection with the persecution, and the raising of Lazarus from the grave was made a legal record, and was the occasion of Christ being put to death.

But now, just let me point out to you the extent to which Divine Healing has become a legal record. The Gifts of Healings have become a legal record, the Gifts of Healings as God in His infinite love and mercy has been pleased to use them through my agency.

In 1895, I was attacked on every side concerning Divine Healing. Among the attacks a bill was filed in chancery early in July 1895. In that bill of complaint which was filed before his honor Judge John Barton Payne, a judge in Chancery in this city, the allegation was made by the complain-

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ants, among other things, that the statements that I had published in the LEAVES OF HEALING concerning the healings were absolutely false, and that these things did not exist. They were not true; that the people who alleged to be healed were not healed, and that in many cases they did not exist; and my enemies had not only the temerity to say this regarding some, but to say this regarding all, and to attack the whole record as it appeared in the LEAVES OF HEALING.

I never was so delighted in my life as when that was done. I knew it would cost me something both in money, and in time and toil, but, if you will remember, I turned to my people in Tabernacle No. 2 when the bill was filed, and I said, "Now, friends, my solicitors, Messrs. Thornton and Chancellor, will receive in the Major Block at their offices as many of you as can possibly get there, and I have provided a staff of stenographers and of notaries, and in four or five rooms they will be seated, and the Notary will examine you upon oath, and the stenographer will take down your statement on an oath, and these affidavits will be filed before the Court of Chancery as the reply to that attack."

Well, it was done. It cost me exactly a thousand dollars to do that, just one thousand dollars. It cost me $100 a day for ten days to do that. We filed scores and scores of these affidavits. What did they contain?

They contained the statements of persons who had been healed of cancer, of blindness, of deafness, of all kinds of diseases, the allegations of the doctors, and in some cases the confirmation of the doctors, and so on.

What happened?

Why, it is a matter of public record that for three days Judge John Barton Payne had to sit there and listen to a Zion Tabernacle testimony meeting. (Laughter and applause.) Had to do it, because we put that testimony meeting in the form of affidavits, and we told his honor he ought to be very thankful we did not have any more time or we would have kept him there for a month. If he had given us more time, we would have kept him there.

Don't you know he could not have stopped it, because we had a right to bring up every one of the healings mentioned in the LEAVES OF HEALING; we would have kept him going for a month or two. However, all the time we had to prepare for affidavits was so short, only a few days, that all we could get in was seventy or eighty.

Now, what was done then?

Now the Court of Chancery is a court of record, and Judge John Barton Payne is, I suppose, the ablest judge upon the bench in Chancery. I esteem him very highly.

Well, he listened carefully to the affidavits. He turned to the other side and he refused them the temporary injunction, and he said that he would give them six months in which to examine all these affidavits, and come up again.

Now, listen! For six months—the enemies of God, the enemies of Divine Healing—for six months moved earth and hell to endeavor to get one of these witnesses to weaken, to endeavor to get one single bit of a flaw in any of these records, to find something that was not true. They worked six months at it. I know of attempted bribery, because those that were offered money told me, and they told me who attempted to bribe, and if that is challenged, I will give the name of the man that offered the bribe, and the name of the person to whom he offered it.

But attempting bribery and failing, at the appointed time Judge John Barton Payne called up the case, and the very first remark of ex-Judge Smith of the firm of Flower, Musgrave & Smith, an eminent firm of lawyers who was on the other side, was this:

"May it please the Court, every allegation against the *bona fides* of Dr. Dowie, or the truthfulness of the affidavits, and the records in the LEAVES OF HEALING is hereby withdrawn."

Not only were the whole of the affidavits which had gone on file, then recorded as legal proof of certain facts, but the whole of the allegations in the LEAVES OF HEALING which had been attacked were admitted; so that I do not exaggerate when I say that Divine Healing, and the exercise of the Gifts of Healings through my agency to-day is a legally established fact, in hundreds and hundreds of cases, in a court of record in this state.

Now, friends, what is the use killing the slain?

Lies of the theologians who say these things are not so.

There are the facts! And all the theologians that ever existed cannot get over facts that are presented not in tens, or in hundreds, but in thousands, and not for one week, or one month, but for years and years and years, extending in my own experience for twenty-one years.

Do these facts prove the continuity of the Gifts of Healings? Tell me.

Audience:—"Yes."

Dr. Dowie:—I do not think we need to argue it. I think we are dealing with common sense men. Of course, if we are dealing with unreasonable devils, it is no use talking, you can never convince a fool anyhow. You take a fool and you bray him in a mortar, and every bit of him is a fool still. You cannot make anything else of him but a fool, and there are men who are fools through and through. They are like the devil, he is a fool through and through. You cannot do anything with him.

Now, friends, these facts are so, and I made the record again this morning to be placed in this series of discourses; so that it might go upon record. And may God bless the record. (Amen.)

CALL.

And all of us who want God to bless us, stand. [Apparently all rose.]

Say 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, soul and body. Give me power to do right, and to trust Thee with my spirit, and with my soul and with my body. Set me free from sin, and from disease, and give me power to live for Thee for Jesus' sake. [*All repeat the prayer, clause by clause after Doctor Dowie.*]

After singing the Doxology the services were closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, 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.

The services were opened with song.

Dr. Dowie then read the Scripture Lesson from the 65th Psalm.

"Praise waiteth for Thee, O God, in Sion: and unto Thee shall the vow be performed.

"O Thou that hearest prayer, unto Thee shall all flesh come."

I wonder if we believe that.

"Oh Thou that hearest prayer, unto Thee shall"—some flesh come?

Audience:—"'All.'"

I want to ask, do you believe that?

Audience:—"Yes."

Here is the prayer of of the Redeemer:

"These words spake Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee:

"As Thou hast given Him power over"—some flesh?

Audience:—"'All flesh.'"

Dr. Dowie:—"That He should give eternal life to as many as Thou hast given Him"

How many has God given Him, some?

Audience:—"'All.'"

"And I, if I be lifted up, will draw—?"

Audience:—"'All men unto Me.'"

Dr. Dowie:—"All." I believe it. Not some. All. I believe in absolute, universal and final victory. Nothing else would be godly. "All flesh." Glorious word that to me.

"Oh Thou that hearest prayer," hearest the prayer of Thy Son, who said that "Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him," "unto Thee shall all flesh come."

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They are going to the devil now. Every stinkpot amongst you goes to the devil for the poison he sucks and chews, and smokes. You go to the devil, and buy damnation, and buy amaurosis—blindness in many cases, paralysis of brain and body, nicotine, cancers of the mouth, throat and stomach. That is what you buy when you buy nicotine poison in the shape of tobacco. You go to the devil for it.

You buy liquid fire and distilled and fermented damnation when you buy brandy, rum, gin, beer and whiskey, and all the rest of it. You buy headaches, and heartaches, crimes, poverty and misery, and go to the devil.

When you go in secret lodges with your *Mah-hah-bone*, you go to the devil. You can not pray over it. You can not glorify God. No man entered the lodge room yet to glorify God.

Well, then, we have got to break down all these things, and a great many more; that people may come to God.

"It is fleshly desires, and sensual lust,
These passions springing from the dust
That fade and die and fix the doom beyond.

There are some of you here to-day who are talking about being Christians, and you are just grovelling in the earth.

Now, friends, let us just see whether we can not ask God to-day in faith once more to bring us to Himself, for heart and flesh are needing the living God, and at the bottom of all hearts and all flesh, are crying out for the living God.

It may not be to-day, nor to-morrow, nor this year, nor this generation, but it is going to be.

"Unto Thee shall all flesh come."

"Iniquities prevail against me: as for our transgressions, Thou shalt purge them away.

"Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts: we shall be satisfied with the goodness of Thy house, even of Thy holy temple.

"By terrible things in righteousness wilt Thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

"Which by His strength setteth fast the mountains; being girded with power:

"Which stilleth the noise of the seas, the noise of their waves, and the tumult of the people.

"They also that dwell in the uttermost parts are afraid at Thy tokens; Thou makest the outgoings of the morning and evening to rejoice.

"Thou visitest the earth, and waterest it: Thou greatly enrichest it with the river of God, which is full of water: Thou preparest them corn, when Thou hast so provided for it.

"Thou waterest the ridges thereof abundantly: Thou settlest the furrows thereof: Thou makest it soft with showers: Thou blessest the springing thereof.

"Thou crownest the year with Thy goodness; and Thy paths drop fatness.

"They drop upon the pastures of the wilderness: and the little hills rejoice on every side.

"The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, they also sing.

May God bless His Word.

THANKSGIVING.

Friends, we are grateful for the ever widening work, and call your attention to one thing in the latest issue of the LEAVES OF HEALING. This is the anniversary number of the establishment of the Publishing House, and I think I might be permitted to call attention to some facts and figures, which I have set forth in the editorial notes of this last issue, and just a few personal words.

At this point of the meeting we desire always to give gratitude to God for special mercies, and I want to thank Him to-day in the presence of all His people for His goodness to me in permitting me to do what is here recorded.

FOUNDING OF ZION PUBLISHING HOUSE.

You will see by the notes that on July 18, 1894 I had just $300 for printing purposes.

I was very desirous of resuming printing of the LEAVES OF HEALING, which had been suspended for some time, owing to my holding missions in Canada, Pennsylvania, Maryland and elsewhere. I had become sincerely convinced that the time had come for the printing of the LEAVES upon a broader scale, but I only had $300, and I had just furnished three Divine Healing Homes, and had a good many responsibilities in connection with the wider work.

Any of you who know anything about printing, know that that is a ridiculously small sum to establish a Publishing House with; but I believed God wanted me to establish a Publishing House, and I knelt down and prayed about this thing, and rose convinced that it was His will. Now, I did not wait for money.

If I had always waited for money, I do not think I should ever have done anything in this work. The people who say they want to see the supplies in hand before they go forward are like a general, say Grant, who would turn to Lincoln and say, "Now, Mr. President I am not going into the field to fight Lee until I can see a year's supplies behind me." Then I think President Lincoln would have to get another general, because there was no such possibility. Moreover, it would have been an awful entanglement for General Grant to have taken care of a year's supplies. The less supplies an army moves with, the better. It is a good maxim in war to get your supplies off the enemy's country. As far as possible, make your enemies supply you.

Now when you are sent out to do God's work, and you have got a mission, do it. This is only one department of the work, but I want to speak of it to-day, because it is the Sunday closest to the anniversary.

On July 18 I had $300, and I had a commission to establish a Publishing House, and I believed it, prayed about it. On August 31, 1894, just about six weeks later I had $3,000, and I had established a Publishing House.

WHAT GOD HAS WROUGHT IN THESE YEARS.

I will not go into the details of the time between, but will just pass from August 31, 1894, to August 31, 1897. That was last Tuesday, three years, and I want to tell you to the glory of God that I have been able to spend $70,000, and more, but not less, in printing. During three years we have established a Publishing House, with a printing, electrotyping and the Publishing House plant. It is not very much, but we keep, how many helpers, Mr. Dresser?

Mr. Dresser:—"Ten."

Ten in the Publishing House, and two or three preparing for it. Ten in the Printing House; three in our editorial department. There are thirteen, and I am a sort of galley slave belonging to the establishment too, only I am yoked to a good many oars. I do not have to pull at one oar, but I have got to pull at half a dozen; but I have the joy of sustaining a Publishing House with thirteen employés constantly; two very large printing presses, jobbing press, and folder, cutter, stapler, and a complete outfit of German type as well as of English, and so on.

Now I want to say this to the glory of God. That is quite an addition to all the other work. You know I am simply speaking of the Publishing House where $70,000 have been spent publishing the tidings of salvation, and healing through faith in Jesus throughout the whole earth. Do you not think you ought to say, Hallelujah for that? Should we not say, Praise the Lord? Then say it.

Audience:—"Praise the Lord."

THE POINT OF THE STORY.

Well, I will say, Amen. Now, I never made a speech yet that did not have a purpose. I want $1,400 right away. (Laughter.) You are all grateful that we have done that. I have just had printed a picture of the new press we have just purchased that is worth $8,000, but I will not tell you what we paid for it; but we did not pay $8,000 for it. We got it at a bargain. It was in Boston, Massachusetts, and we have paid a good deal, but I want $1,400 to complete the payments on that press. Now don't you think you ought to put your hallelujahs into dollars? Did you not all say, Praise the Lord? Well, now you will praise the Lord to the extent of exactly one dollar each. All who believe in that say, Aye.

"Aye" from the audience.

You did not all say Aye. Some of you said, You. (Laughter.) All who believe that their hallelujah should be translated into dollars and go into a big, beautiful two-revolution Hoe Printing Press say, Aye.

"Aye," from the audience.

Well, I guess there were about a thousand Ayes there.

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That means a dollar each in addition to the ordinary collection.

There is not a single bit of indebtedness on the Publishing House but for this new machine.

A LOOK AHEAD.

Brother Marsh you are my statist. I should like you to tell me what the increase will be for the next three years at the same proportion as between $300 and $70,000.

If we are faithful to God, under the same proportionate increase, that Zion Publishing House will be the biggest publishing house for religious literature in America in three years.

Mr. Marsh:—"It is sixteen and one third million dollars."

Dr. Dowie:—Do you hear that?

Here are the facts, that $300. have increased to $70,000.; my brother says, if we have the same increase of the $70,000. during the next three years that we will have sixteen and one third millions dollars. I just want to know, if we can spend sixteen and one third millions dollars during the next three years, if that will not make the whole earth know this thing? That is just what we are going to try to do. (Laughter.) That is what we are going to do by the grace of God. Take out that try. I slipped there. I guess the devil tripped me up. He got a try in.

Mr. Marsh:—"It is not our motto to try."

Dr. Dowie:—We do not belong to the Christian Try-To-Do-Its here. We have not got a Try-To-Do-It about the place.

"Trust in the Lord, and do"—what?

"Audience:—"'Good.'"

Dr. Dowie:—Try and do not. I tried to float once, but I went down like a stone. When I ceased to try, and lay quite still, I floated like a cork.

Now, friends, we are not going to try to trust God to do something.

It seems tremendous to talk about, such a sum, but friends it is the proportionate increase. That is all, and I do not see for the life of me, if $300. can be transformed into $70,000, why $70,000. can not be transformed into $16,000,000. The devil can do these kinds of things. Why not God? That is a small thing for the devil's business. Very small thing compared with the tobacco trade, and the liquor trade. The tobacco trade in this country is $700,000,000. every year, and the liquor $1,300,000,000.

Now you help me. That means a dollar a head. I do not see why some of you good people whom the Lord has blessed do not go down deeper into your pockets? Why do you not take some of that real estate and turn it into something; into millions of little white doves and let them fly. Now that is the way to sing,

"Fly abroad, thou mighty gospel,"

but it will not fly away, if you only put a red cent in the collection box.

Prayer was then offered by the Rev. W. O. Dinius, followed by Dr. Dowie.

Dr. Dowie then made the announcements, after which the offerings were received.

ZION'S HARVEST HOME.

The words are in my heart to-day of thanksgiving to God for Zion's harvest, and for the harvest with which God has favored the land; but I want to say just a few words regarding Zion's harvest; the harvest that we are reaping now.

"Praise waiteth for Thee, O God, in Zion;"

Now the Hebrew word there which is translated, "waiteth" has a beautiful meaning. It is praise is silent. Praise is silent for Thee.

Friends, the most effective praise is expressed even in the most perfect silence. You hear sometimes about a speechless gratitude, and you know as you look into the face of one, as I so often have done, whose life has been rescued from the grave, that there is a speechless gratitude. She loves the Doctor, and the Doctor loves her.

There are ever so many eyes and hearts. I do not want people to talk about it. Do not need to. I would rather they would not. I would rather that a good many people would not say some of the things they do, though I thank them heartily. They mean all right. But the fullest gratitude that I often receive is when sometimes I will be standing, and I will find a little one has come up to me, and has put her arm right around me, and she is looking up into my face. She has nothing to say, only she is full of gratitude. I was the means of blessing to that little one. Or a man comes up to me whose wife was dying with cancer. She is healed, and he comes to see me and to thank me, and he puts both his hands into mine, and he can not say a word, but a great big sob is in his throat, and the tear is in his eye. and he just says, Doctor, I can not tell you.

Well that silence and that praise is most eloquent wherein God sees the silent gratitude of a heart too full for words to express.

There was silence in heaven, it is written, for the space of half an hour. Did you ever have a silence for half an hour; a total silence?

I hope to record my gratitude to God, and I have so many things to thank Him for, that if I were to try to put it in speech every day, I could not do it, so I sit when I get the opportunity, and I say these words,

"Praise is silent for Thee, O God, in Zion."

And I listen, and the night is far spent sometimes, and I have laid down my pen, and when in that Home with its hundreds of rooms, I can not hear a sound, I know that hundreds are sleeping, resting who were once in pain, and I hear the silence, and I ask God to help me to be silent. *Praise is silent before Thee, O God, in Zion*

Friends, when you break the silence of your praise, when in the quietude you have sat down, and you have praised God with an overflowing heart, let me give you a little counsel. Do not break that silence till God gives you the keynote of the psalm; the keynote of the prayer.

God will not be angry with you for being silent. I think God is often angry with His people for their clatter, clatter, clatter, chatter, chatter, chatter, never stopping, never stopping, clatter, clatter, clatter. (Laughter.)

Some people tell me, 'Oh Doctor, I have been praying all night.' You fool, why did you not go to sleep? (Laughter.) You do not need to pray all night. How painful it is to suppose that praise means everlasting jabber; to suppose that God is going to hear you for your much speaking.

Jesus said,

"But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.

"Be not ye therefore like unto them: for your heavenly Father knoweth what things ye have need of, before ye ask Him."

It is not necessary in praising Him that you shall enumerate everything. You can make it tedious to yourself. You can make it tedious to God Almighty.

I love to do good. I know I do. You know I do, and I am enabled to do a good deal, and I pray sometimes in this tabernacle with 500 sick persons in one day, and often a thousand; in a week sometimes 1,500, and I know that there are many, many healed, but I have no time, and I have no taste for people coming and telling me of all that I was the means of doing. I do not want to hear it. I do not need to hear it. Just one word; just a word of love, or the silent pressure of the hand, or better still the translation of your gratitude into action; into something that you can do for God and humanity. That is what I care for.

WHEN YOU BREAK THE SILENCE OF YOUR PRAISE, LET GOD GIVE THE KEYNOTE.

Let Him give the keynote of your prayer; and, if you break the silence, beloved, break it as the Lord taught us to pray. Say,

"Our Father."

Lay hold of God as your father.

Never pray to Jesus.

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Never pray to the Holy Ghost.

You have no more right to pray to Jesus or the Holy Ghost than you have to the Virgin Mary. Jesus said,

"When ye pray, say"—what?

Audience:—"'Our Father.'"

Dr. Dowie:—Then say it. He never told you to say, Dear Lord Jesus. He never taught you to say, Blessed Holy Ghost.

Pray to the Father as He prayed.

Pray to the Father as the apostles prayed, and let your praise ascend first to the Father.

You can praise the Lord Jesus.

You can praise the Holy Ghost.

You can praise the Virgin Mary.

You can praise the Apostle Paul.

You can praise your wife, and it will do a lot of good, you mean skunks, who never praise her. (Laughter.) She can make the nicest dinner in the world, but you never say a word of praise.

I would like you to praise your wife's cooking; to praise your wife's devotion; to praise her love, and her loyalty.

Many a woman is withering away for the want of gratitude; just a little word of love. It would have done so much, but she has missed it so long, dear me, she would not know what to think ot it, if you were to praise her. She would think you wanted to steal something. (Laughter.)

Praise is always in order.

Praise everybody that is worthy of praise. Praise your servants for doing you something. It will not cost you anything. It will not impoverish you. That servant toils not merely after dollars, but how far a little word of gratitude and love showing you appreciate his services will go. How far it goes. I thank the boys that wait on me. I love to thank the maids that wait on us. I love to thank the people that do my printing, and everything about it. It does me good to say a kind word.

Praise everybody that is worthy of praise, and blame the devil. Pile it on to him. (Laughter.) But do not praise the devil.

When you go to prayer before you break the note of silence, beloved, get to the Father. Everything is from the Father.

"God so loved the world;"

and it was God the Father,

"that He gave His only begotten Son,"

and He sent forth the Spirit, and the Spirit is the intercessor with us for God, and Jesus is the advocate with God for us, and both of them tell us of the Father, and when we praise God in Zion, let us praise the Father; let us remember that He is the Father of mercies who is good and kind to the unfaithful, to the evil, and causes His rain to fall upon the just and the unjust, and as He crowns this year with His goodness, we have risen to praise the Father.

When you break this silence of prayer and praise, let us go to the Father, and say that we praise Him.

REASONS FOR PRAISING GOD.

Now, I wanted to say a word about some of the things, just in the very brief summary, that we have to praise the Father for as the year is being crowned. The crown has not fully come, and I want to preach a full harvest home sermon by and by; but as I see the harvest being gathered from the land, I can not help reminding you of the prophecy that I ventured to make last fall. I ventured to say it from the platform of our tabernacle, that if the people would do right, God would greatly enrich us this year. I realized it in my heart. I believed that we would have the most wonderful harvest, and I said it, that we had ever had; that there would be great activity and very quickly great prosperity. It was not because you voted for this man or that man, but because you voted to do right, and I want to say it over and over again that the accursed policy that was placed before this country was a policy of spoliation and robbery to pay every public and private debt in a debased silver currency. It would have wrecked this country beyond redemption, and disgraced it. It was stealing on a tremendous scale.

I know of 4,000 votes that sprang straight into line and hit that thief on the head, and they came out of Zion, every one of them. The action of the nation last fall in striking a blow at national disgrace and anarchy was approved by God, and He has poured upon this land when every land almost beneath the sun has suffered from a deficient harvest. Tbis land almost everywhere, north, east, south and west has been filled with plenty, and is being filled with plenty.

It is a remarkable thing.

Russia has had to close her ports to keep the grain in to feed her own people and for fear of famine, and that is why in Europe wheat is so dear, because they are the nations that are compelled to come here to buy. Russia can not supply it, and other nations, like my own great broad Australian land from which I came, and in which I lived so long, have enough to feed themselves, and can scarcely ship anything to Europe. But the remarkable thing is this, that this land, almost the one exception of every land beneath the sun this year, has got the richest harvest, and I thank God for it (Amen.)

I praise God for it, and I do say, what I said to the President himself when he was kind enough to express a desire to see me in his own private office in Washington, when I had the honor of speaking to him alone in the President's Room. I said, "President, I prayed for your election. I thank God for your election, and I pray God that you may fulfill the great destiny that God has for you, and that prosperity may attend your administration."

The president bowed and said, "Doctor, that is the best thing I have heard here for a long time. I thank you for your prayers." I had no office to ask. I never asked anything for the votes of Zion. We had no office to ask. Good citizens do not want to go to the public crib and feed like a pack of pigs.

Good citizens are willing to take office and serve the people, but good citizens wait to be sought.

If Zion's men are to have office, I want the office to seek the man, and not the man to seek the office. But we never ask for anything, and do not ask for anything now.

And he said, "These prayers are more than anything else," and I believe the President means it, and I believe that every good president that occupied the chair in this land has felt the tremendous responsibilities of office devolve upon him, that but for God Almighty and prayer somewhere he could not get through.

Now friends, let us have this thought that Zion takes a great delight in the harvest that God is giving to this land this year. We look to-day with great pleasure. We thank God for the promise of plenty; that there be seed to the sower, and bread to the eater, and employment to those who have so long hungered for employment and are even yet without it; that God will smite this dishonest policy that the nations of Europe will not look askance at America, but thanks to God this year America will bring back from Europe by the grace of God hundreds upon hundreds of millions of dollars that she has earned in the harvest fields.

I thank God for that. That is better than borrowed money; money that comes back to pay the great harvest.

But, now, friends listen.

THERE IS ANOTHER HARVEST THAT IS IN MY HEART.

The devil has been reaping a mighty harvest, and we have been doing something. When my Brother Marsh made that calculation to-day and I saw just at a glance what sixteen and one third millions of money might do; what it might do in the spreading of this work, in this literature, I saw the possibility of the whole wide earth being reached within easy limits of my own life time.

As I stand here to-day I see around me some elders who speak many tongues, and who write many tongues: and who represent other lands. There is nothing that gives me greater

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joy in this Tabernacle than to see a cosmopolitan people around me.

In my fellowship I see the American like my brother Marsh and many others who have been here and their ancestors for many years.

I see the Scotchman, like David Cowan.

I see the Irishman, like Brother Hamilton there.

I see the Englishman, like many of you.

I see the Welshman, like Brother Thomas down there, and I see all the United Kingdom represented.

I see the Frenchman, like Brother Friedmeyer down there.

And I see the Germans, and there are so many of you Germans.

I see the Scandinavians, Swedes, Danes and Norwegians.

I see the Hungarian, Bohemian, Pole, Russian and the Hollanders, and I see many others.

Mr. Dinius:—"And the African."

Yes, bless God for the African. The sun has been shining on the African that it has just given him a nice black like my coat. Friends, I love the African. You can not get that out of my heart. I started some where with a love for the African when I was a little boy. I used to weep over Topsy. Poor Topsy.

"Who made you?"
"Dunno, Missis, I spect I grow'd."

Poor Topsy, did not know. I never forget how that, "Dunno" went to my heart.

When I was a little child Topsy went right into my heart and she has been there ever since, and I am glad to see her around now. (Laughter.) She knows now where she came from. You wretches who have got a color line with a black spot in your white liver! I despise your black spot. I hate it. There is no Christianity in it.

"God hath made of"—two bloods all men?
Audience:—"One."
Dr. Dowie:—"He hath made of one blood all nations of men to dwell on all the face of the earth."

The African has my blood and I have his. We got it from the same God. You wretches who have got that black spot on your hearts! I have got to scrub you hard to get it out.

We are looking for this Zion harvest. It is coming. We see it all. It is coming.

I will tell you another little story.

IN THE WINTER OF 1893 I SPOKE TO AN AVERAGE OF LESS THAN 30 PERSONS IN CHICAGO FOR WEEKS AND MONTHS.

I could not keep open Tabernacle No. 1. It was too big, and we went into a back room. But in the last three years I have spoken every week to an average of more than 3,000 persons.

Now, then, calculate what the number would be if that 3,000 were increased at the end of another three years in the same proportion as the thirty.

Mr. Marsh:—"Three hundred thousand."

Dr. Dowie:—Am I going to talk to 300,000 people every Sunday afternoon?

Why, we are going to do it. Do you not know that one day in the big Zion Temple that we will have, we are going to have a great big thing to catch the sound, and I am going to have them turn on Zion to Zion's friends in New York. See? And by the beds of the sick and the sorrowing, some day I am going to have them hear the testimonies that they can not hear excepting from their dying beds. Going to get it some day.

It has to be done. It is going to be done, because the mouth of the Lord spoke that a long time ago. Do you not know it?

Do you not know what He said?

"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."

What is the beginning of that? Do you not remember it?

"The heavens declare the glory of God; and the firmament sheweth his handywork?"

"Day unto day uttereth speech, and night unto night sheweth knowledge
"There is no speech nor language, where their voice is not heard
"Their line 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?"

For the Sun of Righteousness that is arising upon the earth with healing in His wings, blessed be God. (Amen.) That is the Day of Zion Temple, and do you not know it is coming just as surely as God lives?

Line all through the earth; words to the end of the world; Tabernacle for the Sun.

Now, friends, that is Zion's harvest home in prospect and reality: that already the line has gone through all the earth; that already the words are in the ends of the world; and that what has already begun will be continued.

Yes, friends, and more than 300,000. Why, we should not be satisfied with that at all. We speak to a great many more than that now in a short space of time. Through the paper we deal with that number even now, very nearly; but friends, it is coming.

I want to simply say, Oh God, my Father, thou art crowning this year with Thy goodness, but we have yet four months, and then we shall bring forth the last sheaf of harvest from this year, and if Thou wilt spare us, we will praise Thee here for this wonderful year, six months of which only have passed.

Friends, pray with me that the work that is now being planned, and as you can see which is being prepared for all around this city and elsewhere, may be done to God's glory; that when we are ready we will march out, and ere the end of this year, do a great deal wider work than we are now doing. God help us.

Friends, what I most thank God for is those that have been saved, then those that have been healed, then those that have been cleansed and quickened, and for every one whose feet are on the way to heaven through the work of God in Zion.

CALL.

And all who desire in this meeting, to reach God and heaven, stand to your feet, and tell Him so. [Apparently all rose.]

Pray with me and say:

PRAYER OF CONSECRATION.

My God and Father, 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 any whom I may have wronged; to restore, to confess, to do right to all men and in Thy sight for the sake of Jesus, the Lamb of God that taketh away the sin and the sorrow, and the sickness of the world. Take away my sin, my sorrow, my sickness, and give me Thy Holy Spirit for Jesus' sake. Amen.

After singing "Sin no More" the services were closed by Doctor Dowie pronouncing the

BENEDICTION.

Beloved abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ, faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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 ordination of elders followed, and the administering of the Lord's Supper.

The Doxology was then sung:

"Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above ye heavenly host;
Praise Father, Son and Holy Ghost."

The report of the ordination services will soon be published, as announced in editorial notes of last week.

Elder J. G. Speicher is the colleague of Dr. Dowie in the work at headquarters. The assignments of the other Elders, present and in part prospective, will be found on page 741.

The ground floor of Zion Tabernacle was filled with the joyous company of over 1,200 who remained to sup with their Lord, and to take Dr. Dowie and Mrs. Dowie by the hand at the close of the communion service.

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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME

The regular Saturday Evening meeting, held in Zion Home, Sept. 4, was opened by singing,

"Have faith in God; what can there be
For Him too hard to do for thee?
He gave His Son; now all is free;
Have faith, have faith in God."

The 91st Psalm was recited by all present.

Dr. Dowie then ascertained the different states and countries represented, which included Mexico, China, and the following states:

Illinois, Indiana, Iowa, Kansas, Kentucky, Maryland, Michigan. Minnesota, Nebraska, North Carolina, Ohio, Pennsylvania, Virginia, Wisconsin.

Dr. Dowie in referring to those who had been healed during the week said:

A number have been healed this week, some very manifestly, in this place. On the second row there sat a man who had not lain down upon his back for two years, and was compelled to sit up in a chair. He was instantly healed in answer to my prayers, and has now returned to his work. When I got to him Monday afternoon, I asked him if he would do what I told him in Christ's name. He said, Yes. I told him to get up and bend forward, and bend down to the earth, and he did it, and I told him to walk to that sofa. That night he could sleep on his back for the first time in two years, and he has gone home rejoicing.

REV. O. L. TINDALL, Lawrence, Kansas, said:

"I am very thankful to God for what I have learned through Dr. Dowie, and his work. Seven years ago I heard the doctor at Minneapolis. I had studied all the theologies that the schools teach, and I thought I knew the Bible pretty well, and when I went to hear him I was pretty sure I could give some objection that he could not answer; but I kept on, and I went and heard him through. I had always taught in reference to sickness we were to say, 'If it be thy will,' and I can say that the teaching I have received from Dr. Dowie has done me more good, I believe, than all I ever got out of the theological seminary."

MRS. VAN FLEET, of York, Nebraska, told how the LEAVES OF HEALING had been used in bringing blessings to herself and others. She said in part:

"I sent the LEAVES OF HEALING to an infidel brother of mine who was given up by the doctors with heart trouble and inflammatory rheumatism, and through the LEAVES he has been brought to God, and has been ever since an earnest Bible reader, and has been under your teaching and your prayers. We prayed for him, and when we prayed for him he received great blessing. He thought he was going to die, such a strange feeling came over him. He fell asleep, and after he awoke it came to him that that was the time you had set to pray for him, and he began to recover from that time."

"I have also been a great sufferer, but I am now almost perfectly healed."

MRS. CLARA WINN, Kalamazoo, Michigan, said:

"I want to tell you how thankful I am that the Lord directed me to Zion. When I came here two weeks ago, I could not hear one word, and now I can hear all that is said."

J. W. WALFORD, Green Camp, Ohio, testified that he had been a great sufferer from rheumatism for over eight years, and was hardly able to lie in bed, and since coming to Zion he was able to lie in bed without pain. He said in part: "I have got great blessing since I came here, and I can say the Lord has done a great work for me through Dr. Dowie's teaching. I thank the Lord for His work and His healing power."

MRS. MILLER, of Sycamore, Illinois, gave her testimony which has been published heretofore in LEAVES OF HEALING, Vol. 1. No. 49, Pages 775-776.

REV. W. O. DINIUS, Hammond, Indiana, said:

"Last Monday evening I got one of the worst falls that I had ever had in my life. I was going to the Tabernacle in Hammond, about two squares away, and two miserable stinkpots, with horrid stinking pipes in their mouths were ahead of me and walking nearly as fast as I was. I undertook to pass them, stepping to the side of the walk, and it being dark I struck the cap of my knee, which threw me helpless to the sidewalk. They looked at me and walked off as though I was a dead dog. People passed and repassed. I could not move. I could pray, and I very soon asked the Lord to help me up. After I rose I could not put my foot to the sidewalk, could not put it down. I had a nervous chill and I shivered, and things began to get almost dark. I said, 'Lord help me to that Tabernacle. Help me to put my foot down.' He helped me to walk to the Tabernacle. I could walk nearly straight, and I walked up two flights of stairs. My voice trembled when I spoke to the brethren. I went to the platform and opened the meeting, went right through it, told the people about this, and before the meeting was over the pain was entirely gone. I stood on both feet, walked backwards and forwards and walked home, over a mile, and I have been walking ever since. My leg is now all right."

MR. JOHN NOTINBOON, Orange City, Iowa, said:

"I was out in Missouri and I got sick with appendicitis. I was flat down for five or six months, expecting to die every day. The doctors could not do me any good. About five months ago I received a copy of LEAVES OF HEALING from a friend, and I came here the first of June. Dr. Dowie prayed for me and I got the blessing, and I commenced to grow stronger right away, and for the last six weeks I have been working very hard, and I want to thank the Lord for it."

MR. JAS. C. HOWE, Wu Hu, China, testified that he had come from China with Bright's Disease, and while in California was taken with chills and fever, and that the Lord had healed him. He also stated that he had received much blessing through the reading of the LEAVES OF HEALING.

The meeting was closed by Dr. Dowie with prayer.

OBEYING GOD IN BAPTISM.

Six hundred and ninety-seven believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion, since the opening of the present Zion Tabernacle.

These were baptized as follows:

Lord's Day, March 14, 1897	141
Monday, March 29, 1897	16
Lord's Day, April 11, 1897	52
Lord's Day, May 9, 1897	61
Monday, May 24, 1897	26
Monday, May, 31, 1897	21
Lord's Day, June 13, 1897	58
Wednesday, June 23, 1897	21
Monday, June 28, 1897	24
Lord's Day, July 11, 1897	51
Monday, July 19, 1897	18
Wednesday, July 28, 1897	16
Wednesday, August 4, 1897	11
Lord's Day, August 8, 1897	38
Wednesday, Aug. 18, 1897	24
Wednesday, Aug. 25, 1897	38
Monday, August 30, 1897	22
Lord's Day, Sept. 12, 1897	59
Total	697

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp.

Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2 25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the Rev. John Alex. Dowie and Mrs. Dowie, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Voice From Zion. Monthly. 16 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, " .....Permission and Commission.
No. 3, March, " .....Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5, May. " .....Redemption Draweth Nigh.
No. 6, June, " .....Talks With Ministers.
No. 7, July, " .....Sanctification of Spirit, Soul and Body.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1895. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. I, 1894-5. First annual volume of the New Series. 832 pp $3-50.

It contain 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive article of the various institutions connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers, 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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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.

VOL. 3, NO. 48. CHICAGO, SEPTEMBER 25, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MISS ETHEL POST, 357 Webster Avenue, Chicago.

"HIS NAME SHALL BE CALLED WONDERFUL."

THE NAME OF JESUS is "far above every name that is named, not only in this world, but in that which is to come."

"Wonderful" is the only word that can express His grace.

This maiden, who stands before you, has a story of surpassing Wonder, Love and Power.

We have never sent forth our Little White Dove with a more wonderful message to the nations of the earth.

The records of Sacred Scripture contain no more wonderful Miracle of Healing.

The facts are complete in every detail.

The Sun has written the Story in rays of light which are reproduced in these pages: for photography is light-writing.

A whole family, supported by hundreds and thousands of witnesses, tell the Story of this amazing work of God.

An eminent surgeon and physician, a professor in four hospitals and colleges in Chicago, tells the Story.

It is the most wonderful Story ever sent forth from Zion in many important respects. Infidelity and Anti-Christian oppositions must be silent before the unimpeachable facts.



MISS ETHEL POST, 357 Webster Avenue, Chicago.

Zion rejoices with unspeakable Joy.

One of Zion's children is about to tell a Story which can never lose its power.

It will ring from Ocean to Ocean, and from Continent to Continent, and from Generation to Generation, exalting the Name of Jesus, the Wonderful Saviour, Healer, Cleanser and Keeper.

It will be read with tears on thousands of dying beds, and Disease and Death shall fall abashed before its divinely-given power.

Hope will spring up in the hearts of the despairing, and Life and Light will arise in the midst of death and darkness.

All the powers of hell may well tremble before the ever-increasing glory that is streaming from Zion.

Salvation and Healing and Holiness are there.

God is there in all His Triune Glory.

His Church is issuing forth from Zion, clad in the robes of

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tne morning, fair as the Moon, clear as the Sun, and terrible as an Army with Banners.

Fling wide the Banner, O Zion, upon which is inscribed "I am Jehovah that healeth thee."

Place it in the hands of thy children, and let them carry it to every tribe and nation.

Jesus is Conqueror!

"The dead shall live, the sick be whole,
The scarlet sin be white as wool;
No discord mar below, above,
The music of Eternal Love!

"Sound, welcome trump, the last alarm!
Lord God of Hosts, make bare Thine arm,
Fulfil Thou soon our long desire,
Make sweet and clean the world with Fire!"

Up, up, from the beds of disease and death, let Zion's hosts arise, and let the banners greet our eyes of that great army of the healed on whom the Sun of Righteousness has shone, with healing in His wings!

Come forward, maiden, and tell this wondrous tale, Christ's Banner in thine hand.

But ere you speak let Zion's watchman tell the Story as he saw it written from day to day, through years of agony and conflict in the deepest darkness of the Valley of Disease and Death.

And thou, O silent Sun, who wrote this story in rays of fire; tell thou the Story too.

It was in the summer of 1894 that we first saw Ethel Post, the maiden whose Story we are now telling.

She had a Horrible Cancer in her Mouth.

Crowds of children thronged Zion Tabernacle, and rejoicing hundreds went away from week to week healed and blessed.

But Ethel Post got no healing.

From hour to hour, and week to week, the Cancer grew, until the year rolled by, and she was not healed.

The year of Zion's Persecution, 1895, came and passed away, and Ethel Post became more closely bound to the Lord by ties of tenderest love, and yet she was not healed.

By this time hundreds and even thousands of persons knew the dear girl's awful condition: for it could no longer be hidden from any eye.

Our heart was wrung with grief for the dear child, whose sweet disposition had won for her the love of every heart.

As 1896 came in we prayed for her, and with her, at the opening of its gates in an all-night with God in Zion.

But that year rolled on, and spring and summer and harvest passed; but Ethel was not healed.

And now the Cancer, technically an Osteo-sarcoma, filled all her mouth, and began to discharge its horrid corruption down her throat.

As the fall was passing away into winter we would often find ourselves awakening in the night with the cry, "O Ethel, Ethel," and our pillow would be wet with tears.

Her father is a photographic artist, and at this time the Sun painted her condition, about October 23rd, 1896, in the picture here given.



She had long been unable to go out of doors, and the little kitten in her lap was a dumb plaything of which she was very fond. Note the terribly swollen cheek, and that the Cancer which is pushing its way down her throat is also pushing its way out of her mouth. Discharging its horrid poison, into her stomach and out of her mouth, she endures continual agony, and those who love her, parents who gave their life to her, kind brother and sister and large circles of friends find the sight and smell so unbearable that even love is compelled for a time to flee.

Ah, here is Satan's work at its best!

Yea, thou foul Prince of Hell thou wert laughing at Zion, and saying, "Where is your God?" But our God never failed us and our faith in Him never wavered.

We knew that He would deliver. But oh, it seemed so long, so long.

And so the year passed on into winter, and Ethel was not healed.

On the morning of Thanksgiving Day, we were again awakened weeping and crying, "O Ethel, Ethel." And again we prayed for and with the suffering child. But still the heavens were as brass, and the chill of death seemed to come very near as we entered into the cold of winter.

At last we came to a condition of desperate entreaty, and, responding to a choking cry of parental grief over the telephone, we drove over to the distant part of the city where she lived, and entered her room to find her sinking fast. Her blood was poisoned, her skin yellow as saffron, and the terrible odour of her disease was at first unbearably nauseating.

But we had come for a final fight to a finish with the Slimy Old Serpent, who was tightening his coils around her, and laughing with glee in our face.

A most devoted father and mother, both of whom had been healed, with their other children, through our agency, joined their prayers to ours.

We were determined to have the victory there and then. And it was the last possible moment.

Dr. Boynton, whose testimony to her healing is appended, had seen her on December 8, 1896, the day previous to this visit.

Our dear wife was with us, and in fullest sympathy.

Dr. Boynton had said the case was hopeless.

And now we prayed in the Name of Him whose Name is Jesus the Wonderful, and God our Father heard, and the power of the Holy Spirit came, as we coiled our fingers around the Cancer down to its roots, and gave it a hard pull.

Not a sign of pain was visible on her face, and we had the conscious token of having fought the Serpent and won: for we knew the Cancer was dead when our prayer was ended, and we left convinced that it would soon fall into pieces and come away. But there would be a further fight with the diseased conditions of blood, etc., which had been produced by the disgusting Osteo-sarcoma.



And indeed there was much room for the exercise of faith.

At this time, nine days after God had given the victory, the sad picture was taken which is here given. Here is the sufferer, coming up out of the Valley of Death, pale and weak with the awful conflict. But the first large piece of bone had come away from the rotting Cancer on the previous day, December 17th, measuring 1 1-4x11-16 inches.

And so the contest went on, Satan fighting hard to hold his victim, and Jesus continuing steadily to conquer.

Rapid dissolution of the Cancer continued, and she began to show wonderful signs of returning strength.

The bony formations in the Cancer began now to appear more clearly, and the fleshy protuberance to diminish. Piece after piece of the Cancer came away, and the picture now given, simply showing her head, shows that the cheek is

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much less swollen and that the bone is now visible.



It was a wonderful struggle that went on from day to day. And this brave daughter of Zion held steadfastly on her way, picking out the pieces of Cancer, and weighing them, and preserving them, for future proof of what God had wrought.

This picture was taken about January 18th 1897, and the New Year had brought Ethel great Joy and Gladness for the Wonderful One had come and healed her, and she was looking forward eagerly to renewed life for God.

It was about this time that she sent the first dollar she had ever earned as a Gift to Zion's Onward Movement, on which all her heart was set. She had earned it by painting a little picture for a friend: for Ethel has much artistic faculty and is a very talented girl.

But she loves Jesus the Wonderful and her Father in heaven, and the sweet Comforter, the Holy Spirit, more than all beside.

And now the victory was every day more and more complete and all our mouths were filled with laughter, and the Devil was so ashamed that he did not dare to show his dirty face but had to slink away to nurse his deadly wounds, possibly on some dark stinking solitude in hell, where Cancers grow.

She came to Zion Tabernacle and rejoiced in the beautiful new building which God had given us in which to worship.



Her back teeth came together for the first time in years on April 22nd, 1897, and the picture which shows this was taken five days later, on April 27, 1897, at which time a very large piece of the bony formation of the Cancer came away.

From this time, the Story of Triumph goes on without interruption, and at last one day we received the letter which we publish on page 759 containing the glad news that the last particle of the Devil's Cancer had come away, and that the victory was final and complete.



Shortly after this, we saw Ethel in our private office in Zion Home, and by actual personal inspection and touch, we were able to say that there was not a single vestige of the Cancer remaining.

About this time we permitted her to give her first testimony to her healing in Zion Tabernacle, as reported on pages 709 to 711 of No. 45 Vol. 3, LEAVES OF HEALING.

And at this time, August 30th, 1897, the graceful picture showing her swinging her Indian clubs was sent to us by her, with the words, "I have been exercising with Indian clubs for about half an hour at a time."

And now we present the picture on our front page as illustrating her present condition, and yet one more picture which it is our joy to shake in the Devil's face and say,

"Here, you Author of all Sin and Disease and Corruption, is a specimen of the many Cancers which we have been God's agent in destroying through faith in Jesus!

"Here are the proofs, in the rotten bones and decayed pieces of sarcoma, that you have once more been defeated, and that Jesus is still to-day the Wonderful Healer of His people!"

Here, ye friends of the accursed drugs and cruel knives, are the proofs that God heals the deadliest diseases without your aid!

Look, all ye devils who delight in disease, at this bottle in which we have preserved in alcohol your filthy work, and remember that this Story from Zion is now set free, and that the Little White Dove is already carrying it over lands and seas to all nations that Jesus our Lord is still the same, and that He is carrying forward His work in His own Church as really in Chicago to-day as in Jerusalem more than nineteen centuries ago.



What are you going to do about it?

Answer ye ministers of Christ, as ye say ye are, who have been maligning Zion and God's servant there for years!

What are you going to do about it?

Answer ye generation of vipers who love and make lies and send them into millions of homes through your hell-born daily newspapers.

What are you going to do about it?

Answer ye doctors and druggists and devils who arrested the writer on a hundred warrants, and imperilled his life for a whole year, in this sin-cursed and disease-smitten city.

What are you going to do about it?

Answer, O Chicago, from every street and lane, from beggar's hovel to millionaire's palace: for Jesus the Wonderful is knocking at your city's gates, and Zion is pleading for the royal rights of her King.

What are you going to do about it?

Answer, O Church of the Living God, the Holy Catholic Church throughout the world: for Jesus the Wonderful is coming again and it is time for the Virgins to arise and trim their lamps and see that there is Oil in their vessels.

What are you going to do about it?

Answer, O ye weary sufferer, no matter what your disease may be, in every land beneath the Sun, in this and all the coming time, answer: for Jesus the Wonderful is bending low at this moment over your bed and saying, "Wilt thou be made whole?"

Zion is sending her messengers into all the earth, just as quickly as God's people give the resources needed.

Will you help?

Where are your Lord's talents?

Are they buried in safety vaults, wrapped in the napkins of your greed and cruel selfishness?

Zion needs men and women and youths and maidens to follow their Lord, with all the buried talents of spirit and soul and body and wisdom and knowledge and faith and love and hope and all the buried gifts of God, not forgetting the gold and silver which is the Lord's and the cattle upon a thousand hills.

Zion's watchman has written these lines during the night, working in Zion Home until the dawn of morning has broken over the great city by the great unsalted sea, Lake Michigan,

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and, far as the Voice of Zion can reach, he cries, in the Name of the Lord,—

"Lift up your heads: for Redemption draweth nigh."

Here follow the detailed testimonies of reliable Witnesses, including Ethel Post herself. They were given in Zion Tabernacle before thousands, and there is not and cannot be any dispute as to the facts here presented.

May God bless the readers wherever they are and whoever they may be.

(Extract from a Report of Praise and Testimony Meeting held in Zion Tabernacle, Chicago, August 29, 1897. Published in Leaves of Healing, Vol. 3, No. 46 pages 722-734.)

HEALING OF MISS ETHEL POST, 357 WEBSTER AVE., CHICAGO, OF CANCER IN THE MOUTH.

Dr. Dowie said:—

I am only going to have one more testimony which is so marvellous in connection with healing, that I who am so much accustomed to seeing people healed of all kinds of diseases, count it one of the most wonderful testimonies in the whole range of my experience. It is a healing of cancer in the mouth, and [holding up a bottle,] I have got the cancer here in this bottle preserved in alcohol, and I want you to hear the testimony very quietly and very thoroughly.

Now, this is one of that kind of things that only happens once in a life-time with many of you. You may never hear such a testimony again, but I do not want one single person to remain in this room who does not want to stay, and that testimony will take us nearly half an hour to get through. I am going to stay and all of you who are going to stay say, Aye.

The greater part of the audience heartily responded "Aye," and after a song by the choir Dr. Dowie continued:

I am not given in connection with Divine Healing to use any language of exaggeration. It is simply impossible to exaggerate God's work in connection with this wonderful ministry. I have never been able at any time to even begin to comprehend what God has been doing in connection with this ministry.

MRS. KNUDSON, OF MADISON, WISCONSIN. HEALED OF CANCEROUS TUMOR.

You heard this morning, for instance, from Mrs. Knudson, of Madison, that she came down to this city, entered into one of these Divine Healing Homes three years ago, one lung half gone, seven years coughing and spitting blood, terrible hemorrhages. You heard her tell that she had a tumor, a cancerous tumor in the caecum, extending also with adhesions into the alimentary regions, externally a great bunch, standing out several inches.

You heard that she came on the Thursday, that she was a dying woman. You heard that I prayed with her, you heard her tell just the very sensation that she experienced within her body at the moment of prayer. You heard her tell that she was measured the next day and was five inches less, and that she lost twenty pounds weight within two or three days. Do you know what that was? That was twenty pounds of cancer.

Now, she could not go into details and tell you just how that came right out of her body by natural passages, but the whole cancerous mass came away.

Now, who can estimate what that means?

Why, such a thing is simply absolutely unknown to all pathology, to all surgical science, so-called. There is nothing in all the books that have been written by pathologists or by gynecologists that could touch it.

Now, when God does a thing He does it wonderfully, and these stories that are being added to the testimony of Zion that are going forth to-day are not to be excelled in some of their features by those in the New Testament, because there is not a case of cancer ever healed by the Lord Jesus Christ, so far as the record goes.

The disease of cancer is not even mentioned in the Bible. Do you know why? Because the people did not eat swine's flesh. Cancer does not exist among people who do not eat swine's flesh. There is not a known case amongst the Mohammedans. The Mohammedans of Turkey are growing stronger; they neither drink wine nor eat swine's flesh, and I told you at the beginning of the late trouble they would sweep out these Greek pigs in short order—the Levant I mean.

Talk about Greece being a Christian nation; all bosh.

I WOULD RATHER BE A MOHAMMEDAN THAN BELONG TO THE GREEK CHURCH,

swallow sacraments, and say I was swallowing God, worshiping pictures, and drinking holy water. These miserable priests break the ice of the Neva and bless the water, then the poor people dip it out of the river and drink it, and it is nearly as dirty as the Chicago river.

Now you can understand how they get cholera and that kind of thing.

I tell you that if all I knew about the Lord Jesus Christ was what that church teaches, I would rather be a decent Mohammedan. I tell you I have no confidence in the Christianity of the Latin or Greek Church.

MISERABLE LATIN CHURCH; THEY ARE TELLING US THAT THE POPE IS INFALLIBLE,

and telling us to kiss his dirty old toe. (Laughter.) See them further.

He infallible? He is an infallible liar; that is all he is.

Infallibility!

The idea of Archbishop Gioachimo Pecchi being fallible while Pio Nono lived, and then when Pio Nono died and they made a Pope of him he became infallible! The idea of a lot of Cardinals being able to create one of their own number infallible! You might just as well put fifty women in a room and have them turn one woman into a man. It could not be done. (Laughter.) You can pass a resolution and say from henceforth she is a man, but she remains a female woman; and you can pass a resolution that that man is an infallible Pope, but he is no more infallible than he was before, and he is a fool to try and get us to believe it.

I detest the Christianity of the Latin and Greek Apostate Church, and I am going after it all I can, and I believe that Divine Healing has come for the purpose of not only fighting that, but of fighting

THE WORSE APOSTACY IN SOME RESPECTS OF PROTESTANTISM.

The apostacy which has barred God altogether.

The apostacy of Dr. Hillis, who searches for a text in the Old Testament, and searches for a text in the New Testament to fight Divine Healing with, and then the miserable "cuss" he is, got to Ecclesiasticus for a text. Yes, the poor accursed fool has got to go to Ecclesiasticus for a text, a book that is not in the Bible.

Now, friends, in saying these words, I want to say that we are not merely presenting this testimony of Divine Healing to show that the people are healed, but to show that

GOD IS STILL GOD,

that Jesus Christ is still the same, and God is bearing us witness both with signs and wonders.

Now, then, to this case.

It was not until the year 1894 that I was brought into this case, as the narrative which our friend will presently give carefully will show, the dear girl being afflicted with the disease in 1893.

In 1894 they heard of the Lord as Healer by my first discourse in the Central Music Hall where so many testified to their healing in the spring of 1894. From that time I knew the case. I will not go into the long details of these years, during which our sister received healing, and our brother and their children, and her father, and the whole family were healed, and yet this child, Ethel Post, remained with this cancer in her mouth.

They had horribly treated her, these doctors there on the North side, and the cancer had grown, and when I saw it, it was just simply horrible.

I saw her occasionally during what we called the year of persecution, when I had to fight these infernal doctors who had me arrested with one hundred warrants, and I had to fight the case in all the lower and upper courts for a whole year to have the right to pray with the sick, and we won, thank God.

I did not see the child as much as I wanted to, but during 1896 I began to see more of her, and as the year of 1896 went on, that horrid cancer grew and filled all her mouth. I have photographs here which will be published, of her condition from month to month after the cancer attained its heighth in October, 1896. On December 8, when Dr. Boynton called, he said she must die, there was no hope for her as far as he could see. I called the 9th.

All through the months, especially the summer months of 1896, I had this child very much on my heart. As some of you know I was away for a little time in August, 1896. I had thought a great deal of this child amongst the many others. Again and again this child has come up, and in September, 1896, my prayers for her being entirely ineffectual so far as I could see, no change for the better, I became deeply, *deeply* concerned lest I should be at fault somewhere. Still, I thought that it might be on the other side, and that her parents were hindering.

Well, I do not know; they did not want to hinder, but our good sister Post had a look of fear in her eyes, and the shadow of death was creeping up their household walls, and I felt the chill of death was coming to them, and as September wore into October, and the fall wore into the winter, I began to be more concerned. I would often times ask for them, and say, we are praying for Ethel.

I do not care to talk much about my personal relations to these healings, and do not very often, because I have not the time; but especially during October and November, 1896, during the night, before I went to bed, or after I had gone to bed, in reviewing the work, I would find my mind rest upon this case, and I would pray about it. I would sometimes fall asleep with that thought upon my mind, the last time I had seen that horrid cancer, and this dear child, and how the devil just wanted to kill her, and I would be praying about it. I could not get the answer, and as I lay, I would find myself waking up in the middle of the night, and saying: "Oh, Ethel, Ethel! and I would be thinking about her, and it would wake me, and I would pray about the child.

Well, I made a sudden resolve. You telephoned about her condition, and I said I would go over. I had hitherto always answered by telephone that I would pray. I sent for a carriage; it was a cold day in December, and Mrs. Dowie and I drove through Lincoln Park. I remember as if it were yesterday We reached your home, and I went in, and I just had this determination that that child must live and that cancer must die. This text came to my mind and I had not used it, and I have not used it very much since. Perhaps I ought to use it more:

"I kill and I make alive."

"Yes," I said, "oh God, you kill the devil's work, and you kill disease, and you kill the bad things, and you make alive. You kill, and you make alive. Now, I ask you to kill this cancer. I have asked you to kill many cancers and you have done it. I want this child to live."

You know I pray as much as I talk. I do not pray in one way and talk another. I pray to God just as I feel. He is my Father, I am His child, and I am His minister, and I am His servant whom He has chosen, and He has endowed me, and He has made me to stand up before the whole earth for this thing.

[Turning to Mrs. Whittemore, who sat on the platform.] Just as I felt then, I felt that I could not afford to have this child die, and so we could not afford to have you going on with Bright's disease and die.

What business have you got to die or your daughter to die either. That is what I told you, and I just feel the same way now. I do not feel any differently. What business have you got to die? Why will you die?

I went in. I went into that place in a towering passion. There are some people who never get angry. The Lord have mercy on them. They have not enough grace to get angry. I tell you when you get enough grace you will get angry, and you will just get to a place where you just will not have it any more, and you will get angry with the devil. Some of these days I will get so angry with the devil either he will have to run or I will burst. (Laughter.) That is the only way you can succeed in Christian warfare. You get the real fire into you, and then you can take any part. If you do not get fire into you, you cannot do anything.

I went up to that as I would if I were a soldier who had to go up and take a fort; that was the sort of a feeling I had. I tell you it is a harder thing to fight a cancer than to take a bayonet and go up to a fort.

Well, we prayed, and the result of it was the death of the cancer, and the child from that moment began to mend. The cancer came out of her mouth

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bit by bit, and we have the progress of it photographed. Her father is a photographer. We have the cancer in that bottle, bit by bit, as it came out. Of course, there were pieces that were not preserved; many small pieces that were perhaps dissolved. A great deal of it was dissolved. There is enough of it there to show you just what it was. Some of the pieces are quite large, and the last piece, that brown piece, weighs 100 grains.

It is all out, and I had Ethel in my room Thursday, and I examined her mouth thoroughly, and I sent her to Dr. Boynton, but he is out of town or I would have asked him to come here to-day. He is a good man in many ways, and his wife was healed through my agency, and he testified to it, but Dr. Boynton is not in town to confirm what I say. It does not matter. Here is the child, and we have seen her, and the mouth is perfectly clean, just as perfectly clean as my daughter's mouth.

Now, then, I want them to tell that story. My part in it is just simply that of God's servant who held on with them in prayer, and kept on privately in prayer, and at last got to a point where I was just like a man going to take a fort who says, I am going to take this or burst, and that is the spirit with which I went at that. I was downright angry. That is the way I get many healings.

I never did much good to you until I got downright angry with your stink-pot business. Ah! I am angry with them all the time. Some body said to me, "Do you keep up that hot against tobacco, and bad things all the time?" "Yes," I said, "I keep hot all the time."

Some of you people are so cold-blooded, you can pass along the streets, and you can see people go to the devil, but it does not concern you. You do not care a bit. You can see them destroying their lives; you see them drinking and going to hell, and do not care. When I see people sick, I get sad, and I get angry with the devil, and I go into the whole fight, hot all the time, *hot*, HOT. I asked for a baptism of fire many years ago, and I got it, and I want to see my people on fire for God!

May God give you a baptism of fire! (Amen.)

He "maketh His angels spirits, His ministers a flame of fire." That is just what they ought to be. But some of them, Ah! some of them are putty; you can mould them anyhow. We will leave them alone.

MR. C. W. POST, 357 WEBSTER ST., CHICAGO, TELLS OF THE HEALING OF HIS DAUGHTER ETHEL OF CANCER IN THE MOUTH.

Mr. Post said: "I scarcely know where to begin. There is so much of this chapter that to tell it all would take me all night—to-morrow,—another day or two perhaps.

"But after this thing commenced growing in the child's mouth and we commenced praying, I was a little indifferent, perhaps, at first; not indifferent to her healing, but I was interested in business. I believed God would heal her; I believed Dr. Dowie would be used, and I left the whole matter for a short time with Doctor Dowie and Mrs. Post.

"I attended to business, but I had to come out of that. This cancer went on growing after we had it torn out of her mouth. Doctor Buettner, on Lincoln Ave., that treated her, said he would tear it out, in order to get out the roots. Then he cauterized it, and said it would not come back. It came back in a larger extent than ever, and kept on growing, and we were praying and waiting.

"Finally it got to be such a serious thing, that by the time we got down to the Auditorium,—Doctor Dowie was preaching there,—I was an usher at one end of the aisle, and I want to interest every one present who is looking for healing, to listen to the Doctor's words, to read your Bible, search your hearts, and examine your lives, to learn to live for Jesus.

"I used to stand at the end of the aisle, and strain my ears to hear every word the Doctor spoke. It grieved me to even see people get angry at this man, who was pouring out his life for the Lord Jesus Christ, and go out. Only his love for suffering humanity, and sin-cursed humanity caused him to preach as severely as he did. The preachers hated him because he told them the truth. He told them they were only preaching half a Gospel, and because the preachers only preached half a Gospel, for ten years you could not get me inside of the church. I despised it because they did not believe that Christ was the Healer; they did not show us any modern miracle, and I could not live on those of eighteen hundred years ago, and I stayed out.

"But now at this time I was listening when the Doctor was preaching in the Auditorium. I listened day after day for a message to me, and I answered to every prompting. I prayed day and night. I watched and prayed, and while I had been taught to believe on the Lord Jesus Christ, I had never been taught to repent.

"Repentance is the only way to Christ; it is the only way to be saved, and I repented. It was hard. I did not know what an awful sinner I had been. I did not seem to realize it.

"I heard John G. Woolley tell what a sinner he had been, and I seemed to think, well, I have never been such a sinner; I was never such a drunkard, and I did not see why he enjoyed telling what a sinner he was.

"But I was a greater sinner than John G. Woolley ever was, because I could not excuse my sins with drunkenness, and I repented. Then I remember I said:

"'Now, Ethel can be healed, I have done my part.'

"I waited, and the cancer kept growing until when Mrs. Post was called home to the death-bed of her father. The cancer was still growing, and when she returned Ethel could not get her lips together to kiss her mother. It almost broke her heart, and I could not see why we did not get the healing.

"We were careful, we were conscientious, we were fearful, we were afraid we might offend God, and still the healing would not come, and I would say: 'Oh, my God, how long must I wait?' I never doubted; I believed that healing would come, and I waited, and I remembered that God never permitted things to be laid upon us that we could not bear.

"I learned that from Doctor Dowie, and I knew then I would be able to bear it, and I waited. Mrs. Post sat by the side of the child when she was dying, day and night, watching over her bed and inhaling the deadly poison until she was broken down, and her own system was poisoned, and can you mothers wonder who have watched by the side of your sick ones, if she seemed to give way? But she did not. She held on to Jesus day and night.

"So often have I missed her, and in looking for her found her on her knees. She was with God, and God was with her I know; God was with us.

"But now I think I know why we had to wait; I have some idea. I knew that child would be healed, and so I took photographs of her to show just how terrible the thing was. Some of you have seen these photographs, and you that have not shall see them. It filled her whole mouth until she could scarcely get a spoonful of food in her mouth, and she was kept, because the broken-down tissue and the matter came away, came through so it did not choke her.

"God was keeping her, and I have these pictures now that are sermons in themselves. If the enemies of Dr. Dowie were to destroy his life, and then burn my house, and my family and myself, and all my pictures, this sermon will go on in spite of you. These pictures are sent out. They are going into your hospitals; they are going into the homes, and they are backed by Christian hearts, the people who have given their hearts to God, and they will go on telling the story forever.

"And now I want to thank God that Dr. Dowie has been sent here to this city. He was directed here by God. I believe we needed him here more than any other place in the world, and I pray God that he may be saved, and guided, and directed, and that he may be a blessing to thousands and millions of others as he has been to my children, to my wife, and to myself.

"I leave the details of this story for Ethel and Mrs. Post."

Dr. Dowie:—Now, dear Ethel, just tell your own story. You are a dear little child of God. I baptized you. God has given you a clear little mind, and you can tell this story simply, and you can just begin by telling when you first began to feel that cancer, and all the story, about how it grew, and what the doctor did to you, what his name is and how I was used, and what the Lord has done for you, and how you are now. Just tell it in a simple way, loud enough for them to hear you.

TESTIMONY OF MISS ETHEL POST, 357 WEBSTER AVE., CHICAGO. HEALED OF CANCER IN THE MOUTH.

"In the fall of 1893, I came home from a visit in Iowa, and noticed a small growth in my mouth, on the jaw, about the size of a bean. We supposed it to be a gum-boil, on account of some bad teeth, and did not do any thing at the time, but it grew until it was about the size of a hickorynut, and then a German doctor on the North Side by the name of Buettner tore it out. He said it would not come back, but in the first of 1894 we had diphtheria in the family, and I noticed it was growing again with a very much stronger stem, and very much faster than before; but on account of the sickness we did nothing at the time.

"Then in April we read in the *Inter Ocean* of Dr. Dowie's work, and went to hear him at Music Hall. Mamma was healed of twenty years' sickness, and Papa was healed, and in fact all of them; but the cancer continued to grow.

"Well, about thanksgiving in 1896, I was dying. Dr. Boynton called on the 8th of December, and said that my blood was poisoned from the cancer; I was continually swallowing the discharge as I could not help it, and it was sloughing away; a great deal of it passed that way.

"On the next day, the 9th of December, Dr. Dowie and Mrs. Dowie called, and prayed for me. Before night I was better, and we date the healing from that time.

"Pieces went away, and bone came out, and it sloughed and went away in liquid form, but we saved what we could of it, and have it in a bottle now.

"The first piece came away December 8, weighing 132 grains, nearly one-fourth of an ounce, and the last piece which came away three weeks ago to-morrow weighed just 100 grains.

"About seven o'clock in the morning while I was eating breakfast, I thought that it felt queer, and I put my tongue over there on that side, and it was loose, and I spit it out.

"Just before it dropped out it was just as black as it could be, and as shiny as though it had been polished, and Mamma said to my sister, perhaps that was the last time she would see it until it was out of my month, and it was.

"We thank the Lord, and praise Him that He led us in this way of living, and showed us He was our physician instead of the earthly doctors and their dirty drugs." (Laughter.)

Mr. Post:—"Ethel, when in school, always stood at the head of her class, but she is timid; she is afraid of people, or always has been, and while she was sick, and while we were expecting the healing, I wondered whether she would ever be able to tell the story, and that question is answered now.

"She is eager to get back to school, and she says, 'I shall practice speaking,' and she wants to study elocution, she wants to give her whole life to Jesus, and wants to fit herself for that purpose. It is her own desire; we did not stimulate it."

Mrs. Post:—"I might add, too, that she is already practicing with dumb bells so that she will have plenty of strength."

Dr. Dowie:—Now, Mrs. Post, that will not do, that little bit of a word; give your side of the story.

Mrs. Post:—"I want to say one word more about her talking. I want to say this while I think of it. There was a while she could not talk so any one could understand her, except us who were right with her, because of her mouth being so filled with this cancer.

"When I was a Methodist, and had to attend class meetings, I used to think I could talk if I had anything to say. I thank the Lord that He has given me something to say, and I am asking Him to teach me how to say it.

"We were very much in need of the Great Physician when we first heard of Him as the Healer through Dr. Dowie. I had been suffering with hemorrhoids for twenty years, and was, of course, pulled down, and in poor health generally.

"This boy [referring to her boy standing by her side] who is now thirteen years old had been troubled with his lungs and throat from his babyhood, always taking cold on the slighest exposure, and it went straight to his lungs.

"I do not know how to describe to you how he coughed. It does not seem as if I was exaggerating when I say he coughed almost every breath, whenever he took cold, and he was always taking cold.

"We had a siege of dipththeria, and, by the way, that lasted just two months, with the help of doctors, and this little girl was left with a bad throat.

"My husband was having trouble with his throat and lungs. After we got through with the diphtheria, and found that the tumor was growing again in Ethel's mouth, I began to pray that the Lord would lead me to a Christian Physician. In answer to that prayer I was directed to Dr. Boynton. I believed that then, and I believe it now. I believe that Dr. Boynton was to witness this case and his testimony will back us in our statements in regard to it.

"The Lord in His own way kept Dr. Boynton's hands off the child, and kept her from taking any of his medicine. I went to see Dr. Boynton, and he was not in the city, and while waiting for his return, my attention was called to Dr. Dowie's work by Mother Post handing me a copy of the *Inter-Ocean*

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which had just a couple of articles in it of the old man out at the Tabernacle at 251 E. 62d St., who was praying with the sick. I know this kept ringing in my head at the time, and we determined to see him.

"Soon after we learned that he was preaching in Central Music Hall. We went there, and it took just one sermon, and one testimony to convert us to Divine Healing. That testimony was Mrs. Lowry's. We then determined to place Ethel in the care of the Lord for healing, and we began attending the meetings at Zion Tabernacle. Soon after we had heard Dr. Dowie preach a few sermons I was suffering one day with my chronic trouble, and I thought, 'If this teaching is true there is no need of this suffering.' Well the devil says, 'You do not know how to pray.' 'No,' I said 'I do not know how to pray but Dr. Dowie is here to teach us how to pray, and I will pray as he does.'

"In answer to that prayer, 'In the name of the Lord Jesus, in the Power of the Holy Spirit, and in accordance with the will of God our heavenly Father,' I was healed of that chronic tronble, hemorrhoids, that I had had for twenty years.

"Soon after that this little girl was suffering with her throat; the trouble had been returning again and again, and this time I called her to me, and I put my finger in her mouth, and I repeated this prayer. I put her to bed, and surprised myself by sleeping until morning instead of lying awake half the night to see that she was properly covered, etc. She has not had any throat trouble since.

"Now, I do not know how serious that throat trouble was, but it was what was left from diphtheria; and a young lady who had diphtheria about the same time, whose throat was left apparently in the same condition, was still treating it the last we knew of her, at least a year after that.

"Well, we were praying for Ethel, and we got no help, and I began thinking again of Dr. Boynton, and I wondered what it meant that Ethel was not healed. Finally I took her to Dr. Boynton remembering that I had believed that I was directed to him in answer to prayer.

"He looked at it, took us to another doctor, and had him look at it, and when we came away he gave us some medicine. He did not tell us what the matter was, but said: 'Well,' Mrs. Post, we will pray for her, and the Lord helping us, we will save her if we can.'

"On the way home Ethel wanted to know what I was going to do with that medicine. I said, 'I am going to take it home, fix it up, and let you take it.' She said 'I do not want it.' She has not taken medicine since. She did not take that. It was thrown away. In the fall of that same year after watching this boy with his lungs all summer, we camped out that summer, and I remember how very careful I was to try and keep all the draughts off from him, and I would not allow him to run very much because it always started him coughing.

"In the fall he started out as usual with a very severe cold, went right to his lungs. We took bim out to the Tabernacle, took him out ether twice and he got over that cough very rapidly, and has never had a cough since. When he takes cold it does not go to his lungs. They were so perfectly healed, that they seem to be, if possible, the strongest part of him.

"Father Post was healed about this time of Paralysis."

Dr. Dowie:—Father Post, you come up here, we want to see you. [Father Post takes his place on the platform.]

"A voice:—"I think it would be a good idea to tell about the Humane Society."

Dr. Dowie:—Oh well, we will come to that presently.

Mrs. Post:—"Now we had been healed, except Ethel, and she had been wonderfully kept and healed of many little things, but the cancer was still growing. We had been studying our Bible very closely during this time, and we wondered if the Lord wanted us to do anything, and on the strength of that, and praying day after day, and week after week, we thought He would keep us from doing anything wrong, and finally decided to tie a string around it, not so much that we expected that to do anything for her, but simply to show the Lord we were willing to do anything He would have us do; I suppose on the same principle that Dr. Dowie pulls on a leg that is too short."

Dr. Dowie:—You just applied the truth wrongly.

Mrs. Post:—"Anyhow, we tried to do it, but we couldn't. Her mouth was so full, we could not get it anywhere near the base of the tumor. Finally she took it out of our hands and tied it herself, and it compassed I presume about one third of the growth, probably not so much. On the day that Dr. Boynton was called at the house to see her, December 8, 1896, he gave us no encouragement whatever to believe that she could recover, but there was a hope if we would have an operation performed she would live. That operation would have been to lay open the cheek, and take out the whole mass of growth, and as much of the jaw as was affected. He said that if three inches were affected, three inches would have to come out. We asked him to pray for her, and he did.

"After he had gone Ethel said: 'Now what are we going to do?' I said: 'We are going to do just what we have been doing; we are going to trust the Lord,' But on the next morning, with great difficulty clearing her throat of the mass that had gathered there during the night, and realizing she could not possibly do it many days longer, my courage failed me. I went to Mr. Post with tears in my eyes, and begged him to do something. As the most reasonable thing on earth to do, he telephoned to Dr. Dowie, and he was there about noon, and before night she was better. We date her healing from that day, but we had many struggles and discouragements afterwards. As the result of one of them I wrote to a brother in Hamline, a minister in the Methodist Church, and asked him to write to Dr. Boynton, and if possible get his candid opinion of the case. In answer to that I have his letter here:

"'FRANK B. COWGILL, HAMLINE, Minn., Jan. 6, 1897.
"'DEAR ROSA: PASTOR M. E. CHURCH, 1633 TAYLOR AVE.

"'I have Dr. Boynton's reply to my letter of inquiry. He says he considers Ethel's condition to be beyond all human help. 'All her vital functions, breathing, digestion, circulation are impure by the poison from the tumor. Her system is so thoroughly poisoned that surgery would not do her any good.'

'This was nearly a month after Dr. Boynton had seen her. Of course the disease was making rapid progress, as he supposed, and he, of course, supposed her to be much worse than when he had seen her, and advised the operation.

"'Her system is so thoroughly poisoned that surgery would not do her any good.' He says he sees no chance for her recovery. He says the disease is making rapid progress lately, and is known as osteo-sarcoma, and is as malignant and fatal as cancer.'* I am sorry to convey to you such sad news; but you wanted this information, and I have obtained it for you. My hope for you and Charlie now is that the disappointment of your faith in respect to divine healing, if it should be disappointed, will not diminish your faith in God's mercy and goodness; for that other life to which we go through death, when that comes, and however it comes, is a more glorious life than this, and it may be for all who die in the Lord vastly better to go than to stay. Our loved ones lose nothing when they go, but the perils and trials of this life. We, of course, lose their companionship; but our love will find its burden lightened by the consciousness that our loss is their eternal gain. I have thought much of late, of the burden which you have been bearing during Ethel's sickness, and have prayed and do pray that divine grace will support you.

Lovingly,
FRANK."

"While Ethel was so bad it was impossible for her to wash her mouth, except with a fountain syringe, and after running quarts and gallons of water over it she would lay back on her pillows and this filthy, poisonous discharge would run from her mouth, and of course a great deal of it down her throat; so that the way she was kept is as wonderful as her healing, and while she could not chew her food for more than two years, her digestion was perfect, and she would always relish her food, and wanted it solid. She did not live on liquids any of the time.

"I wish I knew how to thank the Lord for all he has done. We are living for Him. We have given our lives to Him; our home is His; our children are His, and we expect to serve Him just as long as we live. And the many friends who have helped us through this long, long struggle, we will always remember with deep gratitude. Father and Mother Post stood by us with unfailing faith through all.

"Time and again we have received from Dr. Dowie the message, 'Tell Ethel we are praying for her;' and sometimes when it seemed as if our hearts would break, and as if our faith would fail in spite of everything, we knew there were prayers going out from hearts in the city whose faith was firm that God would answer these prayers. We believed that Ethel would be healed. I do not know that we ever thought that she was going to die, but her condition at one time was so terrible that death would really have been a relief."

Dr. Dowie:—I think dear Father Post might just tell what the Lord did for him. He says he is nervous but I do not believe it.

Father Post:—"Well, the Lord has been doing wonderful things for me. For several years He has been my Keeper, and my Healer. He has healed me of paralysis. Three years ago in July I had a stroke of paralysis, and I was very much disabled. My doctor said that I would never be able to do any more work at my trade; I might just as well give that up at once without saying any more about it; but I had always been a believer in Divine Healing. I could never understand my Bible to mean anything else, but that God would heal the body as well as the soul, and when my wife and daughter-in-law recommended I should go over and see Dr. Dowie, I said, 'It is no use. I believe in it all, and God can heal me here at home, just as well as He can down there.'

"But it ran on, and I did not get healed, and finally I came down to see Dr. Dowie. I went into the prayer-room, after hearing the discourse and when he prayed for me I was healed immediately. I was set at perfect liberty, not only in my body but in my spirit and soul. My tongue was set at liberty, I had scarcely been able to talk; the paralysis had clung so closely to my tongue that I was unable to talk to be understood, and from that day to this there has not been a drop of medicine come into my house; we have no use for the medicine; we had a great quantity of it; I had 100 quinine pills in my house that my brother gave me, and I kept them on the shelf to be used at any time, and I was very much in favor of quinine; in fact, I have a son-in-law that studied medicine, and he called me the quinine doctor, and says he, 'When I want to give quinine, I will call on you, you know how much to give, for I believe you know more about it than I do.' Perhaps I did, for I had taken it a great many years. That quinine, I do not know what became of it. I suppose my wife knew. I never saw it afterwards, and we had no use for any medicine in our house, and God heals us whenever we have any disease, any pain, so we go to Him directly, and we are healed directly.

"As to this little girl, it was a dreadful case. I do not think any of you have any idea what it really was. There were but very few of us, only the immediate family friends that were permitted to see her, she was in such a condition, and I do not wonder; and all I had to do when I came into the house in the morning was just to look at the mother, and I could read the case of Ethel exactly. I could see it on the countenance of the mother, the two were so intimately allied together."

Dr. Dowie:—Now the day after your healing of paralysis what did you do?

Father Post:—"The next day after I was healed of paralysis, a gentleman came to my house and asked me if I would undertake a piece of work for him. He did not know I had been having paralysis. He asked me when he came in: 'You are feeling pretty well?' I said: 'Yes, sir; I am;' and I engaged at once. This was on Wednesday, and I went to work on the next Monday at the same kind of work I had been working at, paper hanging and calcimining, the hardest mechanical work we have, and I work at it at all times; do yet, and I am a man sixty-two years of age and past, and I still carry on that business, the principal man in it myself to do the work, because there is no other man that would do it just like I would. You know that old people get that way; we do not think any one else does it quite as well as we do, so I do it myself."

Dr. Dowie:—Well, now that is very interesting. Ethel wants to add a little word.

Ethel:—"On the 22d of April was the first time my back teeth had been together for about two years, and all that time I could not chew anything but wanted solid food, and had it cut up into little bits to swallow it."

Dr. Dowie:—Now what can you eat?

Ethel:—"I can eat potatoes, meat and anything now, and I just love potatoes."

Mrs. Post:—"She says it is just fun to eat. She sometimes toasts a piece of bread as hard as she can make it just for the fun of chewing it.

"While she was so low no one saw her, excepting the immediate friends and family. She was just this weak that the little girl with whom she was well acquainted and friendly called in to see her one day without being announced because of her having come so frequently, she did not think of startling Ethel. Ethel put up her hands to me, and said, 'Oh!' and fainted. It was simply impossible to let her see people she was so weak and nervous.

Dr. Dowie:—Now, let us see how you can walk. [Ethel then walked across the platform with ease.]

Now about the Humane Society. Mr. Post, tell us about the "Try-To-Do-Its."

Mr. Post:—"Some one in our neighborhood who had watched the child and sympathized with her. and thought we were cruel, and hard-hearted peo-

*The Century Dictionary gives the following definition of osteoid sarcoma: "A mixed tumor consisting in part of the tissue of fibro sarcoma and round-celled sarcoma, and, mixed with this, immature bone-tissue in varying amounts. Also called *malignant osteoma* and *osteoid cancer*"

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ple because we did not have doctors cutting and slicing at her, sent a complaint to the Humane Society.

"They came out to see me with two complaints. If I remember right they read a part of one, very careful not to let me know who sent the complaint.

"When they came to my place of business I had a few pupils at work; some of them Catholic ladies, some were Protestants, and as soon as they announced their business, the first thing that flashed in my mind was, 'I will lose all my pupils,' and the answer came back: 'I will stand for God,' and I stepped quickly to the door. I did not know much about Humane Societies. I stepped quickly to the door, my blood was on fire from my head to the sole of my feet, and I said: 'Gentlemen, if you think there is any Humane Society on this earth, or any neighbors of mine, or any people, that love that child more than I do, you are mistaken,' and I did not propose to allow them to pass me to see that child until the child herself should give her consent, and say she would like to see them. I said: 'We will not go to doctors; you cannot do anything along that line. We have taken Jesus Christ for our Healer, and He will heal the child. I do not know why this thing has lasted so long, but perhaps it was that you might be sent for. Perhaps it will do you some good to see this case, and when she is healed it may be blessed to your good.'

"One of the men was suffering with cancer himself, who had a great hole eaten through the side of his lips, so he tried to conceal it as much as he could, but you could see his teeth. I told him 'I hope you may be saved, and you better take Jesus Christ as your Healer, and give up doctors and give up the medicine that you are using.' He had something that was drying it up, and it would come out again in some other place. After talking with them for some little time, they asked very courteously if they might see the child, and I said this, I called to Ethel, 'Would you like to see these gentlemen?' She came out and let them look at her mouth, and they talked with her, and asked her some questions, and they very soon found out how she stood. The Lord Jesus Christ was her Healer; she had no doubt and no fear, and she was trusting, and one of the gentlemen said: 'If I were in your place I would do as you are doing, the child feeling as she does about it.'

"I have sent an invitation to them to be here to-day. I hope that some of the gentlemen are here. They can see that we did well. She is not disfigured, she is whole, she is sound, her cheek is perfect, there is no disfigurement from doctors or knives. She is healed, she is saved."

Dr Dowie:—Any of these gentlemen present, you might speak up now. I guess I will say to you, speak now or else forever hereafter hold your peace. (Laughter.)

Our friend says that one of them that sat in the corner has gone away. May the Lord bless this to him.

Now, I am going to ask all in this audience who saw Ethel Post, and saw this cancer in her mouth to stand. [Dr. Dowie counts them as they rise to their feet.]

I count at least 125.

Just one minute more. Anybody want to ask a question about this case? Brother Rehbinder you are a judge. Now if you were sitting upon the judgment seat in Russia, and you had a case like this, would you consider the evidence was conclusive?

Mr. Rehbinder:—"I would."

Dr. Dowie:—You would have no hesitation in saying that the case was perfectly proved?

Mr. Rehbinder:—"Perfectly true."

Dr. Dowie:—Now, I am going to ask that every one that believes this case to be true, to put up all of your hands. [Apparently all present raised their hands.]

Anybody that does not believe that child was healed, stand up. [No one rose.]

Well, there is not any.

Well, you wanted that case, and it is now on record, and it is going to stay on record, and it is going around the world until the end of time, and I am going to have all these photographs carefully reduced, and put in clear form, and make a special feature of that in the LEAVES OF HEALING, and I am going to get Brother Rehbinder to translate it into—what would you translate it into?

Mr. Rehbinder:—"Into Russian, French and Spanish. I would like some one else to translate it into German."

"CHICAGO, Aug. 9, 1897.

"DEAR DR. DOWIE:

"PRAISE the LORD with us. Just at 7 A. M. this morning, while eating breakfast, my tumor dropped down into my mouth. It did not hurt a bit, and it did not bleed more than if it had been a tooth.

"Papa had it weighed and put into alcohol; it weighs just 100 grains. Just before it came out, it was the darkest blue black, and as shiny as a polished shoe; and *not* exaggerated.

"Yesterday I was working it about with my tongue and got it twisted. It took some time to get it straightened around again, and it hurt a little.

"*Praise* the *Lord*, it can never hurt again. If it was the right shape, it would be about like a hickory nut.

"There are not words to express our gratitude to God, but I have been trying it in verse.

"I hope the Lord will give me a new tongue with which to praise Him.

"Yours in Jesus' name,

"ETHEL POST."

"357 Webster Ave."

"DR. DOWIE:

"*My Dear Brother:* Since giving public testimony to Ethel's healing, we have been asked many questions concerning her sickness, which have made us feel that we might give a clearer account of it in writing, since we are not used to public speaking.

"God has given us a wonderful testimony, and we want to tell it to His glory, and to the joy and comfort of those who are, as we have been, groping in the darkness, burdened with sickness and sorrow.

"Never before has the truth struck us with such tremendous force, that through the power of the Holy Spirit, through the atonement of the Lord Jesus Christ, and through the goodness and mercy of Almighty God, sickness and suffering *need not be*.

"Oh, that God may use us, and use our testimony in this awful battle against sin and sorrow, disease and death.

"People tell us that they do not understand the pictures. Perhaps we can make them plainer by a more careful description, and more dates.

"From the time the growth began to show in the cheek, we took pictures from time to time, feeling sure she would be healed, and that the photos taken from life, would help us to tell, to the glory of God, the story of her sickness, and her healing through faith in Jesus.

"Of these pictures we publish as No. 1, the one that was taken just before the healing began, and a little more than three years after the tumor started. At that time she shrank from society, and the kitten which lies in her lap was a loving little companion in her loneliness; whose playfulness furnished her hours of quiet amusement.

"The growth at the worst protruded fully an inch beyond her lips. Her jaws were propped open so far and so long, that after they began to come together again, they sometimes ached from the unusual position. She could eat only by poking food into her mouth and swallowing it.

"It was so difficult to get water into her mouth to drink, that she sometimes used a glass tube, at the suggestion of a friend, who prepared one for her, bending it to reach around and past the tumor. Even this was unsatisfactory as she could not close her lips around the tube, to draw the water into her mouth.

"Her breathing was so difficult that she could be heard across two or three rooms when she slept. She was obliged always to lie on one side, otherwise, the heavy mass in her mouth would either smother or choke her. The discharge was constant, and could only be washed away by letting water run over it from a fountain syringe.

"This she did just as often and just as long as her strength would permit. Then she would lie back on her pillows and sleep while the discharge would run from her mouth and down her throat.

"The miracle of God's keeping power was wonderfully manifested in that her digestion never became impaired though she daily swallowed unmasticated food, and the amount of this deadly discharge that was constantly poured into her stomach, there is no means of estimating; and that not for a day or a week only, but for at least two years.

"This picture No. 1, was taken in Oct 1896. The cancer had then been in her mouth since July 1893. Of those three years of waiting and watching and praying and fasting I scarcely know how to write.

"In the spring of 1895, she began to have cramps, fainting spells, night sweats, and hemorrhages, the loss of blood being at times very great as it would pour from her mouth in a stream.

"It was in the spring of 1895 that we were reported to the humane society for our cruelty in allowing her to go without medical or surgical treatment.

"We are sometimes asked, 'In all that time, didn't you do *anything* for her?' To that question there is just one answer, 'Yes; *we prayed*.' Sometimes in our awful extremity we *tried* to do something. But God in His infinite wisdom and mercy overruled all our blundering, and so, as far as medicine and doctors are concerned, there was absolutely nothing done, except in the beginning, before we knew the Lord as the Healer, when it was cut out.

"Even then there was no medicine given her, so in all her experience with this deadly disease, not one single dose of medicine ever passed her lips.

"Once having prayed and waited until we began to fear we had failed in divine healing we took her to Dr. Boynton. Medicine was prescribed, but she objected to taking it, and it was thrown away.

"Before this time she had spent seven weeks in Zion Home, and she had the teaching better than we had.

"We thank God for the conditions which made it possible for her to spend those weeks in the Home.

"It was a bitter disappointment to us when she returned worse than she went, but she clung to the teaching with a faith that, so far as we know, never faltered for one single moment, even though she saw others come and ask and receive, and go away rejoicing, while she was compelled to see herself growing worse and worse from day to day.

"Many readers of the LEAVES will remember when the glad news rang out of the wonderful healing of Miss Lydia Markley, now Mrs. Piper. Ethel was in the Home at that time, and witnessed her healing. Also that of Miss Wilker, who was her room mate.

"I am reminded just now while I write of an experience I had in our early visits to Zion Tabernacle, in which God taught me a lesson that I shall never forget.

"Any one who has been there on the days when Dr. Dowie sees the sick, knows something of the pitiful cases of suffering to be seen there. One of the first that I saw and that especially touched my heart was that of Mary Dowling. How well I remember her as I first saw her groping her way about the Tabernacle, with her wide open sightless eyes, the film of white giving them a look that was almost ghastly. And how well I remember the flood of doubts that swept through my mind. I looked at her anxious, care-worn mother, my own heart aching with sympathy, and I thought, 'Poor woman, *does she expect healing?*' My own burden seemed so insignificant in comparison. Ethel's tumor was then little more than an uncomfortable lump on the jaw. She would be healed of course! But oh, to expect those poor blinded eyes to see!

"I did not realize it then, but I know now that I was full of confidence for myself, but full of doubt for her. Ah, 'the mills of God grind slowly,' but since then they have ground me 'exceeding small.'

"That mother went home rejoicing that night in the immediate restoration of her child's sight while I was left to carry my burden through long weary days and months and years!

"But I learned my lesson, that it is 'nothing,' with the Lord, 'to help,' whether the disease be a great one or a small.

"The following summer I led my own little girl, about Mary's age, to the Tabernacle, with the awful *white spot* growing over the sight of one of her eyes, and the other so sensitive to the light that it was practically useless. Her eyes bandaged, we led her like a blind girl, and she did not see a step of the way."

"'They're just like Mary's,' Mrs. Dowling said, and I remembered how I had doubted for Mary. Would God forgive me, and give me faith to believe for my own little daughter? Yes; God is infinitely good. We met with Mrs. Dowie from week to week, and prayer was answered. My own child's sight was restored.

"In the spring of 1895 Ethel's symptoms became so much worse the neighborhood was becoming indignant, humane society was after us, etc., and I felt my own strength giving away. I went to the Tabernacle for prayers.

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"As Dr. Dowie passed along the line of suffering women and came to me he asked no question. He did not need to ask the burden of my life. But he said: 'I'm thinking a great deal of Ethel lately. I awoke last night with her name on my lips. I don't understand the delay, but I know she *must* be *healed*.'

"Then he prayed for me, and as he started on he turned back and again laid his hand on my head and said, '*Rest in God*.'

"And I did 'Rest in God.' I received one of the greatest blessings that day that I have ever received in my life, and it has never left me. I found a 'Rest in God' that I had never known before, and I thank God that it has staid with me

"Still the desire of our hearts was not granted. Ethel was growing worse and worse. Sometimes, indeed, we would think she had the healing, but it would only prove to be some change in the symptoms. And God only knows how we prayed, and wept, and watched, and waited. Again and again have we gone to our knees, saying, 'Lord, we must have the victory *now*,' and again and again have we been obliged to go back to our daily duties, realizing that the victory was not now and the enemy was still at work. Often in the dark hours of the night have we crept to her bedside, not daring to touch her lest she should be disturbed (sleep was such a blessed boon), but straining our eyes to see if the dear face had not been 'made whole' while she slept, but it was only to creep softly away again with the old pain of disappointment gnawing away at our hearts.

"Oh, how we dug into our Bibles to find out what we had left undone! And how we dug into our past lives to find out what sin might be lurking in our hearts unrepented of and unconfessed!

"How often we asked ourselves, and asked each other and asked our friends, is there anything more for us to do? Thank God for the many friends we had, to ask, faithful loving ones who stood by us right through, encourageing us to hold on to the Lord, and holding on with us, and for us, with a faith that never wavered.

"We knew that at the family altar in scores of homes her name was never forgotten. For a time we had prayer at the same hour with Brother Murdock's family that our petitions might ascend together. Father and Mother Post were with us daily. Oh, we thank God for the place He gave us in the hearts of those who were in daily communion with Him; for when our own courage had almost failed, and we could scarcely lift our hearts in prayer, we knew that the great desire of our life was still presented to Him in a great volume of prayer from hearts whose faith was steadfast and sure. May God bless them all, and help us to make them feel the gratitude we have no words to express.

"Picture No. 2, was taken after several pieces of flesh and bone had come away from the front of the tumor, leaving her mouth still propped open, so that she could not talk to be understood except by us who were constanly with her.

"No. 3, was taken still later, and shows the growth in the front of her mouth again, not because of any new growth, but because the mass in her cheek is pushed around to the front, and the cheek is proportionately smaller. The portion showing in the picture is bone.

"The bottle contains pieces of flesh, the first piece that came away and the last.

"By the side of the bottle are bones, which came away piece by piece. The cancerous tumor was a mass of bone as large as my fist, cushioned over the outside with flesh.

"In the healing, pieces of flesh came away, first leaving the bone exposed, and as the healing went on the bone divided and from week to week pieces would become loose so that she could break them away and get them out. It would have been simply impossible for the whole tumor to have come away at once, as it was so large it could not have passed between her teeth.

"People sometimes say to me, 'What wonderful faith you must have had to wait and hold on so long.'

"I wish I might take all the credit in that line that kind friends have a mind to give me, but I can't. I believe I had a great deal of faith in the beginning. God had graciously blessed me two years before with a very bright Christian experience. For after twenty years of disappointing experiences, during which time I grew almost to believe that there was absolutely nothing in religion, I at last found my way into the Kingdom and fully realized that I belonged to God. I was 'born again' and *I knew it*. And I may say for the help of others that I came into this new life through the humble gateway of *repentance* and *confession*.

"By this blessed experience I was prepared for Divine Healing, and it came to me as the most reasonable thing on earth. My own wonderful healing followed. Then the healing of May's throat, so simple yet so perfect. Why, I thought Divine Healing the most simple and beautiful thing in all the world, and I wondered that any should stumble over it. Ethel would be healed *of course*. I put her into the Lord's hands without a particle of reserve in my own heart so far as I know. Perhaps I was not able to bear the blessings that were being showered upon me. Perhaps God saw that I was appropriating to myself the honor that belongs to Him alone. I do not know. But I did think I had great faith, and that Ethel would surely be healed. But when I had lived in almost hourly expectation of her healing for twenty-four hours a day and for three hundred and sixty-five days in the year, for three years, only to see her going right down into the valley of the shadow of death, I make no claim to continued, unwavering faith.

"And when I found my faith weakening, it was with the utmost consternation, for I realized that I had no claim on God's promises, for His promises are only to those of unwavering faith.

"'*But let him ask in faith nothing wavering.* For he that wavereth is like a wave of the sea, driven with the wind and tossed. For *let not that man* think that he shall receive *anything* of the *Lord*.'

"Still I knew that she was being carried in the hearts of others whose faith was unwavering, especially in the heart of His faithful servant, Dr. Dowie, whom He delights to honor.

"It is difficult while we are in the midst of sorrow and care, to realize what possible end it can serve; and it may be that we will never rightly understand why the burden was made so heavy, and relief so long delayed. Still when a weary, anxious mother, after hearing our testimony, looked into my face through blinding tears, and said 'I have been praying for my daughter two years,' I wondered if I did not understand something of the wisdom and the infinite goodness of God in permitting us to suffer so long. For certain it is that if Ethel had been healed in the beginning we could never have sent out the message which we do now send through LEAVES OF HEALING to thousands of sorrowing ones.

"Put your loved ones into the hands of Almighty God and *leave them there*.

"Have you prayed, *keep on praying*.

"Have you believed, *keep on believing*.

"'For the Lord will not cast off forever.'

"'*Rest in God*.'

"If by this long struggle and this weary watching by the side of our loved one, God has made it possible for us to reach the hearts of others with the blessed story of Christ the Savior and Healer, we shall thank Him while we live.

"Ethel started to school last Tuesday with all the vim and enthusiasm of her former self, and in spite of the extreme heat she is doing regular school work and seems to enjoy it immensely.

"Surely God has answered prayer most gloriously. Praise His Holy Name!

"MRS. C. W. POST."

"We are living witnesses that the above statements are true.

"But they fail to set forth the most trying hours and the mercy and grace of our Father in Heaven in sustaining us. The Bible was a never-failing guide which gave us exceeding great and precious promises that just fitted our needs. And we entreat suffering humanity to read their Bibles prayerfully and to believe the promises of God as the only sure and unfailing promises made to man.

"If our testimony helps, encourages, and strengthens the faltering we have not been permitted to suffer in vain.

"And to God be all the glory for ever.

"CHAS. W. POST AND FAMILY."

(*Extract from Report of Meeting held in Zion Tabernacle, on Lord's Day, Sept. 19, 1897.*)

Dr. Boynton was invited to the platform and cordially welcomed by Dr. Dowie, who said:

I have known Dr. Boynton ever since I came to this city, and I think he is a most excellent brother, but he is—*an awful sinner!* (laughter) for being a doctor at all. He ought to be a minister right out and out. That is the only fault I have with him. I feel like thumping him in the name of the Lord every time I see him.

What business has he got to be dealing with pills and knives and things of that kind? Ah! (Applause and laughter.)

He is too good a man for that. If he will only get out of it, and become a member of this Church I will ordain him to be an elder here some day.

But anyhow, the doctor has been upon our platform before, and he knows me. I remember the last time I heard him speak at any considerable length upon a platform where I presided, was when he told of his own wife's healing, and I was very glad to have had some little part in that.

Now Dr. Boynton is the doctor who saw Ethel Post when she was at her extremity, and saw her and wrote that letter to Minnesota to her uncle, in which he recorded the fact that her condition was absolutely hopeless.

He has seen her to-day.

Now, I want the good doctor to tell us what God has done for this child, to tell us in what condition he found her on Dec. 8th last and what her condition is now.

Dr. Boynton:—"I would like to have the little girl come up here."

Ethel Post came on the platform and stood by his side. Dr. Boynton then said:

TESTIMONY OF JOHN R. BOYNTON, M. D., 103 STATE ST., CHICAGO.

"Now, before I was called to see this little girl, first of all her mother wrote me about her condition. I do not remember just when, but it is some time ago, and then afterwards she came in to see me, bringing her daughter with her.

"I examined her mouth, looked at the condition of things, and felt somewhat discouraged as to the possible outcome.

"Let me say that I am a surgeon; that is my specialty, and I do considerable work in that line. I am connected with three hospitals here in this city, one of which is the Cook County, and one on the North side, and I am also connected with my College and with the Baptist Hospital.

"Now, of course, that gives me some experience. You will understand I am not here advertising business, for I have all I want and more too.

"I was finally sent for to see the little girl.

"The last time I saw her I looked at her and listened to her heart, tried to find her radial pulse, looked at her little pale hands, and upon pressure could get no response. Her blood was full of white corpuscles; the red corpuscle was almost absent entirely. Her lips, her ears and her cheeks were like wax, her eyes were glassy, her breath was fetid and offensive, her breathing was circumcribed and labored, and the picture *in toto* looked very discouraging.

"I looked at her and I found a tumefaction on this [left] side of the cheek, and I noticed that the inferior maxillary glands were injected with poison, which, to the surgeon, means a serious consideration. In trying to look into her mouth I found it impossible. On the inside of her mouth, over the little pedicle, on the under side of the upper jaw, was a large mass of disease which medical men denominate *osteo-sarcoma*; and if there are physicians or surgeons here in this audience they will appreciate the significance of that name.

"Such a case of *osteo-sarcoma* is usually regarded as incurable, unless it is located in a place where you can take out margin enough to insure the entire removal of the cell formation.

"In this child's case that was impracticable.

"To use the knife would be almost hopeless. In the first place to anesthetize the child was dangerous, as she had not respiratory vigor enough to stand the effects of the ether.

"So, being a Christian, I felt it my duty to deal plainly with the mother and father.

"I gave them the best of my knowledge, and my best possible opinion in the case; yet, after all, rather than to see the child die, I would attempt most anything to save her life, even an operation.

"But her case looked beyond the range of human skill.

"I think I had little word of prayer and I left her.

"I find her to-day with a, comparatively speaking, good face, well rounded out, nearly uniform. On account of the constant pressure of this growth there is a little tendency to lean on the left side, the side where the disease was located.

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"I have looked in her mouth and it looks quite clean; I think cleaner than many mouths here to-day. (Applause.)

"I see nothing that indicates in this child's case a recurrence of this terrible disease.

"When Cod does work he does it thoroughly. (Amen.)

"When God cures a man or woman, He cures them to keep. (Applanse.)

DR. DOWIE AND DR. BOYNTON HAVE A FRIENDLY CONTENTION.

"If I had time I would like to say something, Brother Dowie, but it is rather late."

"Dr. Dowie:—"It is never too late in Zion." (Applause.)

Dr. Boynton:—"There is only one little bone of contention I have with Dr. Dowie. (Laughter.) I love him; he is a good fellow, full of the Scotch spice (laughter) and religion, but he bears down on us fellows, who are doctors, a little too hard. (Laughter and applause.)

"I am strongly of the opinion the Church has a privilege and a right that the world cannot claim, and on that basis I believe in brother Dowie's sentiments strongly; (Amen) but when you come to the nnconverted that claim no God, and claim no interest in God, and refuse to repent or to pray or call upon God, it is my conviction, and it seems to me becoming to me as a philanthropic individual to dip down to their lowest necessities, and if a sweet pill will cure them, give them the pill. (Laughter and applause.)

"I would like to say, brother Dowie, with your permission, one thing.

"A lady in this city came to my office two years ago, with a pale waxen countenance, with a pale, turbid lip, with a slow, lagging gait, and a tremulous voice. I detected an odor about her person before a word was exchanged, and that odor was the key-note to her trouble. I knew that she had cancer; her face indicated that; her breath indicated that; the partial paralysis of the muscular energy of the heart indicated that; so I talked with her, and she told me what her trouble was, what other doctors had said. She knew I was a Christian, and that I would be candid and tell the truth, and she wanted my opinion. I said to her: 'My good lady, my opinion may not be worth much to you; I should think the odor would tell you what is wrong with you.' However, I examined her, and I found that she had cancer of the uterus, and it was far advanced, and I noticed that the glands in the subjacent region of the uterus were large and hard, which, to the surgeon, means a hopeless case. After I had described her condition to her definitely, she said: 'Now, doctor, I have not come down to take any medicine from you, but I have come down for you to pray with me and anoint me in the name of the Lord.' We will pray. We had both kinds in our office. (Applause and laughter.) The lady, in the presence of her sister and myself knelt down. We prayed; not lengthily—short and to the point. Patients in the other room afterwards said they wondered who I was praying for; they could hear me praying, and in the name of the Lord I anointed her. To make a long story short, that woman came into my office about five months afterwards with the glow of health and life in her cheek, with red lips, elastic and spunky step, and with a strong voice, extending her hand of congratulation, and saying: 'Doctor, the Lord has healed me, (Amen,) and I am well, and I want you to examine me, and see what you think about it.' I examined the lady, and she was as normal, as perfectly cured as any healthy woman that ever came under my hands. The Lord healed her. Since then she has been talking this everywhere.

"Well, now, I tell that to the glory of God, (Amen) and the Lord did it.

"To question the power of God to heal the sick, would be to question the existence of my own personality

"I believe in it. I have been healed myself. I have seen others healed. I have seen others that my dear brother Dowie has been the instrument under God in restoring to health.

"So I am glad to endorse this work, and I feel just like saying any time, anywhere that I can hold up my hands and vote in favor of the power of God in healing humanity, I am on hand every time." (Amen, and applause.)

A REJOINDER.

"Dr. Dowie:—Now, you wait a minute, I am going to have that bone out with the doctor.

"I am going to ask this audience if I was not right.

"Did he not tell you just now of how the Lord heard and anwered his prayer, and (addressing Dr. Boynton.) *What business have you got to keep on giving pills?* (Applause and laughter.)

"That is my trouble with the doctor.

"Now, you know I fight, and he knows I do, his profession.

DINING WITH THE DOCTORS.

But listen, I am going to say something that no one knows in this meeting, excepting perhaps my wife, and one more.

One of the most marvellous things has happened this last week that ever happened in my experience. I have received from Dr. W. H. Wilder, the Secretary of the Physicians' Club of Chicago, a most courteous and hearty invitation to dine with them at the Victoria hotel on Monday week, and thereafter deliver to them an address upon Divine Healing. (Loud applause.)

I thought I would keep that until now. (Laughter.) I have accepted the invitation. (Applause.) But I cannot invite you all to go. (Laughter.)

[To Dr. Boynton] Are you a member of that club?

Dr. Boynton:—"No, I am not"

Dr. Dowie:—Well, if I send you a card, will you be on hand?

Dr. Boynton:—"I will."

Dr. Dowie:—I am going to ask Dr. Wilder to give me a few after dinner cards. My address will be entitled: "Divine Healing; its principles, methods and results."

There are other signs of the times amongst the doctors.

I am told that Dr. Pratt has recently said that we are right; and that the ultimate of all healing will swing around yet to Jesus Christ, and to God Almighty. (Applause.)

I believe this that there are many doctors who are just like Dr. Boynton, (laughter) sincerely convinced that the Lord is the Healer; and I do not know why Dr. Boynton should not take the view that I think he might take.

Did you not hear him say that the people he will give pills to are sinners? (Laughter and applause.)

Do you not know he agrees with Joshua the son of Sirach who says: "If thou art sick"—in Ecclesiasticus; that is that wretched book from which Dr. Hillis quoted—"if thou art sick call for a physician, and take the medicine." Then he goes on to say: "He that sinneth in the sight of his Maker, shall fall into the hands of the physician." (Laughter.) So you sinners can see that the doctor is a fate reserved for sinners, and Dr. Boynton himself says so.

Now, Dr. Boynton knows that if a man does right, and will trust God, he will get healing.

I want the doctor to be by my side that night; for, amongst other results of Divine Healing, I will put Ethel Post's case before the Physicians' Club of Chicago.

Bnt, friends, do not the words of our brother, Dr. Boynton, this afternoon convince you that God has wrought a mighty work in Ethel Post?

Audience:—"Yes."

Dr. Dowie:—Well, now, we are going to praise God for it; He shall have all the glory; for His is all the power, whoever He in His condescension uses.

I was so delighted when Dr. Boynton told us just now that his prayer had been answered.

But was it not mighty good of God Almighty to do it since Dr. Boynton sits on the fence all the time? (laughter and applause) comes down one side one time, and the other another.

God is mighty good; He is Almighty good, and I can tell you this: so far as I know my own heart nothing would rejoice me more than to see every Doctor of Medicine become a true Doctor of Divinity. (Amen.)

And I tell you more, many of these men are thinking earnestly. One was here the other day when I was attacking Secret Societies. He grasped my hand after I was through, and he said: "Doctor, I am very largely with you." I think altogether he had—how many degrees did he say?

A voice:—"Ninety-five."

Dr. Dowie:—Ninety-five degrees he said.

Now, that man is the editor of a medical Journal, and he knows that medicine has no real scientific basis, and that is not only his conviction but the conviction of many of the most eminent in his profession in Europe and America.

Brothers and sisters, one of the signs of the times is the awakening of medical men.

When medical men are converted and turn to God they will make far better preachers and ministers than all the D. D.'s that are now in existence. (Applause and Amen.) I have always said that about them, but they must first be converted Some of them are converted. (Laughter and applause.) Some are converted spiritually. There is no doubt about Dr. Boynton being converted spiritually, and he is converted to Divine Healing about nine-tenths. I wish we could knock the other tenth into him.

Well, now, we are going to praise God.

Everybody in this meeting—I want to show the Doctor something—who has been healed through faith in Jesus, Stand! (More than eight hundred rose in all parts of the building)

Doctor, I want you to look around again. Take that sight in.

"Now, I am going to ask for another testimony.

Every one in this room who has tried to get healing by means of doctors and drugs, up with both hands. [Apparently nine-tenths of those present raised their hands.]

Every one who has been perfectly healed by taking doctors' drugs, put up their hands. (Laughter and applause.) [No hands were raised.]

Where are you?

Now, Dr. Boynton, forgive me. (Laughter.) But perhaps that series of exhibitions may lead you to see that Divine Healing is the right way.

All that was hard upon the Doctor; but I love him so that I want to knock that other little bit of clinging to remedies out. I tell you I have always regretted that I did not have him with me upon our platform all the time, but I have a conviction that I will annex him to Zion yet. The Lord bless him.

CALL.

And now, friends, listen!

Do you hate sin?

Audience:—"Yes."

Dr. Dowie—Do you want to be right with God?

Audience:—"Yes"

Dr. Dowie;—Every man and woman in this meeting who want to give themselves afresh and wholly, or even for the first time to God, stand. (Apparently all rose.)

Pray with me.

PRAYER OF CONSECRATION.

My God and Father in Jesus' name I give myself to Thee. Take me as I am. Make me what I ought to be. Give me power to do right: and, if I have wronged any, to confess, to restore, to do right to all men, and to do right in Thy sight. Give me power to trust in Jesus, Thy Son, the Lamb of God who taketh away the sin, and the sorrow, and the sickness of the world. Take away my sin, my sickness, my sorrow. Make me pure in spirit, in soul, in body. Give me Thy Holy Spirit, help me to follow Thee every day, and every hour, and every minute of my life for Jesus sake. [*All repeat the prayer, clause by clause, after Dr Dowie.*]

Dr. Dowie:—Did you mean it?

Audience:—"Yes, sir."

Dr. Dowie:—Then God hears that cry, and those who truly repent He forgives and He extends blessing to them of every kind. As you persevere in a life of consecration to God in all things you will get the fullness of that blessing.

"Sin no more, thy soul is free,
Christ has died to ransom thee:
Now the power of of sin is o'er,
Jesus bids thee sin no more.

"CHO.—Sin no more, thy soul is free,
Christ has died to ransom thee;
Sing the message o'er and o'er,
Christ forgives thee, sin no more.

'Sin no more, O sin no more,
Jesus lives to keep thee pure;
If o'ertaken He'll restore,
Saying, 'Go and sin no more.'"

After singing, the services were closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ: faithful is He that calleth you, who also will do it: the grace of our Lord Jesus, the love of God 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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A VOICE FROM ZION TO GOD'S PEOPLE IN EVERY LAND.

Meeting in Zion Tabernacle, 1621-1633 Michigan Av. Chicago, On Lord's Day, September 12, 1897.



Exposition of the Great Neglected Chapter Delineating the Nine Gifts of the Holy Spirit.

Counterfeits Exposed.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Apparently the Entire Audience by Rising Express their Consecration to God.

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE.



The meeting was opened by singing:

"On that bright and golden morning, when the Son man shall come,
And the radiance of His glory we shall see;
When from every clime and nation He shall call His people home,
What a gathering of the ransomed that will be!"

CHO.—"What a gathering, what a gathering,
What a gathering of the ransomed in the summer land of love;
What a gathering, what a gathering,
Of the ransomed in that happy home above."

The Scripture lesson was read from the 12th chapter of the first epistle of Paul to the Corinthians.

Dr. Dowie made the announcements, after which the offering was received.

THE GREAT NEGLECTED CHAPTER.

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, oh Lord, my Strength and my Redeemer.

I spoke to you last concerning the fourth gift of the Spirit.

What is the fourth gift of the Spirit?

Audience:—"The Gifts of Healings."

In my last address upon this subject, I dealt almost entirely with the answer to this question:

"ARE THE GIFTS OF HEALINGS A PRESENT DAY REALITY?"

Because there is not any use in my wasting time in talking regarding a thing that has been.

I have not any use for a God who says, "I have been." The God who says "I am" is my God.

If all the shades of the presidents of the United States were to cross this platform, and each of them say, "I have been president," we would say, Yes, well, when are you going to stop?

WE HAVE NOT ANY USE FOR THE "I HAVE BEEN."

Go and be something in the world where you are. If you are in heaven, be something, but do not bother us here.

We have quite enough of it. George Washington, we have had enough of you, You did your work—you passed on—we thank God for all the good things you did; but we are very sorry you kept slaves, and sold them. If you were here now, we would all vote against you to a man, if you stood for slavery. Would we not?

Audience:—"Yes."

Dr. Dowie:—There is much silly veneration for the past. I thank God for every good thing George Washington ever did, but, if George Washington were to stand here to-day, and take the place that General Robert Lee took when he backed up Jefferson Davis, and drew his sword to fight for the establishment of a nation that should have slavery for its keystone, you would have to fight George Washington just as you fought Robert Lee.

Now, the "I have beens" have no place in practical statesmanship to-day.

The "I have beens" have no place in farming to-day. If all the shades of farmers were to pass in front and say, "I have been a farmer, and I used to cut my crops with a hand sickle, and that is the kind of thing I wish my children to do," we would say, You dear old farmer, you go and be something where you are. You do not know how to farm now. We cut things down by machinery; we thresh them with steam.

The "I have beens" have gone. The "I have beens" that used to carry our mails with horses, sometimes with bullock teams—we do not want these days back. We rush our mails through the country at sixty miles an hour, and we think that is too slow, and I think so too. I think I shall live to see electric cars running at least 150 miles an hour within the next ten years—aye! possibly, within the next five. I venture to prophesy that.

I saw experiments the other day by means of which people could travel inside of a railway train, so constructed that it could rush 200 miles an hour, driven by electricity, and you were just inside of it exactly as you are inside of a great big ocean steamer that is going against a gale of fifty miles an hour. You do not feel it at all.

I venture to say if all the railways were upon elevated and had double or quadruple tracks, it could be done in a year.

Too many self-interested people prevent reforming. Do

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you not know there are a number of railways that buy all the patents for the purpose of doing what? . Of suppressing them. Do you not know that?

That there are many patents bought up for the purpose of suppressing the invention, because of the immediate loss to vested interests—a very short-sighted policy: for in that, as in higher things, a present loss means a greater future gain.

Now, the "I have beens" are gone. A God who has been something, and is not anything now, He has gone too.

If Christ has been the Saviour, and is not the Saviour now, then Christ has been something, and He is gone. I have not any use for Him now.

If Christ has been the Healer, and He is not now, He is gone, I have not any use for Him. But is Jesus Christ an I have been? Tell me.

Audience:—"No."

"JESUS CHRIST THE SAME, YESTERDAY AND TO-DAY AND FOREVER.

Dr. Dowie:—Is He the great I AM?

Audience:—"Yes."

Dr. Dowie:—Is He the Lord that heals?

Audience:—"Yes."

Dr. Dowie:—The same?

Audience:—"Yes."

Dr. Dowie:—Yesterday?

Audience:—"Yes."

Dr. Dowie:—Is He the same to-day?

Audience:—"Yes."

Dr. Dowie:—Will He change in the forever?

Audience:—"No."

Dr. Dowie:—No He will always be the Saviour, Healer, Cleanser, Keeper of His people.

Some people tell me people will never sin in the future. Who says that? How do you dare say that? Does it say that in the Bible? I do not read it anywhere. There were angels who "kept not their first estate." They sinned did they not?

Audience:—"Yes."

Dr. Dowie:—I am not going to say we cannot sin in the future. I believe if presumption was to get into our hearts in heaven, we would go down to hell quickly.

Pride will send a man from heaven to hell any time.

If a man sins he will get sick; he will have to fall from heaven to be sinful to get sick. I am not going to say people cannot sin in the future. I will not say what God has not said. I know in heaven there shall be no more sin. I remember that some fell out of heaven.

I am so thankful that if any man sins at any time in all the future, Christ will be a Saviour, and He will seek sinners until He finds them.

Well we have no use for an "I have been," and we all believe

"The gifts and calling of God are without repentance."

Is that so?

Audience:—"Yes"

Dr. Dowie:—That is so. Then God has not repented of any of them?

Audience:—"No."

Dr. Dowie:—Has not repented of the Gifts of Healings?

Audience:—"No."

Dr. Dowie:—And last Sabbath morning I said to you that if the Gifts of Healings were not demonstrated as a present day reality, there was no use talking about the theory of the thing; but we went into the facts, and we came to the unanimous conclusion that the Gifts of Healings were demonstrated here if they were demonstrated no where else.

Now, I am not talking about healings in Germany. I do not know anything at all about that. I do not believe a hundredth part what these papers say, good or bad; and when they tell me about a healing anywhere, I doubt it very much, until I know better.

A FRAUD EXPOSED.

I know some of the alleged healings that have taken place in various places under these false Christs, Schlatter and Schrader, and others, are utterly unreliable stories. I could mention alleged healings that have taken place under Dr. A. B. Simpson's ministry in New York, that are just infernal lies, and I will mention one now.

There is a reason for calling attention to it this morning.

In this city some years ago Dr. A. B. Simpson of New York held a Convention at Western Springs. A young man who was supposed to have spinal disease of the severest kind was lying in Cook County Hospital.

Two women who were supposed to be very pious were visiting him. The doctors began to see that it was time for him to get out of that hospital; but he said that he could not move; that he suffered from paralysis of the spine he alleged.

Well, he lay there for eight months.

He had been picked up on a railway line not very far from Toledo and brought to this city, injured on the railway line; that was the allegation. When he heard of Dr. Simpson's coming here, he was taken out to Western Springs, near Chicago; and one night there was a great rumpus in the Christian Alliance camp because this man had been instantaneously and wonderfully healed, and was walking about. Dr. Simpson praised the Lord for that healing, and the whole city rang with it. Did you read about it? Any of you remember it?

A voice:—"Yes"

Dr. Dowie:—You remember it. Well, I had a very strong suspicion that the whole thing was a fraud. I examined it, I traced it up, and found it to be a disgraceful imposition. I told Dr. Simpson that if he would unsay the things he had said in his paper, that it was a wonderful healing wrought by God, and give the naked facts that I would not say anything about it in public; but if he would not take them back, I would tell the whole story some day.

Well, he has not only not taken them back but he has said some wicked things about Zion lately, and I am going to tell this story as an illustration of how he can stand by the publication of a fraudulent healing.

It is high time that fraudulent allegations of Divine Healing should be exposed.

I investigated this case. Elder Dresser will kindly take instruction now to reprint an article which appears in the old series of LEAVES OF HEALING, "God's Seal, or the Devil's, which?" *

It contains every detail of what I am now speaking. I

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*(*An Extract from Leaves of Healing for July 1891.*)

"THE LORD'S SEAL OR THE DEVIL'S SEAL—WHICH? A QUESTION FOR DR. SIMPSON.

"With a jubilant shout which has been re-echoed far and wide by his followers, the Rev. A. B. Simpson, President of the Christian Alliance, thus writes in the issue for July 3d, 1891, of his weekly paper, "*The Christian Alliance.* A Missionary Weekly:"

"THE LORD WAS PLEASED TO PUT HIS SEAL

in a remarkable way upon the Convention (at Western Springs, near Chicago,) at the very beginning, by healing two very difficult cases; one Mr. Weeks being a helpless cripple, carried to the grounds on a board, his case having been declared incurable, and indeed incomprehensible by many eminent physicians. On Saturday night he received a partial healing, enabling him to stand upon his feet, but he could not move his limbs. On Sabbath afternoon he was anointed in presence of a small company of friends and immediately afterward began to walk. He has since been walking continually and has given up his wheel chair altogether.'

"This case was immediately reported by the daily papers of Chicago, and telegraphed to all parts of the country as a miracle of Divine healing wrought through Dr. Simpson's agency, and as a signal token of the Divine approval. The person who alleged that he was healed is reported in four of the Chicago papers as having said: "When you come into my tent you come into a place of holiness." Until now there has been no challenge of this healing. It has been accepted on all sides as a token of Divine approval, and although the fact that it was an utter imposture *has been known* for some time to those concerned, *the shameful deceit has been maintained.*

THE USE MADE OF THIS "SEAL."

"Again and again the case has been quoted as proving that we had not been Divinely guided in the attitude which we took toward the "disorderly movement" which had its center at Western Springs, and against association with which we publicly warned Dr. Simpson before the Convention began, in our issue of June, page 175. From the very beginning we had no confidence whatever, that the case was a genuine one, and we have been patiently investigating, and will now give the results of our investigation as to this alleged "*Seal of the Lord*" upon Dr. Simpson and his work.

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will not charge my memory with the exact details contained in that article, but I will give you them broadly.

I investigated the case. I found that this man had broken jail at Toledo, Ohio, with two others; that he was a villain of the deepest dye; that he got in the railway car to go to Chicago in order to escape the persons who were searching for the men who escaped that night, and pretended his back was broken. Clever trick, was it not? He laid in the hospital, pretending to be sick, for months.

Then he had himself put on a stretcher and carried to Western Springs.

The doctors in Cook County Hospital had begun to suspect that he was shamming. They said, "We will cauterize you to-morrow, and we will find out whether you are shamming or not," and he knew the moment the burning hot iron touched him he would jump. He cried and said, No, he did not want to be cauterized.

At Western Springs a bogus healing took place. I do not charge Dr. Simpson of being a party to it at the time. He anointed the man, I suppose, in good faith, and that night the man declared he had been healed, jumped up, and all the members of the Christian Alliance present declared it was a glorious healing.

After that healing took place, as I told you, I examined and found this man's whole story, and when he left this city I found he had got drunk before he left the city; he had stolen a number of things from persons whom I knew, and I tracked him down to Pittsburgh, and having occasion to go to Pittsburg shortly after, I found he had gone into the home of Miss Mary Moorhead in Center Avenue, Pittsburg, from which he stole two watches, and was at that time in the prison workhouse at Claremont near to Pittsburg.

I said to a city missionary there, "Have you seen this man?"

"Yes."

"Don't you let him know who I am. I am going down to this prison to see him. Come with me."

I went there and told the jailer that he had in his care a

THE TRUTH ABOUT THE SEAL.

"From various sources and exact information we have compiled the following narrative, to which we publicly defy any contradiction, and we state the facts in the Name of the Lord Jesus Christ, who is the foe of all hypocrisy and deceit.

THE CONSEQUENCES OF TELLING THE TRUTH.

"We are quite aware that our action will be misrepresented by those whom it exposes, and misunderstood by many others who are unable to understand the weight of responsibility which rests upon us in connection with this ministry, but we are fearless to maintain the truth, and are determined to uproot the errors; and further we have now fully determined that the time has come to "cry aloud and spare not," concerning the abominations which have their source and center in the Christian Alliance. May God defend the right and enable us to "rebuke with all authority," and yet in the spirit of love, which, as "an all-consuming fire," is ever most gloriously exercised in the destruction of evil. God is our witness that we have no other desire than the maintenance of His cause, and the purity of the glorious ministry of Divine healing through Faith in Jesus, which has been committed to our charge.

AND NOW FOR THE FACTS.

"We will place them in a narrative form. The principal basis of them is a confession made by the above named C. H. Weeks on or about the 10th of August last, to Mrs. Jennie Paddock of 491 Kedzie Av., Chicago, Ill., and to a number of other persons about the same date. It is also based upon a letter received from Miss Mary Moorhead, of 113 Center Av., Pittsburg, Pa., and dated September 22nd last. Besides these we have a number of collateral confirmations which justify us in affirming the absolute truthfulness of the narrative.

AN ESCAPED CRIMINAL.

'Some time during the month of November, from a State Penitentiary, where he was confined under sentence of ten years' imprisonment for the crime of forgery, this man now calling himself Charles H. Weeks, "sawed his way out," to use his own expression, with two other companions. Whilst "beating his way" on a freight train from Ohio, he fell from the cars at Toledo, and being discovered by the train-men he cried out in pretended agony, and declared that he was unable to move his limbs, having seriously injured his spine.

HIDES IN THE COOK COUNTY HOSPITAL.

"He begged the train-men to have compassion on him and take him to Chicago, which they did, and upon December 1st., last, he was brought to the Cook County Hospital. In the *Chicago Tribune* of June 23rd, one of the physicians of the hospital is reported to have said, that "they could find no indications of 'rail-road spine' from which he was supposed to be suffering. After experimenting upon him to prove or disprove their belief they came to the conclusion that he was suffering from an exaggerated form of hysteria. There was no disease of the nerve tissue, *it was simply a disease of the will.*"

THE PHYSICIANS ARE SUSPICIOUS.

"The physician was more correct in his diagnosis than he himself knew. *The disease of the will* was undoubtedly there, for Charles H. Weeks was simply hiding in the hospital and was every moment, hour and day in fear of detection, which would lead to his immediate return to the prison from which he had escaped.

DECEIVES TWO HOSPITAL VISITORS.

"During this period he was visited by two ladies, well known to us, who were seriously lacking, to say the least, in wisdom and good judgment. These persons, after explaining to him concerning Salvation and Divine Healing, began to find at last that Weeks was interested. Being a clever and accomplished scoundrel, amongst other things a splendid penman, as the hospital records show, he began to see that he could practice without difficulty upon their credulity. Accordingly he professed conversion and a willingness to be healed through faith in Jesus.

THREATENED TO BE CAUTERIZED.

"This willingness was wonderfully quickened by the fact, given by the before mentioned physician, namely, that 'a specialist who examined Weeks threatened to cauterize him. Weeks begged and begged and finally left the hospital on June 16th.'

PREPARES FOR THE MIRACLE.

"Had the physician known, he would have understood that Weeks was simply begging off until all things were ripe for a "miracle" at the Western Springs Convention, which had been announced to open on Friday, June 19th. All things were now ready; the Devil having fully prepared to put *his seal* upon that Convention, and accordingly Weeks continued his shamming, and at his own request was carried out to Western Springs and placed in a tent. Great interest was at once manifested in this newly converted seeker for healing. No investigation whatever was made of his statements or antecedents, so far as can be ascertained, and his loud professions of expected healing, created intense interest, all being wrought up to a point of expectation.

THE BOGUS "SEAL" AND ATTENDANT SCENES.

"On the night of Saturday, June 20th, or rather very early in the morning of the following day, Weeks began to hypocritically shout and praise the Lord in his tent, and swung himself off the bed, calling upon all the people in the surrounding tents to come. Clad only in scanty night attire they flocked into the tent in considerable numbers and continued to shout and sing and pray until the dawn; the whole reason for their rejoicing being a base fraud. In utter ignorance, they were praising God for the consummation of the Devil's trick. Dr. Simpson then came upon the scene and the miracle was completed, as he says, by his "anointing Weeks, in the presence of a small company, who immediately afterwards began to walk." Money was then freely subscribed to help this deceiver and cheat who had so easily imposed upon all concerned, and he spent his time principally, after the Convention closed, by lazily alternating his visits between the homes of the two ladies who had been tricked by him in the county hospital.

THE "SEAL" IS A HYPOCRITE, A LIAR, A THIEF AND A DRUNKARD.

"One of these ladies has since died, having been killed in railway accident, but before she passed away she knew that he had been a hypocrite, although probably the full extent of that hypocrisy was unknown to her. On the very day that her dead body lay in the home of her broken-hearted husband, Weeks robbed the house, and stole articles belonging to that husband which were afterwards seen in his possession. The other lady is well aware of the fact that Weeks was a liar, a thief, and a drunkard, since he has been frequently intoxicated in her house, where he staid during her husband's absence.

HE MAKES A CONFESSION AND FLEES TO PITTSBURG.

"It was out of a spirit of diabolical hatred to this lady, who had sent him away from her house when he was intoxicated, that he suddenly made known to Mrs. Paddock, before referred to, and to other persons, the imposture of which he had been guilty throughout. Having now made this confession he lived in constant terror of detection and arrest. At last he shaved his moustache, otherwise disguised himself, and fled from Chicago to Pittsburg. Arrived there, he went at once to the Divine Healing Home called Bethany, where he was kindly received by the excellent lady who has established it, and at her own cost conducts it. There, while retaining his assumed name, Charles H. Weeks, he was interviewed by a reporter of the Pittburg *Times*, and in the issue of that paper for Wednesday, August 26th, there appears a long and utterly false account, of his alleged healing.

THERE HE IS A CANDIDATE FOR THE BIBLE SCHOOL.

"The foregoing facts, meanwhile, having all come to our knowledge, we at once wrote to 'Bethany,' warning Miss Moorhead against this impostor and giving an outline of his career. We make the following extract from her reply, dated Sept. 22d: 'I hasten to thank you for your interest in our home, and to say that the young man, Weeks, was lodged in jail just the day before your arrival here (Sept. 11th.) He came here about two weeks previous to that time, expressing a great desire to see Mr. Morrow, and a hope that he might be allowed to enter the Bible School in October. Though he was bright and cheerful and made himself most useful in kitchen, laundry and elsewhere, we none of us felt any confidence in him. Mr. Morrow had the same feeling toward him and had not given him a definite answer about receiving him as a student.

STEALS TWO WATCHES, AND IS AGAIN ARRESTED.

"'One day the evil one tempted him and he went off with two watches belonging to his room companion. These he offered for sale at such a low price, that he was immediately arrested, and in an hour from the time he left us, he was lodged in jail.'

"Since receiving this letter we are informed that Weeks has been tried for the crime of stealing these watches, found guilty, and sentenced to nine months imprisonment in the Work House prison at Claremont, near Pittsburg.*

A QUESTION FOR DR. SIMPSON.

"In the penitentiary, his proper home, we leave Charles H. Weeks, and now we publicly put the question to Dr. Simpson, which heads this article:

"'THE LORD'S SEAL OR THE DEVIL'S SEAL—WHICH?'"

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*During our mission in Pittsburg, early in November 1891, we visited this criminal in the Claremont prison in company with a Pittsburg city missionary employed by Miss Moorhead, and, after at first denying his identity, he admitted his being an escaped convict, and gave us full details of the imposture just as we have described it. He also confessed other serious offences, and pitiously begged us to conceal his identity from the prison authorities.

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man that had broken prison at Toledo.

"Oh," he said, "He only stole two watches here in Pittsburg."

"That is all you know. I will tell you a great deal more about him;" so I told the jailer the whole story.

"Why, then," he said, "we have got one of the worst criminals of the whole country."

"Yes, send him back to Toledo when you are through, because he is a villain of the deepest dye."

You should have seen that prisoner when I was brought in to see him. This missionary, according to my instructions, simply introduced me as a brother minister who was visiting the jail. If he had known my name, he would not have opened his mouth; but this brother minister said, "Mr. Weeks, this is a brother minister visiting the prison with me to-day."

"Ah! dear Reverend," he said, "I am so glad to see you. The Lord has been very merciful to me after my many sins, and my glorious healing. I fell from grace and stole two watches, but the Lord has been very merciful to me, and He has restored me," and so on.

I looked at the unctuous liar. I just thought, there is a scoundrel of the first water. I allowed him to go on for about twenty minutes with an account of his life, Christian experience, healing at Western Springs, and his temptation and fall in Pittsburgh. Every word he said was a lie. At last, I asked him was he a married man.

"No, thank God," he said, "I have never been married; I am so glad that there is nobody else going to suffer for my crime."

I asked him if he had any children.

"No, sir; I haven't any children."

"Legitimate or illegitimate?"

"No, none."

"What has your business been?" Well, he shook a little at that, and told us another pack of infernal lies.

Where had he been working?

"In New York." He began to wonder why I was asking so many questions. Presently I burst out upon him.

"You hypocrite and scoundrel, why do you not admit at once that you are a married man, and that your wife and two children were abandoned by you years ago here in Pittsburg, you liar?" Then I went on and gave him all his story. Then, in abject terror, he acknowledged all, and that his alleged healing was only a clever imposture.

Now, that man's healing appears in the Christian Alliance newspaper as being a wonderful work of God, and it is a lie that Dr. Simpson allows to remain in his paper when he knew it to be wholly a lie.

Now, I want to say to you this—and that is the reason why I told this story—that

I HAVE VERY LITTLE CONFIDENCE IN THE ALLEGED HEALINGS OF THE CHRISTIAN ALLIANCE.

I know that they are infernal lies in many cases.

I have given you one.

But down at Pittsburg—my wife has witnessed that—I called upon every one in a large audience there, amongst whom there were many that had professed healing that they had not received, to hold up their hands, and [addressing Mrs. Dowie] how many held up their hands?

Mrs. Dowie:—"A great many—hundreds of them."

Dr. Dowie:—She thinks several hundred in Pittsburg alone. They had been told by Dr. Simpson to profess that they had been healed, and to testify to the healing that they had never received.

I will ask openly in this Tabernacle, Have I ever asked any one of you to witness to a healing that you had never received?

Audience:—"No."

Dr. Dowie:—Have I ever encouraged any person to tell more than was the truth?

Audience:—"No."

"BY THEIR FRUITS YE SHALL KNOW THEM."

Dr. Dowie:—No man on earth or devil in hell can truthfully charge me with it.

I have very little confidence, not only in these healings, but not one shred of confidence in the alleged healings of a number of persons whom I am now going to name: Welch; Whitehead; Schlatter; Schrader; Schweinfurth; Cyrus Teed.

Also a considerable number of persons connected with the Christian Alliance whom I shall not name for the present, but if I am challenged, I shall name them.

I believe the curse in connection with this movement in this country has been the mass of pretended healings.

I take the responsibility for all I have said, and I am placed where I must not only declare the truth, and defend the truth, but where I must sweep away those that are telling lies in the name of the Lord.

I will add to this list the entire family of Christian Scientists, without any exception, from Mrs. Eddy down to Mrs. Anybody-you-like in the first church of Scientists, or the second, or the third of this city, and to declare that the whole system of Christian Science not only is a lie, but that it teaches the people to witness to a lie, and makes it imperative upon them to say, "I have no disease; I deny that I have it," when they are dying, rotting with the disease.

The teaching of Christian Science is precisely that of the Christian Alliance so far as it teaches people that they are to deny a fact.

The Christian Alliance does not tell you to deny the existence of disease *per se;* that is, by itself.

Christian Science does and says that disease is only a belief of the "mortal mind," as they call it, has no real existence, and denies its existence *per se.*

But both the Christian Alliance and Christian Science meet within a very few steps.

The Christian Alliance says you are to admit the existence of disease, and to come to God, and to them, and be anointed, and then when you have believed and been anointed, you are then to declare that you are healed, notwithstanding the fact that you know the cancer, or whatever it is, still hurts, or the lameness still exists, or the fever is still there, or the blindness or deafness are still there,—you are to declare "I am healed by faith," and you are to witness to it; so that therefore,

THEY TELL YOU TO DECLARE A LIE, AND WITNESS TO A LIE.

I want to make myself plain, and I can make that point plain best by an illustration.

In the year 1891, in Pittsburg, Pennsylvania, while the guest of Miss Mary Moorhead at Bethany, Center Avenue, I held some public meetings at her request.

I was very much grieved at her retaining in her home as a teacher, a man who has turned out to be just what I told her he was, John Morrow, a betrayer of the Lord Jesus Christ, a minister who professed holiness, and practised uncleanness.

I was exceedingly indignant with Miss Moorhead for continuing to keep him in the position Principal of her Bible School. She did not believe my judgement of him was correct. But she altered her opinion when a number of the female students made confession of their disgraceful and immoral actions with Mr. Morrow, who was a constant companion with Dr. Simpson and who took part in the conventions of the Christian Alliance. Later, there were two babies born to young women belonging to that Bible school, whom these shameless women, and this still more shameless man, declared to be the offspring of the Holy Ghost.

In that institution at Bethany I believe Miss Mary Moorhead to be spotless in her character.

But I say this, that no single lady, and no widow lady ought ever to be in charge of a Divine Healing Home. Every Divine Healing Home must have a man, an elder, at the head of it, and must have a woman, his wife, in full sympathy with him, otherwise the door is open for the temptations of the devil, and the lies of the devil.

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In Bethany I taught as I am teaching now, that to say you are healed when you are not healed, is to tell a lie.

After I had finished my address, Miss Moorhead said to me, "Doctor, there is a clamor from hundreds to see you."

"Now," I said, "did I not tell you there would be, and did I not say that was the reason I did not want to deliver this address? You pressed me to deliver it. I have no time to stay and see hundreds; I have no time to stay and see tens of people who are not prepared for healing."

"Oh," she said, "there are several cases of cancer here this morning; they are dying; they begged to see you."

"I say they have been lying, these women, under Dr. Simpson's ministry, and through the infernal teaching of John Morrow, and your own, and I cannot see them with any hope of their getting blessing." But she begged me earnestly to do it.

I said, "Well, I will see three, and if these three get blessing, I may see more."

I chose three. One of these was a lady living in New Washington, Pennsylvania. I will not give her name just now. If I am challenged, her name shall appear. She said to me, weeping, when she was introduced, "Doctor, I feel you are a man of God."

"Well," I said, "I hope you did not seek an interview with me for the purpose of telling me what you think I am."

She was going on to tell me how much she appreciated my address, and so on.

I said, "Madam, I have not any time for that. What do you seek this interview for?"

"To ask you to pray for my healing."

"Madam, let me ask you some questions: When did this cancer begin?"

"How did you know it was cancer, Doctor?"

"Know it was cancer, "I said, "I am sitting twelve feet from you, and I smell cancer. Do you think I have no nose? Do you think I do not know a cancer when I smell it? Madam, you have an open cancer, and it is in such and such a part of your body."

She said it was.

"Well," I said, "when did this cancer begin?"

She told me several years before.

"What did you do?"

She told me what she had done.

"To whom did you go to pray for your healing when you found out the Lord was your Healer?"

"Dr. Simpson."

"Where?"

"Here in Pittsburg."

"Did he anoint you?"

"Yes."

"Who with?"

"Mr. Morrow."

"Well, were you healed?"

"No."

"Now madam, answer me this question: Did you not witness in the Carnegie Hall, Allegheny, at a large meeting, at the close of the very Mission where Dr. Simpson anointed you? Did you not witness that you were healed, to that large assembly?"

"I did."

"Why did you do it?"

"Well, Doctor, I will tell you the whole truth. Mr. Morrow came to me, and he said, 'Dr. Simpson wants you to testify to-night.' 'Why,' I said, 'what can I testify to?' 'Well,' he said, 'have you not been anointed for cancer healing?' 'Yes.' 'Well, then, go up and testify to your healing.'

"But," she said, "I know I am not healed now, because the pain is still there, and the cancer is still discharging. When you told me to praise the Lord for healing, I said, 'Praise the Lord for healing!' 'Madam,' said John Morrow, 'you are not healed by feeling; you are healed by faith. What do your symptoms matter? Go on that platform, and witness to your healing, or else you will not honor the Lord.' 'My dear Mr. Morrow, I cannot do any such thing,' I said. Then Dr. Simpson came upon the scene, 'What am I to do?' 'You are to do what is right,' he said. 'Well, what is right?' 'It is right to witness to healing by faith not by feeling, and you must be faithful. Say I am healed.'"

"She said, I was driven upon that platform by these two men, and I stood up there, and when they said, 'Here is a remarkable case of healing of cancer,' I crushed down all my own feelings, and thinking these were two men of God, I stood up and said, 'Thank God I am healed by faith,' and I sat down."

"How long ago?"

Then she told me. I will not be quite sure the exact number of months, but it was either nine or eleven months.

"And you have been a liar all that time?"

"Doctor," she said, "you put it very sternly, but I feel in my heart I have been a liar all that time."

"And you are a liar to this moment."

"Yes."

"Do you want to know what you must do?"

"Yes."

"Go right into that room. There are hundreds here that have not gone away yet. They are hoping to see me. Go out into that room, and take Mr. Morrow with you, and go on that platform there now right in this house, and stand there and say 'My brethren and sisters, hear me. I lied when I stood upon the Carnegie Hall platform and said I was healed, and I have never been healed since, and I have got the cancer now, and it is killing me.'"

"Doctor, you lay upon me a terrible thing to do."

I said, "Do it, or you will die and be damned."

"What! Doctor, I am a Christian."

I said, "No Christian tells wilfal lies and bears false witness in the Name of the Lord."

"But Dr. Simpson does that."

"Then Dr. Simpson is not a Christian. The man that will tell anybody to tell a lie is not a Christian. I judge him by his fruits, and the Lord commands me so to judge. The man that will tell another to tell a lie is not a Christian, if he knows that he is telling another to tell a lie; and he knew from your lips that you were not healed."

"I will do it, Doctor."

She went out of the room, but in a few minutes she returned.

She said, "Mr. Morrow will not let me go on that platform. Miss Moorhead will not let me; they say I must not." Then I said, "Go with me, and I will call the people around us, on the street if there is no other place, and I will protect you whilst you make the confession."

She replied, "Oh I cannot do that—I cannot separate myself from my friends."

Then I said: "Madam, good-by."

"Will you not pray with me?"

"No, madam."

"'All liars shall have their part in the lake that burneth with fire and brimstone; which is the second death.'"

"I will never lay my hand knowingly upon a person that has told a willful lie in the name of the Lord and has not repented."

"Doctor!"

"Madam, you are not a Christian; you have got to be saved."

"I am a Christian."

"You are not a Christian. I care not one pin for your twenty years' of profession. You lied a year ago, and you are maintaining that lie, and it is the devil's own lie. I am sincerely sorry for you; but I cannot cover any one's sin without becoming a partaker in it."

She went away from me weeping. I do not know how God dealt with her, for I understand she made several efforts to get upon the platform to take back the lie, and every time she was frustrated. She died, however, of the filthy cancer in a very short time.

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And that statement of healing was never withdrawn.

Now, I want to say that if any one has ever told a lie upon my platform and knows it, I shall be thankful for them to come here and take that lie back; and I say more, that if they have told a lie on this platform, and they knew they told a lie, and if they do not confess it as publicly as they lied about it, they will go to hell for it.

This country has been permeated by lies regarding Divine Healing with the Christian Alliance on the one side, and Christian Science, and these impostors, Schweinfurth, Schlatter, Schrader, and so on, some of them half mad, some of them wholly bad, and some of them just a poor set of miserable cheats, like Rattlesnake Bill, the resurrected Schlatter. This country has been permeated by lies in connection with Divine Healing, until it has become soaked with the falsehoods of the Christian Alliance and Christian Science and a whole brood of counterfeits.

I do not say that there are not individual cases of healing by God of those who are avowedly connected with the Christian Alliance or Christian Science, or the apostate Church of Rome, or any particular church, or Zion, healings wholly apart from all human agency, or exercise of the gifts of healings. I believe people have knelt down in the silence of their own home, and have gone to God and asked Him for healing, and He has healed them by the power of the Holy Spirit, through simple faith in Jesus.

But I am now speaking of public organizations, and of public men, and of public systems.

I have of set purpose delivered this discourse this morning, to make the declaration before the whole earth, that outside of Zion, the greatest proportion of Divine Healing that I have known anything at all about, has been unmitigated humbug and deception.

Now, I will make no exceptions, excepting what I have already made, and I am not reflecting upon persons of whom I have no knowledge.

I am not discussing Dorothea Trudell's work at Mannedorf, nor her successor, Samuel Zeller. I leave that alone. There are a good many things about Samuel Zeller's work I do not take any stock in. A man that smokes tobacco, and drinks beer is a stink-pot and a beer-pot, defiling his body, and I do not take any stock in such a man.

It may be that God Almighty can use a man who is a beer-pot and a stinkpot, but I do not think it.

I am not going to discuss Bolschius' work in Sweden, beyond this, that he does not teach, and that he may do a great deal of mischief before he is through; because teaching is essential to a permanent work of Divine Healing.

I am not going to discuss Blumhardt's work in the Black Forest beyond this that in the early part, according to testimony, there were many healings, but I know nothing about his son and successor.

I will say this, however, that five-sixths of all the Divine Healing Homes that have ever been established in this country, and a great many that have been established in Europe, have been houses that are good places to keep out of.

I am making these admissions, these attacks, and these declarations, that I may at this stage wash my hands from all complicity with false and fraudulent work.

Friends, did you ever know a country where there was a coinage, and not a counterfeit?

Voices:—"No."

Dr. Dowie:—Did you ever know anybody attempt to counterfeit a piece of brown paper?

Voices:—"No."

Dr. Dowie:—It is not worth counterfeiting. Have you not known of people who counterfeited United States currency bills? Tell me.

Audience:—"Yes."

Dr. Dowie:—Why? Because they were worth counterfeiting. Divine Healing is a glorious reality, and therefore the devil has as many counterfeiters' shops as he can, and as there is no government in the church to put them down, it falls to my lot to have to do it in the name of the Lord. And I give notice to all counterfeiters after this, that I am going to take them every now and then by the scruff of the neck and shake them before the whole world, and put them where they belong, metaphorically. I will hand them over to the devil publicly.

I mean what I say, that these men who resist God are like Hymeneus and Alexander, they will have to be delivered unto Satan

"For the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

And now before I part from this portion of my discourse, I challenge Albert B. Simpson to deny the facts that I have stated this morning.

It is time that this thing was stopped.

Now, before I close, persons may say, Doctor, this is an intensely personal attack, is it wise?

Friends, there are occasions which justify what would be exceedingly unwise at other times. There are necessities imposed upon a man who has a divine mission to fulfil, and a truth to defend, that are imposed upon no other.

What might be an unwise thing in you might be a very wise thing in me. What might be an exceedingly unwise thing at one time might be a wise thing at another.

There is a time to pull down as well as a time to build up; and if I am pulling down some things just now, I think it is high time to pull down, and that the wretched vermin that are clustering in these wretched shanties of imposture were made to shift for themselves.

TO BE CONCLUDED.

ZION TABERNACLE, 1621-1633 Michigan Ave., Chicago.

MEETINGS: Lord's Days:10:30 a.m. 2:30 & 7:30 p.m. Mondays: 7:30 p.m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays:7:30 p.m. Special Lecture. Thursdays: 2:30 p. m. Children's Meetings. Saturdays: 7:30 p.m. Choir Practice.

Note.—Zion Refectory occupies the basement, where refreshments are served for the accommodation of Zion's Friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

MISSIONS OF THE CHRISTIAN CATHOLIC CHURCH.

CHICAGO DISTRICT.

HAMMOND, Indiana. Zion Tabernacle, one door south of Hohman Opera House, corner of State and Hohman streets. Lord's Day 10:00 a. m. and 7:30 Friday evenings. Rev. W. O. Dinius, Elder-in-Charge.

HARVEY, Illinois. Meetings are being arranged for.

NORTH HARVEY, Illinois. Residence of Postmaster M. M. Green, corner of Des Plaines and 146th Sts., 7:30 Monday evening. Rev. W. O. Dinius, Elder-in-charge.

SOUTH CHICAGO, Illinois. Meetings are being arranged for.

OAK PARK, Illinois. Zion Tabernacle, corner of Marion and Lake Sts. Lord's Day 10:00 a. m., and 7:30 Monday and Friday evenings. Rev. W. Hamner Piper, Elder-in-Charge.

MAYWOOD, Illinois. Meetings are being arranged for.

RIVER FOREST, Illinois. Meetings are being arranged for.

HARLEM, Illinois. Meetings are being arranged for.

CHICAGO, 514 W. 18th St., 7:30 Thursday evenings. Conducted in the Bohemian language. Leader, Mr. John H. Schultz.

CHICAGO, 533 Seminary Ave., corner of Wrightwood, 7:30 Thursday evening. Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 2556 North Forty-third Ave., (Irving Park.)7:30 Tuesday evening. Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 6110 Stony Isl. Ave., Zion Printing House, 7:30 Friday evening. Rev. Amos Dresser, Jr., Elder in charge.

KANSAS DISTRICT.

LAWRENCE, Kansas. Rev. O. L. Tindall, Elder-in-Charge. Meetings in this city and other adjacent places are being arranged for.

MEXICAN MISSION.

GUADALAJARA, Jalisco, Mexico. 62 Calle Alcalde. Rev. Alexis A. Rehbinder, Elder-in-Charge.

Note.—Prices in Mexican currency, double of what they are quoted in United States Currency.

All the above are depots for the sale of Zion Publications, where LEAVES OF HEALING, Tracts, etc., can be obtained and subscriptions will be received.

"CHRIST IS ALL AND IN ALL."

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp.

Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the Rev. John Alex. Dowie and Mrs. Dowie, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Voice From Zion. Monthly. 16 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, " .....Permission and Commission.
No. 3, March, " .....Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5, May. " .....Redemption Draweth Nigh.
No. 6, June, " .....Talks With Ministers.
No. 7, July, " .....Sanctification of Spirit, Soul and Body.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1896. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. 1, 1894-5. First annual volume of the New Series. 832 pp. $3.50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontisplece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth,' Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Anthor. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers, 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 1?, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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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.

VOL. 3, NO. 49. CHICAGO, OCTOBER 2, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MRS. CHRISTINA KNUDSON, 1016 Jenifer Street, Madison, Wis

INSTANTANEOUS HEALING OF CANCEROUS TUMOR.

Here is yet another Witness to Cancer the Terrible having been destroyed by Christ the All-glorious Conqueror.

"It went down five inches after the first prayer."

Such is her Testimony.

"It seemed like a hand grasped the tumor and tore it right out."

And so it was.

The Hand of God is still the Hand of the Healer, as in all ages past.

"I immediately lost nearly twenty pounds in weight."

That was the weight of the Cancerous tumor.

But now she has gained fifty pounds for that twenty.

The whole Cancerous mass came away in a day.

She was whole from that hour.

Wonderful!

It is the Name of Jesus which triumphs over Sin, Disease and Death.

And these things happen in Chicago, one of the meanest and most wicked cities on all the earth.

And they happen in *Zion*.

And they go on all the time from day to day, and week to week, and year to year, and the diabolical press of the city suppresses the facts, and the churches and the ministers steadily lie about *Zion*, for the most part, all the time.

Wonderful!

It is the work of the Devil, which conceals the work of God.

And yet it is the old, old story.

Does anyone think that if the scribes and pharisees of ancient Jerusalem had been in control of newspapers in those days that they would have reported Christ's opinions of them, or have told of His mighty works?

Where is the secular historian of that time who ever troubled himself to preserve any account of God's words and works in and through Christ our Lord?

But thanks be unto God the record of much was preserved by the loving hands of those who knew and loved Him, and who saw His wondrous life of power and love.

And so, once more, the record is preserved, and quicker far than in the olden time, the wings of the little white dove



MRS. CHRISTINA KNUDSON, 1016 Jenifer Street, Madison, Wis.

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are carrying it o'er lands and seas, to every nation and every tribe and every tongue amongst men.

God's Voice is speaking from Zion.

It is growing louder and yet louder, and all the earth must stop and hear

These wonderful works of God are far more wonderful than all the works of man combined, infinitely more wonderful than the Pyramids of Egypt or all the glories of Paris, the immensity of London, the pride of New York, or the impudence of Chicago.

Babylons rise and Babylons fall.

But the four gospels stand a far more glorious monument than all the cities and all the monuments of earth.

And the Gospel is like its Author, everlastingly the same.

Zion demonstrates that fact by thousands of proofs.

The miracles of Galilee are being wrought by the same Christ to-day in Chicago, and many other places.

He is with us alway even unto the end of the world.

He never changes.

His Church has been defiled by its enemies.

They have put wolves and robbers to guard and feed the sheep.

They have put poisoners and murderers to heal them.

The Church has been captured by the devil for the most part.

But a remnant is escaping, and Redemption draweth nigh.

Hallelujah!

Christ is coming.

It is time for the Virgins to arise and trim their lamps, and have the Spirit in their bodies, the Oil in their vessels, with their lamps.

If they are not ready they will be shut out.

Virgins arise!

"Behold the Bridegroom!"

"Come ye forth to meet Him?"

There are two cries.

The first is ringing through all the earth.

Behold Jesus the Christ, the Bridegroom, in all His beauty and glory and power!

Every true minister of Christ is saying, "Behold the Bridegroom."

Every false minister of the churches is saying, "Behold the Bride!"

It is not the Bride who saves or heals or cleanses or keeps; it is the Bridegroom.

We have heard too much about the Bride.

We want to see the Bridegroom.

Soon the other cry will ring from the descending hosts and from the trump of God and the voice of the archangel, and from the Lord Himself, "Come ye forth to meet Him!"

Are you getting ready?

Whisper the question in the ears, oh little white dove.

Bid them to get ready, and to get clean, by getting the stinking cancers out of their bodies, and all other unclean things out of them: for these bodies are the temples of God.

Here is a Witness who tells you what the Bridegroom is doing for the Bride.

He finds her foul and down amongst the pots.

He takes her out and cleanses her and makes her fit to reign with him in heaven, a Bride, a Church, most glorious.

Virgins, arise!

(Extract from a Report of a Praise and Testimony Meeting, held in Zion Tabernacle Chicago, on Lord's Day, Aug. 29, 1897, published in Leaves of Healing, Vol. 3, No. 46, Sept. 11, 1897, pages 722 to 725.)

Now, I think I will take a case from Madison, Wisconsin.

Mrs. Knudson is at present a guest in Zion Home, and has come down from Madison for the purpose of bearing witness. I did not know that she was coming until she came, and I was very much struck when I saw her, because, if she will allow me to say it, she looked so handsome. (Laughter.) She looked so well. When I saw her first she was brought in:—well we might say,—dying. She will now tell her story.

TESTIMONY OF MRS CHRISTINA KNUDSON, 1016 JENIFER STREET, MADISON, WISCONSIN. HEALED OF CANCEROUS TUMOR.

Mrs. Knudson said: "I feel very thankful and proud to stand here as a living witness for God, and praise His name for what he has done for me in Divine life.

"You can all see I am not a sick person. I have not got a pain in me, but I was a perfect wreck when I came to Divine Healing Home No. 1. I never knew what a healthy day was until I was healed three years ago in November.

"When I was about 15 years old I was taken with measles. Well, I had doctors, and I want to give some here good advice, that is, I want to discourage your going to doctors, if I can.

"I had a doctor by the name of Jackson as my physician. I was taken with measles and he doctored me for ague, and ordered iced cloths to be placed on my forehead and on my body, and it went to my lungs, and it was thought queer that I ever lived through it.

"The doctor was asked, 'Do you not think this young lady has the measles?'

"'Why,' he said, 'never thought of that. Open the curtains and let me see her.'

"They had beer in the house, and he drank beer, and I guess he did not understand what he was doing. He did not care much about me because I was poor, and did not have money at that time.

"Well, I kept on getting worse and worse all the time. When I got older I had pneumonia. I kept on coughing and raising blood and got worse all the time.

"About eight years ago my only sister died of consumption, and the shock of it laid me right on my back. I was ordered to go to a different climate. I could not do that as my husband was not well enough off to have me travel over the country. I could not dress myself, so that I was not in a condition to travel

"Well, it kept on that way, getting worse and worse.

"Finally, two or three years after that I visited my brother who lives about 450 miles from Madison. I was there five weeks in a dying condition. There were three doctors over me all the time.

"I got Dr. Fox, called the best doctor in Madison. Everybody said if he could do me no good, no physician could, but he did not seem to do me any good.

"One of the doctors told me that as soon as I got home I should undergo an operation. I had nine tumors on my head. The largest one on my head was taken out. I said I was not going to go under any more knives if I had to die.

"My lungs were so weak the doctors could not give me any medicine or any chloroform, or any thing of that kind. One of my lungs—the right was nearly gone.

"Well, in the fall there happened to be a young lady who was an invalid for seven or eight years. The lady's name is Mrs. Parsons. She happened to go over there, and she told me about a wonderful doctor. I was sick all the time, and I took it all in. I turned to my husband and I said, 'Pa, if I have another bad spell I want to go down and see that doctor.' It seemed so natural that the Lord is the healer.

"He said, 'you shall go.'

"Well, it was only a few days after that that I got sick again, but I would not give up. I can always thank God He gave me a strong constitution I used to work when many women would have been in bed. I never liked to give up when I could help it.

"Well, that morning I fainted seven times. I fairly wanted to fight what I thought was the devil. I had to go back to my bed.

"Of course we had to call in a doctor. He came down but I did not take much of his medicine. I was ugly. I was not brought nearer to God in my troubles. My stomach felt as though there was a perfect hell inside of me. That burning! I was in agony, so when he came down I said. "Doctor, look here. What can you do for me. Can you not either kill or cure me? I have treated for four years and I am only growing weaker all the time. I am going to my grave.' He said, 'My dear woman, you are nervous, and I do not blame you. You have got a bad internal disease.'

"I was told out west that I had cancerous tumor. I was tired of life. No medicine seemed to help me.

"I know the first time I came into the Home I threw myself on the bed and burst into tears. I thought of the Scripture which says,

"Him that cometh unto Me I will in no wise cast out."

and He blessed me right there. My tumor burst like an electrical shock when the doctor prayed for me, and it seemed like a hand grasped the tumor and took it right out, and I felt the hot bloody matter running down, and it went down five inches after the first prayer.

"I thank God that He led me to this Home, and I am happy to stand up and testify for God.

"The best leading members of the church have said, 'Did you not imagine it? God does not do miracles now-days. They have all passed. That is hypnotism; the devil's work.' I said, 'My friends, if the devil can do such a work as that, he must be a pretty good devil. I always thought he was a bad devil. (Laughter and applause.)

"I thank God for every body in the Home, and Dr. Dowie and his wife and family and that they were ever led here, and praise His holy name for what he has done for me."

Dr. Dowie:—Just a minute now. In case you have not got the full significance of what Mrs. Knudson has said, I will ask her some questions. She has done that which a new speaker always does in public: dwelt too much upon the beginning of the case, and then when it comes to the real point that we are most interested in, that is passed over pretty quickly.

Which lung was affected?

Mrs. Knudson:—"The right lung."

Dr. Dowie:—What was its condition when you came down to see me?

Mrs. Knudson:—"It was half gone. I coughed and raised blood for seven years, and had some very heavy hemorrhages, and I had pneumonia twice."

Dr. Dowie.—The hemorrhages were quite frequent during these seven years, I think, before you came?

Mrs. Knudson:—"Yes, sir. Just before I came I got out of bed and prayed God to give me strength to come here."

Dr. Dowie:—Then you were a consumptive. How is that lung now?

Mrs. Knudson:—"Well anybody can come and examine me."

Dr. Dowie:—Well, I will not let anybody come and examine you, (laughter) Mr. Anybody has got to see me first. I do not propose to let Mr. Anybody do what Mr. Anybody likes. Can you breathe freely?

Mrs. Knudson:—"Yes, sir; I can."

Dr. Dowie:—Well, are you sure that lung is perfectly well?

Mrs. Knudson:—"I could not sleep on one side for over four years."

Dr. Dowie:—Can you sleep on both sides now?

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Mrs. Knudson:—"Yes, sir."

Dr. Dowie:—Under any condition? All around?

Mrs. Knudson:—"Yes, sir."

Dr. Dowie:—Well, that is all right. What other proof have you of it? Can you walk far?

Mrs. Knudson:—"Yes, I can walk any distance. I could not walk two blocks before without getting short of breath, and I would feel that I would have to sit right down in the street."

Dr. Dowie:—Well, can you walk now? That is the point.

Mrs. Knudson:—"I could walk half the town over. I tired out some ladies whom I was out with."

Dr. Dowie:—How many miles?

Mrs. Knudson:—"I guess I could walk ten or fifteen miles. I ride a wheel."

Dr. Dowie:—I am not quite sure that I approve of that. One of our choir came in this morning with her head cut; very badly bruised, and she is down in the janitor's wife's room very badly cut. Can you ask God to bless your wheel? I do not know whether you can ask God Almighty to,—I do not know. I am somewhat inclined to think that the bicycle is an abomination. Now that might not suit some of you. I have never spoken very much about it. My own dear ones like to ride upon this wheel. I am frequently tempted to be very anxious;—that some of them will be brought home dead,—very much injured. I do not know just how I will be able to pray when they do come in that way, because it does not seem to me a natural, right mode of locomotion. If there were three wheels now it would be safer, but in this city, and in front of our door we can scarcely look out the window without seeing some bicycle smash. I can not drive the avenue without seeing a smash, and sometimes nice looking ladies and men just go down with a crash, and they get broken and bleeding. I do not know that I can pray for you, if you get on to bicycles. (Laughter.) I am not in favor of it. I am on the fence about it. But I am pretty well getting down on the right side of it. But, now, you ride a wheel do you?

Mrs. Knudson:—"Yes, sir."

Dr. Dowie:—How far do you ride?

Mrs. Knudson:—"I ride it all over Madison. Four or five miles."

Dr. Dowie:—Are you a scorcher? (Laughter.) At any rate that will indicate the strength of the lungs and the pedaling power.

What I want to get at is this: What had you inside of you? Have you made it clear do you think that you had a cancerous tumor? That is what you had for how long?

Mrs. Knudson:—"Well, about four years, I think."

Dr. Dowie:—It was in the cæcum. Now, when I prayed you realized that it was destroyed?

Mrs. Knudson:—"Yes, I did. It seemed like a hand grabbed it and tore it out."

Dr. Dowie:—You came on a Thursday?

Mrs. Knudson:—"Yes, sir."

Dr. Dowie:—And you were prayed for Friday? What day was it as near as you can remember?

Mrs. Knudson:—"Well, about three weeks, I think, before Christmas; in November."

Dr. Dowie:—What year?

Mrs. Knudson:—"The year after the World's Fair. In November, 1894."

Dr. Dowie:—You came on Thursday, and I prayed with you on Friday, and the next day you found you had gone down how many inches?

Mrs. Knudson:—"Five inches."

Dr. Dowie:—And you lost how much in weight?

Mrs. Knudson:—"Nearly twenty pounds I lost in weight."

Dr. Dowie:—She lost the cancer, and all the weight of it. A great mass of cancer, and of course it would not be proper here to tell how the whole thing came away—in a natural way, by a natural process.

The whole cancerous mass came away and she diminished five inches in one day, and you were perfectly well then?

Mrs. Knudson:—"I was perfectly well I think. Of course I got the healing right there I was weak of course, and I received strength."

Dr. Dowie:—You lost twenty pounds and then you began to gain? How much did you gain?

Mrs. Knudson:—"I weighed about 130 pounds before I lost these tumors."

Dr. Dowie:—I want to get this; it is rather interesting. She weighed 130 pounds when she came into the Home. She lost her cancer, and lost twenty pounds, and she weighed 110 pounds when she got back home, and now she weighs 160. She has gained fifty pounds weight since she lost her cancer. It was one of those cases we see occasionally where a great cancerous mass covers all the alimentary region nearly, because it has adhesions all over. It is exactly the same as that of Miss Hicks, whose cot is up yonder Miss Hicks is a cousin of the late President Lincoln. There is little difference betwen Mrs. Knudson's case and Miss Hicks'. Mrs. Knudson's case, from a medical point of view and a surgical point of view, is exactly like Miss Hicks'. Very little difference, and the same course followed, only Mrs. Knudson's was killed instantly and Miss Hicks' within a week. I think you were never laid down sick a day in the Home, were you?

Mrs. Knudson:—"No."

Dr. Dowie:—You lost that cancerous tumor, and were able to eat, drink, sleep, and go to bed?

Mrs. Knudson:—"Every meal. I eat everything. I could not digest toast, oat meal. I told my doctor that I could not digest potatoes. He said: 'Quit it, Mrs. Knudson.' I said: 'What am I going to do doctor? I will have to quit eating altogether.'

"I could not digest toast, but after I was healed I sat down to the table and ate everything; grapes and everything that was put in front of me, and digested everything."

Dr. Dowie:—What does this Fox in Madison say about you?

Mrs. Knudson:—"They say I am hypnotized."

Dr. Dowie:—Oh, hypnotized? (Laughter.) Well, do they know what the word hypnotism is? I wonder at people using that idiotic expression. They do not know the first thing about the meaning of that word hypnotism. *Hypnos* means sleep, and to hypnotize a person is to throw them into a sleep. Have you been asleep five years?

Mrs. Knudson:—"No, sir; I have been wide awake."

Dr. Dowie:—Did you ever go to sleep when I talked to you?

Mrs. Knudson:—"I was more asleep before I came."

Dr. Dowie:—Did you ever sleep when I talked to you?

Mrs. Knudson:—"No, sir; I have been wide awake."

Dr. Dowie:—Do you know anybody that slept when I talked to them?

Mrs. Knudson:—"No."

Dr. Dowie:—I do not think they could? Now, hypnotism is to send a person into an unconscious condition; to make them sleep, and to sleep an unhealthy and unnatural sleep; a deadly sleep. When did I make anybody sleep? I am trying to keep you people awake. You have been taking medicine, tobacco, beer and pig; swine's flesh enough to make you sleep all the time. Hard enough to keep you awake. Chicago people are mighty sleepy about anything spiritual, and you have got to make them awake. Now, Dr. Fox says it is hypnotism?

Mrs. Knudson:—"No, the doctor does not say it. There was a lady dying that he prayed for. He said the best he could do for her was to pray the Lord's prayer. He said it would not do for him as a doctor to go and tell the people. They would laugh at him, and he would not make any money at it."

Dr. Dowie:—There is no money in praying. There is in giving people digitalis, nox vomica, and cutting them up. He got money out of your husband did he not?

Mrs. Knudson:—"Yes, I guess he did!"

Dr. Dowie:—Did I ask you for any money for my prayer?

Mrs. Knudson:—"No, sir."

Dr. Dowie:—Were you asked to pay anything more than your board bill?

Mrs. Knudson:—"No, sir."

Dr. Dowie:—Did I ever ask you?

Mrs. Knudson:—"No."

Dr. Dowie:—Anybody?

Mrs. Knudson:—"No."

Dr. Dowie:—Did anybody ever ask you any money?

Mrs. Knudson:—"No."

Dr. Dowie:—If there is anybody who has been asked for money, stand, and then we will have you tell us about it. That is one of the lies people tell. (No one rose.)

Well, now I want to find out what these doctors said. What did Dr. Fox say?

Mrs. Knudson:—"Well, he did not say a great deal about it. He said; 'Go on, and God speed, and take all the people.' He said he believed it was all right."

Dr. Dowie:—Why does he not quit medicine?

Mrs. Knudson:—"Because so many of the people want medicine."

Mrs. Knudson:—He gives them what they want. That is right. They like to be fooled and humbugged, and so they do it. That is what medicine is.

I think, Mrs. Knudson, you have given us a very clear account. Have you anything else in your mind now you would like to add? These seven years have been happy years?

Mrs. Knudson:—"Yes, I feel quite happy; but I have had a great deal of persecution."

Dr. Dowie:—Do you worry about that?

Mrs. Knudson—"No."

Dr. Dowie:—Did you not go for the enemy?

Mrs. Knudson:—"Well, I did not give up. That is sure.'

Dr. Dowie:—Did you not fight for the Lord?

Mrs. Knudson:—"I have, I guess."

Dr. Dowie:—Do you not get in a lick at the devil?

Mrs. Knudson:—"I have not had to give up I am sure. I am not going to give up. God has stood by me."

Dr. Dowie:—I do not think you need to worry about that. You have got to be angry. You have got to be persecuted more. It will do you more good. I am never half so happy as when the devil is kicking up a rumpus. When he is quiet in Chicago I am sorry. I thank you very much.

"MADISON, WIS., Sept. 12, 1897:

"REV. JOHN ALEX DOWIE:

"*Dear Sir:*—I finally got ready to send you my photograph. I have waited quite a while to get it to suit, and this is not very good.

"I am in perfect health, and I am very thankful to God that I could be present at your Home the last Sabbath of August to be one of God's witnesses. I thank Dr. Dowie and Mrs. Dowie and all the guests in the Home for their kindness toward me. I hope that my simple testimony may do some good to others and help them along.

"Your sister in Christ,

"MRS. M. KNUDSON."

"1016 Jenifer St."

Zion Divine Healing Home

Situated on the Finest Boulevard in Chicago. Fire-Proof Construction Is within one Block of the Illinois Central Railway.



Zion Home 1201 Michigan Av., Chicago, Ill.

Morning and Evening Praise and Prayer Daily. Special Lectures on Monday Wednesday and Friday with Healing Services thereafter.

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

Meeting in Zion Tabernacle, 1621-1633 Michigan Av., Chicago, On Lord's Day, September 12, 1897.



Exposition of the Great Neglected Chapter Delineating the Nine Gifts of the Holy Spirit.

Counterfeits Exposed.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Apparently the Entire Audience by Rising Express their Consecration to God.

REPORTED BY A. D. JR. AND S. & E. W.

MORNING SERVICE.

CONCLUDED FROM PAGE 767.

[At this point Dr. Dowie was handed up a letter.]

This was just sent up to me. I have not read it yet, but I suppose God knew that it was a right thing for me to have in my hand at this time.

"FAIRMOUNT, Ind., Sept. 4, 1897.

"DEAR DR. AND MRS. DOWIE:

"After two years of health, received through your teaching, I will now endeavor to state as nearly and briefly as possible what the Lord has done for me. And I hope you will have this published in the "LEAVES OF HEALING," and it may lead some other afflicted one to the Lord as I was led.

"My first knowledge of the healing of diseases through faith in God was received through the LEAVES sent to my Aunt by Mrs. Glass of Chicago.

"My Aunt can tell you all about my case, and I would like to have her do so, if you would allow her, as I cannot write it."

"I am now free from disease, and I was healed through faith in God and I live by Him and trust in Him for my health.

"I ask for your prayers.

"Yours in Christ,

"Age 22." "AUDIE LEACH."

[At the request of Dr. Dowie, Mrs. Glass and Mrs. Ice, the aunt of Audie Leach, came forward. Mrs. Ice then testified to the healing of Audie Leach.]

Dr. Dowie:—Now what is your name?

Mrs. Ice;—"Mrs. Ice."

Dr. Dowie:—Well, now, you do not look cold at all. (Laughter.) Where do you live?

Mrs. Ice:—"Fairmount, Indiana."

Dr. Dowie:—Mrs. Glass where do you live?

Mrs. Glass:—"5737 Union Avenue, Chicago."

Dr. Dowie:—You are a member of this church are you not?

Mrs. Glass:—"No, sir."

Dr. Dowie:—You are a friend of this church are you not?

Mrs. Glass:—"A warm one."

Dr. Dowie:—Why are you not a member of this church?

Mrs. Glass:—"Perhaps I may be."

Dr. Dowie:—Are you a Baptist?

Mrs. Glass: —"No, nothing."

Dr. Dowie:—Nothing. If you are a Christian and friend of Zion, you ought to be a member of this church. Are you baptized?

Mrs. Glass:—"No."

Dr. Dowie:—Oh! then you must be.

Now, Mrs. Ice, stand up, please, and tell us that story. What was the matter with your niece?

Mrs. Ice:—"In the first place she had typhoid fever, and the doctors said it went to her lungs, and she was sick pretty nearly three years."

Dr. Dowie:—When did she have this typhoid fever?

Mrs. Ice:—"It is about five years ago since she took the typhoid fever, and it left her in this condition, she was helpless."

Dr. Dowie:—How far helpless?

Mrs. Ice:—"She could not raise her hand. When we were to bring her to this place she could not put her hand through her dress-sleeve. It took from ten until two o'clock to get her dressed. They told her she would die before she got here. Her left side was paralyzed, and then she had something the matter with her neck; she could not raise her head up; it was lower on her breast [bending forward] than I could place mine, if I were to try. The doctor said she had rheumatism, dropsy and paralysis."

Dr. Dowie:—What was the name of the doctor?

Mrs. Ice:—"Patterson, of Fairmount. Four other doctors waited on her. Dr. Horn of Marion, Dr. McKinney of Jonesboro, Dr. Moor and Park; then one from Somerville. They told her she would have to die. The week before we came to this place, she went to Martinsville to take the baths there; they thought it might do her some good, but that was a last resort. She saw there some lady acquaintance that wanted me to come to this place with her. She said if I would come, she would come with me. So she started on the way down here."

Dr. Dowie:—How was she brought?

Mrs. Ice:—"In a sleeper. She was carried into Home No. 1. Mrs. Dowie went to her room and prayed with her. She was helpless and had hot fever when she came here, and after Mrs. Dowie prayed she had no more fever. She was taken down to the meeting on Saturday evening, and then you prayed with her."

Dr. Dowie:—What happened then?

Mrs. Ice:—"She was brought back to the room with me. I was there taking care of some other lady's child. There

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was a lady who had come with an afflicted child, and I did not go down to the meeting that day. She was brought back and her head was straight. She said, 'Aunt, my head is straight. Fix my bed, and I will lie down.' On the back of her neck was a callous place as big as your hand. Sunday she was brought to Zion Tabernacle, and she came home in a still better shape, and then she was taken home. She only staid one week in the Divine Healing Home. When she came down here she was brought here in a sleeper, and when she returned she was sitting up all the way home. She never laid down until we got home, a distance of over 200 miles. She sat up in the buggy and rode to her home."

Dr. Dowie:—How many miles?

Mrs. Ice:—"About six miles. When she got to the gate she walked in by her brother steadying her into the door. She gradually got quite strong. Her sh ulder was shrunken; she was deformed in every way; now she is square and straight as anybody, and is working for one of the doctors that waited on her. She is working in Fairmount now."

Dr. Dowie:—What does the doctor say about it?

Mrs. Ice:—"He does not say anything about it. He did not argue with her at all."

Dr. Dowie:—She had been three years sick had she not?

Mrs. Ice:—"Three years sick when she came here."

Dr. Dowie:—Mrs. Dowie prayed with her and the fever left her?

Mrs. Ice:—"Yes."

Dr. Dowie:—I prayed with her, and the paralysis left her?

Mrs. Ice:—"Yes."

Dr. Dowie:—And all that happened after that was the building up?

Mrs. Ice:—"Building up."

Dr. Dowie:—So that her healing was instantaneous, and when she left Zion, she walked away from the Home.

Mrs. Ice:—"When we took her back to the depot she could walk with our help, and she walked in when she got home."

Dr. Dowie:—And after that acquired strength rapidly?

Mrs Ice:—"All the time."

Dr. Dowie:—No remedies of any kind?

Mrs. Ice:—"No remedies of any kind. She quit using medicine about three weeks before she came here."

Dr. Dowie:—How soon after was she able to return to work?

Mrs. Ice:—Some weeks."

Dr. Dowie:—You did not ask her to do much?

Mrs. Ice:—"No, she did not do anything; did not try to do much, because she was weak, but she built up mighty fast; that was the first of these healings in our neighborhood."

Dr. Dowie:—Now, that is all true?

Mrs. Ice:—"It is just as I am telling you; I do not tell any stories."

Dr. Dowie:—You do not believe in the teaching of the Christian Alliance?

Mrs. Ice:—"Not a bit of it."

Dr. Dowie:—Christian Science?

Mrs. Ice:—"No, neither one, nor don't aim to, Doctor."

Dr. Dowie:—Now, friends, I did not seek for this. This is one of the things that happen in this work. I did not ask for any testimony. [Addressing the janitor, who had brought up the letter.] Sam, just stand up. Did I know this letter was in existence?

Mr. Samuel Nelson:—"No, sir."

Dr. Dowie:—Who gave it to you?

Mr. Nelson:—"It was handed in at the door there."

Dr. Dowie:—Were you asked to give it to me before the service closed?

Mr. Nelson:—"Yes, sir; she wanted you to read it publicly."

Dr. Dowie:—"I think it was you that handed it in?

Mrs. Ice:—"Yes, sir."

Dr. Dowie:—Did I know you were coming?

Mrs. Ice:—"I don't reckon you did."

Dr. Dowie:—The fact is, I did not know of the case at all. There are great numbers who are healed, and for the moment I did not remember this case.

Do you all believe that is a real healing?

Audience:—"Yes."

Dr. Dowie:—Do you believe that if this lady came here to-day and said, "Doctor, my niece was prayed for by you two years ago, and she is still sick, but she believes she was healed by faith, would you believe she was telling the truth when she said she was healed by faith?

Audience:—"No."

Dr. Dowie:—You would think she was telling a lie?

Audience:—"Yes."

Dr. Dowie:—That is what I have been fighting to-day. That is what I have been showing to-day, the spurious and the false on the one side, and the genuine and the true on the other.

Friends, every forged currency note proves that there is a good note in existence; every counterfeited silver dollar, proves that there is a real silver dollar.

May God give us the real thing! (Amen.) There never has been a testimony given on all the platforms of Zion that I would not be prepared to go into a court of law and prove, and we have been brought into courts of law, where the facts were challenged, and they have stood, and they stand on record to-day as undisputed and undisputable.

Now, just let me add in closing—I have made the attack to-day without any personal feelings of malice against any man.

I never met Dr. Simpson in my life.

That was because, notwithstanding all the entreaties of his friends to meet me, he was unwilling to meet me. I may also add partly because I said that if he did meet me, I should require an explanation, both of his teaching, and of his practices.

And he is not prepared to submit either his teaching or his practices to investigation.

I am! *I am!*

My teaching and my practices have been investigated have they not?

Audience:—"Yes."

Dr. Dowie:—Were they not investigated for a whole year?

Audience:—"Yes, sir."

Dr. Dowie:—God's enemies arrested me a hundred times, and endeavored to destroy me but God gave us a perfect victory, and all the Divine Healing testimony in Zion stands unchallenged.

Thank you, Mrs. Glass, I am glad you gave your friend, Mrs. Ice, that which melted her all up.

Mrs. Glass:—"I will just say this, if you will let me: I have been sending papers there, she did not happen to get."

Dr. Dowie:—Is there a thief in the post office there? Just you put that down that there is a thief in Fairmount, Indiana that steals the LEAVES OF HEALING.

[Following this a number rose in different parts of the building saying that the LEAVES OF HEALING had never been received by those to whom they were sent.]

Now friends, I am going to ask you one thing when I close Do you desire the true or the false?

Audience:—"The true."

Dr. Dowie:—Do you believe there is a false?

Audience:—"Yes."

Dr. Dowie:—Will you fight it?

Audience:—"Yes."

Dr. Dowie:—Do you have confidence in God's work in Zion?

Audience:—"Yes."

Dr. Dowie:—And when somebody comes your way to teach Divine Healing, will you let us know, and ask us what we know about him, and we may save you much trouble and sorrow.

Audience:—"Yes."

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Dr. Dowie:—You will get an answer. Some here have much sorrow in their hearts this morning, and have spent a great deal of money upon bad people, who would have saved their sorrow and money, had they made an enquiry in Zion.

Let all Zion's friends send letters to headquarters, and we will give you an answer. Many of our people have been victimized. No person is authorized to represent myself or this church unless their names appear under the heading of the Christian Catholic Church, and its services, in the LEAVES OF HEALING.

CALL.

Will all who desire God's blessing, stand? [Apparently all rose.]

Pray with me.

PRAYER OF CONSECRATION.

My God and Father take me as I am. Make me what I ought to be, in spirit, in soul and body. Give me power to do right, and to be right, to remain right for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After singing the Doxology, the meeting was closed by Dr. Dowie pronouncing the

BENEDICTION.

Beloved abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ: faithful is He that calleth you, who also will do it; the grace of our Lord Jesus, the love of God 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.

MORNING SERVICE.

SEPTEMBER 19, 1897.*



The services were opened by singing and repeating toge her the 35th chapter of Isaiah.

Thanksgiving was offered for the mercies of the week, and the rapid extension of the work.

Attention was called to the German edition of the LEAVES OF HEALING, and assurance was given of its regular publication when 1,000 regular subscribers should be obtained.

Prayer was then offered by Elder O. L. Tindall, followed by Dr. Dowie.

Dr. Dowie then continued his discourse on

THE GREAT NEGLECTED CHAPTER.

INVOCATION

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

The points to be next considered in this series of discourses are as follows:

1. What are the gifts of healings?
2. To whom are the gifts of healings committed?
3. In what way are they exercised?
4. What safeguards and protections does God place by His Spirit around these gifts and those who exercise them?
5. What is the difference between gifts of healings, and the prayer of faith, and the anointing of the elders?

WHAT ARE THE GIFTS OF HEALINGS?

It is very evident that we have now come to a point in the history of the church when there must be an authoritative definition given to the church. I have held, and I have taught that inspiration does not cease with the last line that was written of the Bible. If it does, why?

If it does where does it say so?

I have asked God to keep me from speaking prematurely and I have been exceedingly unwilling to undertake definitions of doctrine until I was first in a position where my experience, my observation, and my consciousness of Divine guidance had warranted me in coming to fixed conclusions, and to the expression of fixed definitions.

Now, I must define the word definition as I use it. I am not using the word definition meaning that I can put a limit to a thing, and put down four square walls, and say inside of these are the boundaries of all this truth.

The man is a fool who attempts to do any such thing, for it must be perfectly apparent to you all that in no realm that man has ever entered into an attempt to make definitions, has he been successful. For instance, you defined liberty in the Constitution of the United States. How many times have you amended your constitution?

Mr. Marsh —"Fifteen."

In 115 years you have amended your definition of national rights fifteen times. Just about once in every eight years. So you are pretty well patched. You have got a patch on the top, and you have got a patch on the bottom, and a patch on the side, and a patch on the knees.

Mr. Marsh:—"Most of the amendments were made this side of the Rebellion."

Dr. Dowie:—You are not through with amendments yet. You have got one great amendment to make. You have got to put the name of the Lord Jesus Christ in the Constitution.

Voices:—"Amen."

Dr. Dowie:—You are not a Christian country. You do not own God even. You have not got the name of God in your Constitution. It is man, *man*, MAN. Is there no God? Do you think that a country has a constitution worthy of a Christian people that does not recognize God? Say Yes or No?

Audience:—"No."

No, and that is the next amendment I would like to put in, the 16th amendment, and that is not all. You will have many amendments to get in yet. Whenever you begin to make a constitution, and say that is the beginning, that is the end, look how you have to amend it, and every country is the same. Why there have been no laws upon any subject that have not been continually amended.

When you therefore, understand the word definition, do not understand me to mean that I am going to define the extent of the gifts of healings, but I am going to define the basis.

Now, that is another thing. I am going to attempt under God to give an authoritative definition as a basis, not any further, as to what the Gifts of Healings are.

1. What are the Gifts of Healings?
2. To whom are the Gifts of Healings committed?
3. In what way are they exercised?
4. What safeguards and protections does God place by His Holy Spirit around these Gifts and those who exercise them?
5. What is the difference between Gifts of Healings and the prayer of faith, and the anointing of the elders?

Now, you will notice that all these points will run into each other, and that is the way concerning fundamental truth, that you will never be able to distinguish, to separate. That is what God has intended.

Let me just say a word here. If, after 21 years of continuous exercise of these gifts, (more or less continuous) if I have not the power to say something about them now, when shall I ever have it?

Now, I claim that the time has come for some authoritative definitions.

You say, Why should there be any definitions at all?

For this reason: That Divine Healing has been restored to the Church to take, not only as great, but an infinitely greater place than it took in the beginning; that the future of the Gospel lies entirely under God with that Word of Wisdom, and Word of Knowledge, and Divine Faith; working out in the Church the Gifts of Healings, and the Working of Miracles with the Gifts of Prophecy, and Discernings of Spirits, Tongues and Interpretation of Tongues, which can not come, which will not come in great power until the Gifts of Healings and Working of Miracles have been established in the Church, and these Gifts will be established and are being established in order to give to the prophetic message of him to whom these Gifts are committed such a power that

*Owing to a great pressure of work, Dr. Dowie has been unable to revise the reports which follow.

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when he speaks it will be acknowledged that he has a right to speak with authority.

The thing that the Church lacks to-day is the voice that speaks with authority.

Now I do not need to discuss with you that the claims and authority upon the part of a miserahle p pe, whose first claim brands him as a liar, are utterly void. I mean the man who claims he is infallible. That man has claimed a divine prerogative, and he is the man of sin revealed; sitting in the temple of God and saying that he is God.

Authority and infallibility are two different things.

I hope I shall speak with authority.

I dare not claim to speak with infallibility.

Now, when you are asked that question: What are the Gifts of Healings? You have to remember that the Gifts of Healings and the Workings of Miracles are two different things. They are two separate gifts altogether.

There is a sense in which the anointing of the elders, of which we shall speak presently, and the prayer of faith, come into the realm of the Gifts of Healings and usually it will be in that line that the Gifts of Healings will come; that first of all the "Word of Wisdom," the "Word of Knowledge," and "Faith" being established, the prayer of faith will be offered, and with the prayer of faith the anointing of the elders will be done, and it will be out of this prayer of faith, and out of this anointing of the elders, ordinarily, that God will bring out the Gifts of Healings in His church, and I would deprecate therefore, any attempt to exercise Gifts of Healings on the part of those who have not yet been used by God in this first way.

IN DIVINE HEALING THERE ARE FOUR DISTINCT MODES.

There is first, the direct prayer of faith, which any child of God has a right to offer, and God will hear and answer. A cry of pure and simple faith from an utterly penitent heart, God will answer. That cry very few can ever make.

There are not five cases of it in the New Testament where persons were able to make a direct prayer of faith, and to trust the Lord without some human agency.

The cry of the Centurion; the putting aside of even Christ's own willingness to go and heal his servant when he said, "Speak the word only," is an illustration of that faith.

A nobleman who came to Christ and said, "Sir, come down ere my child die," and to whom Jesus said, "Go thy way; thy son liveth" is another illustration of that faith.

The woman of Canaan who was led so wonderfully to so low a place that she was willing to say she was a dog, is another illustration, for when Jesus said to her, "O woman, great is thy faith: be it unto thee even as thou wilt" she went right away with the confidence that her prayer was answered, and found her daughter healed.

These are the three principal cases, and the prayer of faith has seldom been exercised directly without some human interference or agency.

It is a supreme act of faith of which few are capable.

THE SECOND MODE OF DIVINE HEALING IS THAT OF INTERCESSORY PRAYER.

Now you have got to do some thinking; and, if you do not think, you will not get much blessing.

"If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of My Father which is in heaven."

In that mode many have been healed.

An illustration of that mode is what appears constantly in this Tabernacle; the cry of people by telegram, or by letter asking me to pray with them and for them.

That is two agreeing. Many are so healed, still a very large number of those for whom such prayer is offered do not get the blessing, and for this reason: That while they seek for it, they are uninstructed and ignorant regarding many essentials to obtain it.

Perhaps at the very time they are seeking for it they are actually employing doctors and taking drugs, in which case the prayer is ineffectual.

Perhaps, in some cases when they are asking me to pray, they are not converted, in which case the prayer is ineffectual.

Perhaps, in some cases in which they ask me to pray, they are engaged in bad employments, selling liquor, or tobacco, or pig.

I CLASS A PIG BREEDER AND A PIG SELLER, WITH A TOBACCO AND LIQUOR SELLER,

because you know quite well that the growing of hogs is the growing of cholera, scrofula, and the dirty diseases which are bred and born in the heart, and I do not count a Christian faithful to his God who employs his time and his energies in breeding a scrofula producing, dirty pig.

I WILL GIVE YOU AN ILLUSTRATION.

Only a few weeks ago my colleague's mother, an excellent Christian lady, told us in Zion of a man who was her own relative too, high up in the Dunkards, who was breeding pigs. Looking along his sties one morning she saw a pig with a cancer on its leg. She called his attention to it and said, "Will you not kill that pig? You can not breed that pig any more."

"Oh," he said, "I do not know. You are too full of Dr. Dowie." (Laughter.)

She said, "I am not talking about Dr. Dowie at all. That pig has got a cancer. Surely, in addition to all the other muck that is in it, you are not going to send that pig down to Chicago, or somewhere else to be eaten."

"Oh, I do not know. It is somebody else's business."

"No, it is your business."

The pig buyer came along. He was also a member of the church. He bought the whole of the pigs that were ready for market, and stipulated that the pig with the cancer should be thown in. The cancer was as large as that. [Dr. Dowie illustrates with his hands.] The pig had deteriorated in flesh, and the cancer had grown.

The pigs were taken and were shipped to Chicago, including the cancerous one.

That buyer is dead. His wife is dead. One of his family is dead, and they died within a few weeks of that crime.

The man got sick unto death that sold the pig, and his wife got sick. She came down here full of penitence and got healing, and the man barely escaped with his life, and the next time he does this same wicked deed may he die, and may the world be free from a man who will breed cancer and send it down to Chicago. (Amen.) May he die and the world be rid of him.

Many person's prayers are not answered, because they are violating God's law, and the prayer can not be answered.

These violations are very numerous.

Sometimes they are living in adultery. They have got divorces that God's law does not recognize.

Do you hear me?

You who have got Chicago divorces that God Almighty spits upon? You think you are going to heaven do you? You are going to hell, you adulterers and adulteresses. You think that because man's law gives you a divorce for incompatibility of temperament you are free. Do you think that that is a divorce?

No, and the man or woman that marries you, you adulterers, will go to hell with you, unless you repent.

Now many such things stand in the way of an answer.

Sometimes the minister in the neighborhood stands in the way. He tells them to pray with an "if;" "If it be Thy will."

There are many things standing in the way, and alas, many of these petitions are not answered because of the obstacles that are in the way.

THE THIRD MODE OF DIVINE HEALING IS THE ANOINTING BY THE ELDERS.

For the most part that has failed in this country, and for these reasons:

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1. Many who anoint are not Elders.

Now, there is one way of finding out who an Elder is, because the Word of God defines an Elder quite clearly in Titus 4. You have the seventeen qualifications for an Elder, and they are exact and positive. There is no question as to what they are.

None can be an Elder until, being possessed of these qualifications, he has been duly ordained, or she has been duly ordained, for a woman may be an Elder, though there were not perhaps very many women Elders. May the Lord grant that there may be more, both of men and women.

But the reason so many of these anointings have failed is because many that were anointed had no authority to anoint, and they took it upon themselves to do something that God Almighty had never warranted them to do.

2. Even where they were elders they lacked the faith, and prayed with a doubt in their heart, and the anointing was ineffectual.

THE FOURTH MODE OF DIVINE HEALING IS THE EXERCISE OF THE GIFTS OF HEALINGS.

Now, we come right up again to the question, what are the Gifts of Healings as distinguished from these other things?

In answer to that we take the second point:

TO WHOM ARE THE GIFTS OF HEALINGS COMMITTED?

That might help you to know what the Gifts are, because it is only such as they have been committed that can answer the question, as to what the Gifts of Healings are, excepting the person who has been used in the exercise of these Gifts; because there does not exist in the Sacred Book any definition.

In thus doing that which God calls me to, to lay a basis of definition, I must myself have the right to do it. I, must myself know that God the Father has through faith in His Son and by the indwelling power of His Spirit used me in such gifts.

I so declare, because God has declared that for me. God has witnessed; God has in me fulfilled the word which is written in the epistle to the Hebrews, second chapter fourth verse:

"God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?

The Revised reading there is better.

"God also bearing witness with them, both by signs and wonders, and by manifold powers, and by gifts of the Holy Ghost, according to His own will"

The marginal there is,

"Distributions of the Holy Ghost, according to His own will."

When God first called me to lay hands upon the sick, and to believe that He would use my hands, I was sitting in my study, and I had been crying bitterly, tears that came from my very heart. It seemed as if my very blood was in these tears, and as if my heart would break. I was pastor. I was visiting the dying from day to day, and from night to night. Several of my brother ministers were sick, and some were afraid. The disease, fever, was contagious, and the people were dying in hundreds.

I know I had no fear. I have never had any fear. I think God took that out of my heart, every bit of it, when He saved me, when I was seven years old, and I have never been afraid.

That I thank God for, because I find that the population of this world consists of fifteen hundred millions of people, mostly infernal cowards.

I find the Church of Christ consists of millions of members, mostly cowards?

I find that the ministry consists of men in thousands mostly cowards. Afraid! Afraid to speak. That is true. As God Almighty lives that is true.

There are exceptions. Of course there are. There are men as brave as I, I hope braver, who do not know what fear is, but I do not think they are very numerous.

I find men afraid of their deacons, and their elders, and their people, and their church. They are just as if they put up so many swords, and were dancing a sword dance. Afraid they will land upon one of these swords every sermon they preach. Cowards.

I find they are afraid of men because they have money; the poor cowards.

I find that they are afraid of the masses of the people because they have combined in Secret Societies, and they are Masons, or they are some other idiotic business, or they are Trades Unionist. I have never been afraid of the Trades Unionists. I have looked him in the eye and told him that he is a murderer, and a thief and a tyrant, and I will tell him that to his face, if I die for it.

The man who says he will not allow another man to work, unless he works at his wages, is a thief. He steals that man's liberty. He is a tyrant, and the man who engages to be a member of a Secret Society whose members fling bricks at the head of the man who will not work as they want him to, is a murderer, for he is a companion of murderers, and he is a murderous man.

Trades unions in its present form ought to be smashed up. It is the devil's own business. Men have a right to unite in trades if they choose to. They have no right to say that another man shall not work, excepting on their terms. If I never had a congregation, I will speak the truth. I will speak the truth if I lose every working man.

But I am going to lose no working man who is a Christian man first and a working man next.

I say the first thing needful to qualify one for receiving the Gifts of Healings is courage, and I remember well when on the morning that God first used me, I was not afraid of the fever. I would like to have laid down and died myself and gone to heaven out of all the iniquity, and I tell you, though I have a wife and family that I love, a church and a work that I love, it would not cost me two thoughts to lie down to-night and sleep in the Lord. I would like to get to heaven. I wonld rather wake up to-morrow morning in heaven than in Chicago. The only thing I care to stay in Chicago for is that God Almighty wants me to, and I am not going to run away from the fight. I would go wherever he sent me. If God sent me down to hell, and said, you go and fight the devil there, I would go, and think I would like to go too. (Laughter.) About the next place that I know of to hell is Chicago. (Laughter.)

If there is any place that is nearer hell than some parts of Chicago I have never seen it, and they are not the lowest parts. Now, do not imagine I am talking about a low levee. I mean the City Hall. That is about the nearest place to hell I know. I found that in 1895 there was more devil to the square inch there than any place you could find anywhere.

Now on that morning when I was called—you will not need the details. You have got them there in that tract, "He Is Just the Same To-day," which you can get. On that morning I was called I had been weeping over the death of many I was going to bury that day, I do not know how many, perhaps five persons that I know of, and when I would go to the cemetery I would be asked to bury another five often. There were not ministers enough to bury them. I used to go all over the cemetery when I got there and bury other people belonging to other churches. I have buried fifteen people in an afternoon. I used to go up and take with me, perhaps three, four or five bodies of people who had died, and who were more or less connected with my ministry. We would go up to Haslem's Creek, near Sydney, on the train, and find out that there were a whole lot of bodies on the train and nobody to bury them, and after I would get through with my own members I would go and bury two or three times as many more, many a time.

I never saw anything like that epidemic. Never saw anything like it before it or since.

Now, I remember when I was called that morning, that I was called to fight face to face, short grip with disease, with sin, with the devil, and all the powers of hell that he could mass around that dying bed. It was the bed of a dear child.

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I knew her just as well as I know my own daughter, and I would just as soon expect to hear from my daughter's lips to-day the oaths and curses, the foul words that I heard coming out of the lips of that dying girl.

Why, they were never in her heart. It was a devil that possessed her, and that devil was a dirty devil, and he would say the dirtiest, foulest things that a dirty devil could say, and he was using the lips of a pure, sweet girl only about twelve years of age, whom I knew to be just as pure, and sweet a little girl as there was in all my church. She was the daughter of a Moravian Missionary. She loved the Lord with all her heart. She had been a little Christian from the time that she knew anything about Christ, and she was just a jewel of a child.

Well, I got in there and I found just where I was. I saw in a moment that here man was done with.

Here was death.

Here was disease.

Here was demoniacal possession.

Here was sin.

Here was hell.

Here was I, and God had laid it upon my heart, having shown me just five minutes before for the first time in my life the words in their true meaning:

"How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

I went into that as a man goes into a deep, dark mine. I think I can not explain it to you by an illustration better than this:

Supposing that you were told that somebody had fallen, or somebody had been abandoned in the deepest depths of an intricate series of dark caves, at the bottom of a deep shaft, and you did not know anything about these depths. You did not know what creatures there were there. You had no light, and you had to go down there and you had to fight with all the slimy monsters that could ever be put into that dark dungeon, and series of dark caves, and you had to go down and fight for human life there where there was no light.

Now, I can not explain it to you other than that I was let down, down. I do not know anything at all to what depth, but I know this, that I groped my way along these devious paths until my faith—God's faith in me—enabled me to believe in my pleadings, that

"These signs should follow them that believe;"

that in Christ's name God would use me, and that the Holy Ghost would flow through that hand and kill that fever, and destroy that demoniacal power, and throw out that devil and save that life.

Well, if you do not think that such a thing takes courage, you do not know the first thing about what takes courage.

It is an easy thing compared to that, to march up hill with the bayonet in your hand, and a whole lot of fellows along side of you shouting to dash at the enemy. You have got the inspiration of brothers and the shout and roar of battle, and any man who is brave can fix his bayonet and go, but I tell you when a man has got to go alone into the deepest depths of diabolical darkness and there fight with the slimy monsters away in the deepest depths, and get to the place where he can carry with him down into that depth the presence of the Holy Ghost and expect that power to flow through his hands, then that is the Power of God.

At that moment I was conscious of a power, not in me, for I had been conscious for years of that power in me, a person in me. The presence of God in me is more real than the presence of my wife on this platform The presence of God is more real than your presence before me. The most real thing in all my life is not what I see outside of me, it is what I know within me, and the presence of God within me is more real than anything without. That is the thing that has always made me utterly indifferent to that which is without. I do not care a pin about it.

The consciousness; and, if I were to give a basis for the definition of the Gifts of Healings, I would state it thus, that for the first time in my life,—although I do not think it is the first time God might have used me,—but for the first time in my life I realized something more than God in me,

I REALIZED THE POWER OF GOD FLOWING OUT OF ME.

Now, that is the point; that my hands for the first time became the conscious vehicle of the indwelling power, which went through me into that body, and swept the devil and disease out of the body.

Now, that is the basis of the Gifts of Healings in connection with my own experience in an act of courageous faith.

Now, I am going to stop there. I am not through with it. I have only begun. I am going to elaborate next Sabbath morning and continue the thought connected with that basis; but we will start from that point, that God Almighty never gave Gifts of Healings to a white-livered coward. Do you hear?

He never gave them to a tortuous sneak; to a hypocritical pretender; to a man who to save his own skin, or to save his own pocket or his own interests, would do any thing that was mean.

I believe that the first thing that God wants, and the first thing that God will have in connection with Gifts of Healings is a courageous faith that is willing to go down to hell itself and fight the battle there.

I have that for a basis. Perhaps, that is not the basis some of you thought it was, but it was the basis in my experience, and I can not talk about other people's experience, but I can talk of my own, though I do not much care to do it, because it is the last thing I am ready to talk about, as most people know who know me. I develop doctrine, and I state facts, and I expound the Word of God, but I do not often give very much of my inner experience, because I do not wear my heart upon my sleeve, and I do not choose to attempt to open the secrets of my heart to everyone, but there has come a time, and the time has come now in connection with the exposition of this Neglected Chapter that I should give to the world, to the Church, to my brethren my experience of my knowledge of what is an essential basis for the exercise of the Gifts of Healings, and I would define it in two words:

DIVINE COURAGE

resting upon the Word of Wisdom, and upon the Word of Knowledge, and inspired by an absolutely Unconquerable Faith, and an Invincible Faith.

Mark you these three gifts have come before the Gifts of Healings: The Word of Wisdom; the Word of Knowledge and Faith, and these three gifts must be in the man who would have courage to go down and fight the devil, because it is with no one else, it is with the devil, and that is why I have got such a firm grip of the thought, and have had, that all disease is of the devil, not the white-livered lies that are told down there in New York!

"Where does disease come from?

"Sometimes it comes from God, and sometimes it comes from the devil, and sometimes it comes from sin, and sometimes it comes from nature, and sometimes in some other way."

I never gave that Simpsonian lie out. Never! And I never will. I never lie. Disease comes from the devil, and from the devil alone! (Amen.)

I will not have God Almighty fathered with any of them. It is a dirty, foul thing that smells like the devil, that feels like the devil's work, and it is the devil's work, and when you are fighting disease, you are fighting the powers of sin, and disease, and death, and hell.

It is no fool business either. Any of you who think it is, do not known much about it. The Christian ministry has become a very poor fool business, has it not, which fights in it everybody who wants to fight sin.

"Let us be gentle. Let us speak of sin as the oyster goes down into the depths of the sea, and there, you know, a bit of dirt or something gets in, and it is going to kill the oyster, and the oyster just puts its warm arms of love around it, and just loves it to death." (Laughter)

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I do not propose to take into myself sin and love it to death. I do not propose that Simpsonian lie, to love sin to death. I propose to stamp sin to death. I propose to put my foot on the neck of the devil. I do not propose to give quarter to sin, and I will not be sweet with sin. I am going to be as ugly with it as I can, and when I smell sin in you, you stinkpots, I am going to hit you with that word, you stinkpots!

You give me a club that will hit you harder, and I will hit you, you nasty stinkpots, chewing, smoking and squirting it all over the town, disgusting your children, your wife and everybody else, and making yourself a mass of cancer. You stinkpots! You may say you are Christians but you smell like devils.

You will not get that from Dr. Simpson.

"Be gentle with the sinner." (Laughter.)

I will not be gentle with the sinner. The sinner wants a good walloping. You have been treated gently too long, you sinners, you want a mighty good shaking. You want to be brought to the bar of God to see what you are.

I will not be gentle with you. I will not be gentle with sin, and I will not be gentle with disease, and I will not be gentle with death, and I will not be gentle with hell, and I will not be gentle with the devil, but I will load up with all the buckshot I have, and fire straight at him.

Be gentle with the devil? No. That is what he wants.

"Be gentle with me, and I will be good to you."

I do not want you to be good to me. Get out you devil. I will make no compromise with you.

"If thou wilt only leave me alone, thou shalt get so much money for missions."

I will not leave you alone.

"If thou wilt only talk a little less about Divine Healing, I will give you so much money to save the heathen."

You mean devil, get out. I will talk about Divine Healing all God wants, and you can not compromise with me.

"Oh, won't you be gentle Doctor?"

No. I will not be gentle. Get out I mean to kill you. I have been sent by God Almighty to help kill you. Get you out of this earth. You have got no business here. Get away. Get back to hell from whence you came. (Amen.) You have no business here upon God's earth.

I have no pity for the devil. His home is hell, not earth. He has been taking a good slice of the earth, and he has been making an awful muss of the church, and I want him out. I am going to fight on that line; and, if I fight as long as I am in this body, all right, when I get out of this body I hope I will get a better body, and be able to fight him better; but there are some of you who have not got an atom of fight in you, you white-livered cowards.

You call yourselves Christians. I have no confidence in you. There are not many of them here in Zion. I am talking to them down in New York to-day. (Laughter.) There are not many of them here in Zion. Do you feel afraid? Say Yes or No.

Voices:—"No."

All who are afraid, go home, to old Kentucky, (laughter) or somewhere else, Zion does not want any cowards.

Now that is the basis of the definition. It seems strange to some of you, but we have only just begun. I have got right down to bed rock there though.

May God bless you.

CALL.

Every one in this meeting who is determined by the grace of God to be wholly His, and who desires a courageous faith to trust God in everything, stand. (With but few exceptions all rose.)

Pray.

PRAYER OF CONSECRATION.

My God and Father, in the name of Jesus I come to Thee. Take me as I am. Make me what I ought to be. Give me power to do right to any whom I may have wronged, and to do right in Thy sight. To trust in Jesus. Give me Thy Spirit's power. Make me courageous to do Thy will, and be prepared to do Thy will. Give Thy Church increasingly the Gifts of Thy Spirit; the Word of Wisdom; the Word of Knowledge, Faith; the Gifts of Healings, and all the needed gifts, for Jesus' sake. Amen. [*All repeat the prayer, clause by clause after Dr. Dowie.*]

Before the benediction was offered a short time was devoted to the Presentation and Consecration of thirty children, who with their parents filled the spacious platform.

The services were then closed with the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus; the love of God 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 TABERNACLE. 1621-1633 MICHIGAN AV.

MEETINGS: Lord's Days: 10:30 a. m. 2:30 & 7:30 p. m. Mondays: 7:30 p. m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p. m. Special Lecture. Thursdays: 2:30 p. m. Children's Meetings. Saturdays: 7:30 p. m. Choir Practice.

Note.—Zion Refectory occupies the basement, where refreshments are served for the accommodation of Zion's Friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month*.

BELIEVERS BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

MISSIONS OF THE CHRISTIAN CATHOLIC CHURCH.

CHICAGO DISTRICT.

HAMMOND, Indiana. Zion Tabernacle, one door south of Hohman Opera House, corner of State and Hohman streets. Lord's Day 10:00 a. m. and 7:30 Friday evenings. Rev. W. O. Dinius, Elder-in-Charge.

HARVEY, Illinois. Meetings are being arranged for.

NORTH HARVEY, Illinois. Residence of Postmaster M. M. Green, corner of Des Plaines and 146th Sts., 7:30 Monday evening. Rev. W. O. Dinius, Elder in charge.

SOUTH CHICAGO, Illinois. Meetings are being arranged for.

OAK PARK, Illinois. Zion Tabernacle, corner of Marion and Lake Sts. Lord's Day 10:00 a. m., and 7:30 Monday and Friday evenings. Rev. W. Hamner Piper, Elder-in-Charge.

MAYWOOD, Illinois. Meetings are being arranged for.

RIVER FOREST, Illinois. Meetings are being arranged for.

HARLEM, Illinois. Meetings are being arranged for.

CHICAGO, 514 W. 18th St., 7:30 Thursday evenings. Conducted in the Bohemian language. Leader, Mr. John H. Schultz.

CHICAGO, 533 Seminary Ave., corner of Wrightwood, 7:30 Thursday evening. Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 2556 North Forty-third Ave., (Irving Park.) 7:30 Tuesday evening. Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 6110 Stony Isl. Ave., Zion Printing House, 7:30 Friday evening. Rev. Amos Dresser, Jr., Elder in charge.

KANSAS DISTRICT.

LAWRENCE, Kansas. Rev. O. L. Tindall, Elder-in-Charge. Meetings in this city and other adjacent places are being arranged for.

MEXICAN MISSION.

GUADALAJARA, Jalisco, Mexico. 62 Calle Alcalde. Rev. Alexis A. Rehbinder, Elder-in-Charge.

Note.—Prices in Mexican currency, double of what they are quoted in United States Currency.

All the above are depots for the sale of Zion Publications, where LEAVES OF HEALING, Tracts, etc., can be obtained and subscriptions will be received.

"CHRIST IS ALL AND IN ALL."

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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME

The regular Saturday evening meeting, held in Zion Home, September 11, was opened by singing.

Dr. Speicher, in the absence of Dr. Dowie, took charge of the services.

After all had united in repeating in concert the 91st Psalm, the different States represented were enumerated and were found to be sixteen in number, including three foreign countries. The meeting was then thrown open for praise and testimony.

MRS. C E. TOWNSEND, Centralia, Illinois, said:

"I am so thankful, and I feel like praising the Lord so much. The Lord has done a great deal for my sickness. I had no faith, as you might say, when I came, and it has been increased. I am very glad I came here."

MR. ALLEN E. MEYERS, Norwalk, Ohio, said:

"A week ago yesterday I came into the Home. I was so weak I could hardly talk without crying, and I was just that weak that I was bowed over and could not stand erect. I feel 500 per cent. better than I did last Saturday."

MR. JACOB YOUNG, Defiance, Ohio, next spoke, and his testimony will be found in the LEAVES OF HEALING for September 11, page 336.

MRS. J. A. WILLIAMS, Nelson, Illinois, said:

"I praise God that by His grace four weeks ago to-morrow I was able to throw away my medicine, and I then told my husband I must come to Dr. Dowie's Home. I have had insomnia, internal trouble and nervous prostration."

She further stated that she had felt encouraged, and wished to be remembered in prayer.

MRS. M. B. LOOMIS of Englewood, Illinois, said:

"I want to praise God for many things. I have been healed in many little things and internal troubles, and once last winter I had a severe headache which lasted nearly three days, and I got so discouraged and so despondent that I sat down in the rocking chair, and after shedding a good many tears and praying, I made up my mind that God was the same yesterday, to-day and forever, and I dried my tears, and praise God, the healing of my headache was immediate. I praise the Lord for it."

MRS. AGNES VARLEY, of Lion's Head, Ontario Canada, testified:

"I praise God to-night for this blessed privilege." She further said that three different times prayer requests had been sent to Dr. Dowie previous to her coming to Zion, and that on each occasion she had gone back to drugs, but at last made up her mind never to touch medicine again, and from that time her healing commenced. She closed by thanking God that she had been led to Zion.

MRS. GEO. KEULER, Hebron, Wisconsin, said:

"When I came to the home, Dr. Dowie laid his hands upon me, and I was heatad instantaneously. A year ago last spring I took sick, and was on my death bed, and a doctor was called, but could do nothing for me. My mother wanted to send a dispatch to Dr. Dowie, So we sent one and I got better the same night.

REV. ROBT. A. MILLER, Sumner, Iowa, said, that Mrs. James Stickel, whom he knew, had been healed through the prayers of Dr. Dowie. She had an incurable disease, but was now well. He stated that he himself had been afflicted with spasmodic asthma, and was only able to get relief by the use of chloroform but when she came to Zion Home the chloroform had been left at home and through prayer he was able to lie down and sleep in peace.

MR. C. H. MORRISON, Topeka, Kansas, said that for fifteen years he had been afflicted by sunstroke and attacks of headache, and had been healed.

MR. SANFORD E. JAMES, Sharon, Iowa, said:

"Six months ago I was doctoring with the best physicians I could get, and after treating for over three months I lost 50 pounds of flesh. I was told that I could not live. Some said I would not live two weeks. I heard of Dr. Dowie, but had forgotten about it. I would pray, If it be Thy will. My wife's cousin came up from Illinois to see me, and as we were talking she asked me if I had ever heard of Dr. Dowie, and I told her I had not. She sent me two or three copies of the LEAVES OF HEALING. I read them, and they strengthened me wonderfully. I wrote to Dr. Dowie, and asked him to pray for me. He wrote back, send me two or three more requests, and told me to set a time, the 15th of Aug. between nine and half-past, and I soon got so well that I thought I would come here."

MR. JOHN EICHOR, Summerfield, Illinois, said that he had been healed of a very sore eye, and of an illness.

MISS REBECCA COLLINS, Ft. Worth, Texas, then told how she had been scattering the LEAVES OF HEALING in her city and elsewhere.

The services were then closed with prayer by Dr. Speicher.

The regular Saturday Evening meeting, held in Zion Home, Sept. 18, was opened by singing,

"Have faith in God; what can there be
For Him too hard to do for thee?
He gave His Son; now all is free;
Have faith, have faith in God."

The 91st Psalm was recited by all present.

Dr. Dowie then ascertained the different states and countries represented, which included Canada, Chili, and the following seventeen states:

Alabama, Arizona, California, Illinois, Indiana, Iowa, Kansas, Kentucky, Maine, Maryland, Michigan, Minnesota, New York, North Carolina, Ohio, Tennessee, Wisconsin.

Dr. Dowie said: That is a very representative company and I think you ought to have something to say that will encourage the people of the various states which you represent.

MR. HOLMES, of Danville, Kentucky, testified that the Lord had blessed him greatly, both spiritually and physically, since he had entered Zion Home.

MR. N. M. WIGGLUND, of Danville, Illinois, said:

"I want to praise the Lord that He has brought me to the light, saved my soul, and led me into the way of healing. I have seen many healed. I take the LEAVES OF HEALING, and after reading them, give them to my friends. People have accepted it with gratitude, and I have seen them pass from one hand to another, and finally return to me. I believe the publication of the LEAVES OF HEALING is one of the great means of spreading the good news.

"I thank God for what He has done for me. We have a small body of people, and we worship together and tell the good news. We have a great many testimonies to healing that can be gathered up."

MR. SILAS WYMAN, of Hooperstown, Illinois, testified that he had been healed of dyspepsia which he had had for twenty-nine years; that he had done away with doctors and drugs, having no more use for them. Also that he had been healed of hay fever.

MR. C. E. TOWNSEND, of Centralia, Illinois testified:

"I was healed four weeks ago, and now I have brought my sister to the Home.

"I have been taking the LEAVES OF HEALING since May, 1895.

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I have been scattering these LEAVES OF HEALING over Centralia, and some of them will hardly hold together. I thank the Lord for these LEAVES OF HEALING. There was not a person in Centralia that believed in them in the Baptist Church or outside of it, but now they are coming in line in the belief of Zion through the teaching of these LEAVES OF HEALING.

MISS WHITMORE, of Buckingham, Maine, stated that the LEAVES OF HEALING had been a great blessing to her, and praised God that the way had been opened for her to come to Zion.

MR. CHARLES REYNOLDS, of Cheneyville, Illinois, testified to the healing of his child when five months old, and that he had now come to the Home for the purpose of receiving his own healing.

MR. W. M. SCHOONER, of Argus, Indiana, said:

"I praise God for the health He has given me while in Zion Home. I have been greatly helped through the prayers and teaching of Dr. Dowie. I was brought here two years ago from Argus, Indiana, on a cot. I could not stand or sit up, and the first time Dr. Dowie prayed with me I received strength to walk.

"I was talking with a brother the other day about this work, and I told him that it was doing more good than any thing else in all Chicago, and I believe that the work will be carried on until it will be felt in all the world. I praise God for it."

MR. F. L. SMITH, of Oshkosh, Wisconsin, in testifying to the healing of his daughter, said that he had prayed for fifteen years that his child might be kept from accident, but three years ago she had met with an accident, having fallen on the ice, and a short time afterwards she was hurt by a street-car, and had not walked since. He said in part: "Last evening she received a great blessing, but afterwards got very sick, crying with the pain for half an hour. After Dr. Dowie prayed for her in less than five minutes she fell asleep, and she has been about the streets to-day."

Miss Smith was then wheeled in in her chair, stood and answered the following questions asked by Dr. Dowie:

Dr. Dowie:—"What did the Lord do for you?"

Miss Smith:—"He healed me and took away all the pain. I had very severe pain, and He took it all away and I have not had it since. I never want it again either."

Dr. Dowie:—How did He do it?

Miss Smith:—"Through Dr. Dowie and his faithful praying for me."

Dr. Dowie:—Did I not get some faith generated in you"

Miss Smith:—"Yes."

Dr. Dowie:—And when you stopped crying out and trusted the Lord, what happened?

Miss Smith:—"I went to sleep and the pain stopped, and I slept until morning."

Dr. Dowie:—And you have been very well ever since?

Miss Smith:—"Yes, sir."

Dr. Dowie:—Do you not think the Lord who healed you can keep you?

Miss Smith:—"Yes, sir; I know He can."

Dr. Dowie:—Now, about walking—you are able to support your body on your legs with a little help?

Miss Smith:—"Yes, sir."

Dr. Dowie:—You could not do that for how long?

Miss Smith:—"Two years."

Dr. Dowie:—Are you going to expect the Lord to finish this work?

Miss Smith:—"Yes, sir; I expect Him to."

Dr. Dowie:—You are not going to lean upon any drugs?

Miss Smith:—"No."

Dr. Dowie:—Or instruments of any kind?

Miss Smith:—"Nothing at all, except the Lord."

Dr. Dowie:—You are going to trust the Lord?

Miss Smith:—"Yes, sir."

After a few further remarks by Dr. Dowie the services were closed with prayer.

DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, today and for ever." (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 *sickneses*), 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 sicknesses."

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 every sickness and every disease 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 who 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 can not 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 defier 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 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, (saying 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, "Faith cometh by hearing, and hearing by the word of God." (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 Ave., or at Zion Tabernacle, 1021 1033 Michigan Ave., 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.

"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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MERCURY REIGNS.

A Story of the Physicians' Club of Chicago.

In the famous "Century Cyclopædia of Names," the following definition of the heathen god Mercury is given:

"As a god of darkness Mercury is the tutelary deity of thieves and tricksters."

This god rules the Physicians' Club of Chicago, which has for its motto "*Mercurius Regnat*," that is, "Mercury Reigns."

This club honors the prince of thieves and liars, whom Grecian mythology declares stole the sacred cattle of the gods when only one day old, and whom Apollo proclaimed to be "the prince of thieves forever."

Strange company, strange patron deity, surely, for a club which is composed, so their secretary informs us, of

"The most eminent and best educated medical gentlemen in Chicago."

We were also told by the same authority that these worshippers of Mercury, their king, were so eager to see us that they longed to have us dine with them at one of the best hotels in Chicago, and, lest we should doubt them as being children of a bad father, we were informed that they would be pleased to have us address them on the subject of Divine Healing.

Further their secretary said:

"I can assure you an interested audience and most courteous attention if you will do us the honor of attending our meeting."

How courteous! How kind! And how full of hope for even the sons of Mercury we became! Here was indeed an opportunity, and, after making sure the letter was genuine, we accepted the invitation.

But, alas, for that dinner; alas for that opportunity of glorifying God in telling of His wonderful works; and yet, alas, for all their promises,—Mercury, the God of thieves and tricksters, reigns in the Physicians' Club of Chicago.

Let the following report of our remarks in Zion Tabernacle, on the last Lord's Day, tell this strange story of the poor devotees of Mercury—another name for Satan—in Chicago.

Dr Dowie said:—Last Sunday I told you of a letter which I had received from the Physicians' Club of Chicago, and which I shall read now. I want to place the whole story on record, and publish it in the LEAVES OF HEALING.

"PHYSICIANS' CLUB
OF CHICAGO.
MERCURIUS REGNAT."

I wonder how many of you can translate that?

Elder W. Hamner Piper:—"Mercury reigns."

Dr. Dowie:—That is right. Do you know who Mercury is? If you know anything of mythology, you will know that Hermes or Mercury is the god of thieves. And so they tell us he reigns over the Physicians' Club of Chicago. (Laughter.)

"PHYSICIANS' CLUB
OF CHICAGO,
MERCURIUS REGNAT.

"DR. WILLIAM H. WILDER
SECRETARY,
103 STATE ST.

"September 14, 1897.

"REV. JOHN ALEXANDER DOWIE, CHICAGO:

"*Dear Sir:*—The Physician's Club of Chicago would be pleased to have you present at the next regular meeting of the Club, Monday evening, September twenty-seventh, at the Victoria Hotel, corner of Michigan Avenue and Van Buren Street.

"Dinner will be served at 6:30 after which the members would be pleased to have you address them on the subject of Divine Healing, with reference to the principles obtaining in that method, the results secured, etc.

"The Physicians' Club is composed of the most eminent and best educated medical gentlemen in Chicago, and I can assure you an interested audience and most courteous attention, if you will do us the honor of attending our meeting.

"I am
"Very truly yours,
"WM. H. WILDER,
"Sec'y.

Now, what do you think of that? (Great Applause from the thousands present.)

That applause only shows that you do not know what is coming.

I wrote a courteous letter in reply, and sent it by my colleague, Dr. Speicher.

I was suspicious of that letter, because I have had quite a considerable experience with the doctors.

I have been informed that some thousands of them put $30,000 together in Chicago as a bribery fund to persecute me in 1895, and I have been compelled to chastise the doctors of this city many times.

The story of my year's fight with the State and City Boards of Health, all composed of doctors, is a part of the history of Chicago.

However, if it was genuine, I was inclined to accept, and I will tell you what I did.

I wrote this letter which I want to place on record:

CHICAGO, ILL., Sept. 15th, 1897

DR. WILLIAM H. WILDER, 103 STATE STREET, CHICAGO:

My Dear Sir:—Your kind and courteous invitation from the Physicians' Club of Chicago has duly reached me.

Accept my hearty thanks and appreciation of the honor you propose.

I am much inclined to agree to your wishes; but think it best, for all parties, that I should be more fully informed upon some points of detail before I do so.

Therefore, I have asked my colleague, The Rev. J. G. Speicher, M. D., to present this letter and the matters to which I refer.

I am, faithfully yours,
JOHN ALEX. DOWIE.

I also gave my colleage, the following memo:

Questions for Dr. Wilder handed to Dr. Speicher:

1. How long shall I be expected to speak?
2. Will a discussion follow my address?
3. Shall I be permitted to reply?
4. Will reporters of the daily, or other, press be present?
5. Will my stenographer be permitted to make a full report?
6. Will other than members of the Physicians' Club be present?
7. Will visitors be permitted to speak?
8. What is the usual hour for closing?

My colleague took this letter and that memo. and had a very pleasant conversation, and he came back to me saying that the invitation was a *bona fide* invitation, and that Dr. Wilder assured him in the most courteous and earnest terms, that I would be properly treated, and they would be very glad if I would accept the invitation to dinner as well as to speak.

I thought of only accepting the invitation to speak, because I do not care to go to these kind of dinners where there is a good deal of champagne and afterwards real pain. (Laughter.) I never take champagne, and I have no desire to sit with men who drink alcohol and smoke nicotine—both deadly poisons.

A lot of medical stinkpots, and a dinner of that kind was most painful to contemplate.

Still I thought I would put all my objections aside, and accept the invitation.

Accordingly, five days ago I wrote a courteous letter of final acceptance, saying that I would come and dine with them, and would speak to them upon the subject which they had asked me to address them upon in such courteous terms.

CHICAGO, Sept. 20th, 1897:

DR. WM. H. WILDER, Secretary of the Physicians' Club of Chicago:

My Dear Sir:—I thank you for your courtesy to my colleague, Dr. Speicher, who handed you my letter of 15th.

From your letter of 14th, and his report, I understand, (1.) The subject of Divine Healing will be the only subject discussed at the after dinner gathering. (2.) I shall be expected to open by an address of about forty-five minutes. (3.) The subject is defined as "Divine Healing: its principles, methods, and results." (4.) Discussion and questions will follow my address. (5.) A brief general reply will be permitted to me in closing. (6.) My stenographers will be permitted to make a full report of the proceedings.

With this understanding, I accept your invitation of 14th to dine with the Physicians' Club of Chicago at 6:30 on Monday evening, September 27th, at the Victoria Hotel, and address them thereafter as requested.

Should you decide to invite, as visitors, some ministers or doctors outside of your Club, may I ask you to favor me with a few cards for personal friends who would like to be present at the after dinner talk and discussion.

I am
Faithfully yours,
JOHN ALEX. DOWIE.

But, alas, "*Mercurius Regnat.*"

I do not know what happened in the Physicians' Club.

I do not know whether Dr. W. H. Wilder was here last Sunday and heard these remarkable testimonies; and feared the result if such facts were made known to Chicago.

At any rate some Demetrius, like him of Ephesus long ago, came to the rescue of poor Mercury, with the cry, "Our craft is in danger!"

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My name must have acted upon many of the members of the Club like an emetic.

They feared the results of a battle between Jesus and Mercury. They knew that one man who knew God was more than a match for all their Mercurial hosts.

They flew to Mercury to heal their ulcerated hearts, and they determined—apparently—upon taking a dose of Mercury in the form known as the "black wash."

Some of them apparently took Mercury until a profuse "salivation" was produced, and took so much that they are now evidently suffering, as is usual in such cases, from "swelling of the tongue, ulceration of the mouth, and even disease of the jaw-bone."

Oh, how they must have suffered from "mercurial tremor" before they compelled their wretched secretary to write the following letter, which shows how they had all been flying for comfort to the "black wash."

"PHYSICIANS' CLUB
OF CHICAGO.
MERCURIUS REGNAT.

"Secretary,
DR. WILLIAM H. WILDER,
103 State St.

"SEPTEMBER 22, 1897.

"Rev. JOHN ALEX. DOWIE, Chicago.

"*Dear Sir:*—The Directors of the Physicians' Club have decided to change the program of the meeting for September 27th at the Victoria Hotel, and have therefore instructed me to withdraw the invitation extended to you on the 14th to meet with us and discuss the subject of Divine Healing.

"I trust this change will not cause you any inconvenience.

"I remain

"Very truly yours,

"WM. H. WILDER,
"Sec'y."

There is only one verdict that the whole country, and the whole world, will give concerning the Physicians' Club of Chicago: that they are neither gentlemen nor brave. (Applause.) What! the most eminent and highly educated physicians of Chicago after, with most earnest entreaty, pressing an unasked and unexpected invitation upon a gentleman to dine with them, who accepts, and then, after he has accepted, flinging their "black wash Mercury" into his face and saying: "We do not want to dine with you; and, we won't let you speak in our Club!

Is that not the act of a set of cads and cowards!

Audience:—"Yes."

Dr. Dowie:—Where are these highly educated gentlemen?

A Voice:—"The suspicion is that they do not exist."

Dr. Dowie:—But this Club does exist, and consists of 250 followers of Mercury."

A Voice:—"But not gentlemen."

Dr. Dowie:—Oh, as for gentlemen, *Mercurius regnat!* (Laughter.) Mercury reigns!

How could they be so foolish as to do it? some ask.

I cannot tell; but there is an old heathen Latin proverb which says, "Whom the gods would destroy they first make mad."

Mercury made them mad.

Now, I did not seek that invitation; none of my friends ever asked these men to invite me, but the great mass of the people everywhere are feeling and have been asking for a long time, "Why don't the doctors challenge Dr. Dowie? Why do they not accept the challenge that he has given?"

I have given it often enough.

I have said I will accept a challenge given by any representative man whom they choose to discuss the question of Divine Healing versus the Diabolical Healing, of which they are the exponents.

I have also said that I would be willing to discuss with them this question: "Is medicine a science?" and prove it is not.

Now, why did they send that invitation, and why did they withdraw it?

Why are they guilty of an act which the commonest man in this community would consider dishonorable?

Why, it is because they are essentially dishonorable men at heart, for, as a profession, the most dishonorable men in this land, the most murderous, the most villainous, the most false are doctors.

There are exceptions, and there are many, to that rule.

But exceptions prove the existence of a rule.

I was willing, for the time being to lay aside everything and accept their invitation.

If the Pope of Rome were to invite me to deliver an address upon Divine Healing in the Vatican, I would accept it, and be thankful for the opportunity of delivering an address there, although I consider him the Man of Sin of whom the Scriptures speak, and the Roman Church as apostate and false.

I will defend and declare Christ's gospel wherever I have an opportunity.

But I am not worrying because I can not eat that dinner at the Victoria. (Laughter.)

You do not think I am worrying because I did not address that august assembly of the sons of Mercury.

But I will tell you what I do feel.

I feel that the display these men have made of themselves has been to play right into my hands, and the whole world now sees that every word I have ever said regarding their cowardice and unprincipled conduct is true.

I might call their action a personal insult; but I do not choose to consider it an insult, for as the man said when the donkey kicked him, it all depends where it comes from. (Laughter.)

What else can be expected from those whose motto is, "*Mercurius regnat.*"

As the good Book says: "For we are exceedingly filled with contempt."

This is the conclusion of the whole matter: I claim—well, how shall I say it? I am in the position of a pugilist, who has been invited to have it out with another fellow.

I claim that I hold the belt. (Applause.)

I claim that I have all the honors of a victory without fighting; and I fling these taunts in their faces, that they are afraid to meet this straight issue, and that they are afraid to let the facts of Divine Healing get before the people.

Not only did I intend to have the principles and modes of Divine Healing, but I intended to prove the facts beyond question.

I had taken every pains to have Ethel Post's case put before them; to take there the cancer itself preserved in alcohol, the bones, and life-size photographs of her condition at various points.

They knew that; they knew we were dead on to the wickets, and that they would be stumped at what they counted was their own game. (Applause.)

Now, friends, let us be thankful that victory is ours, and we will walk our platform, and do our shouting in the face of men and devils, of saints and angels, and cry, Hallelujah, Christ is conqueror. (Amen.)

We never expected fair treatment from the devil anyhow, (laughter) and we never shall.

But we are not afraid of him, and he knows it, and so do all the sons of Mercury.

Now, I will ask, Is there any other Physicians' Club that would like to come on. (Laughter.)

Perhaps there is some other set of eminent and highly educated, medical gentlemen in Chicago who would like to discuss Divine Healing—preferably without an invitation to dinner.

Well, if it wants to have a go, let it come up. I tell you I have been spoiling for just such a fight, (laughter) and I did think I was going to have it, and, let me confess openly, that is my disappointment; (laughter) because I knew I should knock them into the lap of Mercury, and I tell you I am sorely disappointed that I did not get the opportunity.

But, never mind, God's Work goes on.

And it is not true that "Mercury reigns."

God reigns, and His Kingdom is an everlasting Kingdom.

I have had a very happy time over it, and I will tell you

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another thing I have escaped a bad dose of indigestion.

A voice:—"It might have been worse than that; do not forget it."

Dr. Dowie:—Well, I had a warning that the dinner would not be safe to eat. (Laughter and applause.)

But then I did not intend to eat much of it anyhow.

However I have won a great victory without striking a blow.

Mercury has fallen!

God reigns!

OBEYING GOD IN BAPTISM.

Seven hundred and sixty-four believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion, since the opening of the present Zion Tabernacle.

These were baptized as follows:

Lord's Day, March 14, 1897	141
Monday, March 29, 1897	16
Lord's Day, April 11, 1897	52
Lord's Day, May 9, 1897	61
Monday, May 24, 1897	26
Monday, May, 31, 1897	21
Lord's Day, June 13, 1897	58
Wednesday, June 23, 1897	21
Monday, June 28, 1897	24
Lord's Day, July 11, 1897	51
Monday, July 19, 1897	18
Wednesday, July 28, 1897	16
Wednesday, August 4, 1897	11
Lord's Day, August 8, 1897	38
Wednesday, Aug. 18, 1897	24
Wednesday, Aug. 25, 1897	38
Monday, August 30, 1897	22
Lord's Day, Sept. 12, 1897	59
Wednesday Sept. 22, 1897	36
Wednesday Sept. 29, 1897	31
Total	764

The following are the names of fifty-nine persons who were baptized in Zion Tabernacle, by Dr. Dowie, on Lord's Day afternoon, Sept. 12, 1897:

Allen, Mrs. Elizabeth	6649 South Halsted, Chicago.
Allenbaugh, Mr. Owen C	Wooster, Ohio.
Atkinson, Miss Lizzie B.	1201 Michigan Ave., Chicago.
Barker, Mrs. Jane	Melrose Park, Illinois.
Beal, Mr. Charles	Albion, Michigan.
Blimke, Miss Mary	Three Oaks, Michigan.
Bowen, Miss Nellie M.	North Harvey, Illinois.
Bowersox, Miss Flora M.	Ambia, Indiana.
Brooks, Mr. Henry	Lion's Head, Ontario, Canada.
Brooks, Mrs. Henry	Lion's Head, Ontario, Canada.
Burke, Mrs. Bessie	Fairbanks, Iowa.
Campbell, Miss Dora	3136 Dearborn St., Chicago.
Collins, Mrs. Mattie	435 State St., Hammond, Indiana.
Collins, Mrs. Rebecca	1011 South Main St., Fort Worth, Texas.
Conte, Mr. James	33 West Madison St., Chicago.
Cooper, Mr. Alvah	Manson, Iowa.
Daniels, W.	North Harvey, Illinois.
Fletcher, Mrs. Elizabeth	6954½ Stony Island Ave., Chicago.
Graham, Mrs. Maggie	6710 South Halsted. Chicago.
Green, Mrs. Carrie	Butler, Michigan.
Grundy, Mr. George	Lancaster, Grant County, Wisconsin.
Helbach, Mr. Jacob	58 35th St., Chicago.
Holmes, Mrs. L. L.	Ross, Lake County, Indiana.
Johnson, Mr. Swan	437 Belden Ave., Chicago.
Jones, Mr. Albert	Wolverine, Michigan.
Jones, Mrs. Ellen	Wolverine, Michigan.
Jones, Mrs. Fannie A.	Delavan, Wisconsin.
Jones, Mrs. Flora	Wolverine, Michigan.
Keuler, Mrs. George	Hebron, Wisconsin.
King, Mr. Julius	Rapid River, Michigan.
Kline, Mrs. J. M.	Rock Falls, Illinois.
Kline, Mrs. L. A.	Rock Falls, Illinois.
Lancaster, Mrs. M. J.	963 West Van Buren St., Chicago.
Lewis, Mr. John J.	718 Belmont Ave., Chicago.
Lindskog, Mrs. Louis N.	1643 46th St., Chicago.
Mimmack, Mrs. Rebecca	3233 Greenwood Ave., Chicago.
Myers, Mr. Allen E.	Norwalk, Ohio.
Natvig, Miss Bertha	2828 Prairie Ave., Chicago.
Phillippi, Miss Laura S.	Three Oaks, Michigan.
Post, Miss May	357 Webster Ave., Chicago.
Refsnider, Mrs. Mary Ellen	Oelwein, Iowa.
Rix, Mr. W. F.	Warminster, Ontario, Canada.
Robertson, Miss Margaret	2833 Vernon Ave., Chicago.
Ruttle, Miss Minnie	Ripley, Ontario, Canada.
Shmidt, Mrs. Ida	Melrose Park, Illinois.
Sloane, Mr. W. S.	Harvey, Illinois.
Snyder, Mr. Benjamin	La Paz, Indiana.
Thorvind, Mrs. Lena	1023 Kimball Ave., Chicago.
Tindall, Mrs. O. L.	Lawrence, Kansas.
Trampisch, Miss Annie	6720 Ada St., Chicago.
Trampisch, Master Frank	6720 Ada St., Chicago.
Varley, Mrs. Agnes	Lion's Head, Ontario, Canada.
Vedder, Master Menson Royal	North Harvey, Illinois.
Vedder, Miss Susie Gertrude	North Harvey, Illinois.
Williams, Mrs. Adeline	4315 Princeton Ave., Chicago.
Wollenberg, Mr. Christian	Beecher, Illinois.
Wyllys, Mr. A. N.	Kingston, Illinois.
Wyllys, Mrs. A. N.	Kingston, Illinois.
Young, Mr. Jacob	Defiance, Ohio.

The following are the names of thirty-six persons who were baptized in Zion Tabernacle, by Dr. Dowie, on Wednesday evening, Sept. 22, 1897:

Boone, Mrs. Gertrude	South Bend, Indiana.
Christophersen, Carl August	1293 W. 22d St.. Chicago.
Christophersen, Mrs. C. A.	1293 W. 22d St., Chicago.
Collins, Mrs. P. W.	Covington, Kentucky.
Creviston, Mrs. Alwilda E	South Bend, Indiana.
Cross, Mr. Charles L.	Upper Sandusky, Ohio.
Dike, Miss Libbie L.	Stockholm, New York.
Eaton, Mrs. E. M.	Stanford, Kentucky.
Hanes, Mr. Leander	Kirkpatrick, Indiana.
Harrison, Mr. David M.	Middletown, Ohio.
Hogan, Miss Annie	435 Kimbark Ave., Chicago.
Johnson, Miss Belle	Reidsville, North Carolina.
Kassanee. Miss W.	Covington, Kentucky.
Leach, Miss Alta Lillian	Custer Park, Illinois.
Leonard, Mrs. N. Wood	Piqua, Ohio.
McAfee. Miss Mary J.	Stanford, Kentucky
Meiny, Miss Mary	Appleton, Wisconsin
Moen, Miss Hazel	4824 Woodlawn Ave., Chicago
Nurnberger, Mrs. Emily	2968 State St., Chicago.
Oudrist, Mr. Fred.	22 Star St., Chicago.
Peterson, Mr. Ole	Waupaca, Wisconsin.
Pugh, Miss Margaret	6418 Butler St., Chicago.
Riese, Mrs. Johanna	3637 S. Halsted St., Chicago.
Schollenberger, Miss Charlotte	59 N Ada St., Chicago.
Shirley, Mr. Thomas R.	1203 Michigan Ave., Chicago.
Smith, Mr. Lewis F.	4732 Indiana Ave., Chicago.
Townsend, Mrs. E. J.	Centralia, Illinois.
Trimmer, Mrs. Isabella	Arlington, Illinois.
Wagner, Rev. J.	80 Institute Place, Chicago.
Weakley, Miss Jem.	Florence, Alabama.
Whitney, Mrs Aurora	2140 Wabash Ave., Chicago.
Whitmore, Miss Fannie A.	307 W. 46 St., New York City.
Wienshiemar, Mrs. Augusta	705 S. Morgan St., Chicago.
Wienshiemar, Mr. Ferdinand	706 S. Morgan St , Chicago.
Yeizer, Miss Fannie P.	2819 Dearborn St., Chicago.
Young, Miss Rebecca L.	304 Front St., Memphis, Tennessee.

The following are the names of thirty-one persons who were baptized in Zion Tabernacle, by Dr. Dowie, on Wednesday evening, Sept. 29, 1897:

Atkinson, Miss Carrie	6926 Yale Ave., Chicago
Bacone, Mr A B.	Piqua, Ohio
Beil, Mr. Julius	Irving, Illinois.
Beil, Mrs. Jacob	Irving, Illinois.
Blackman, Mr. A. G.	South Haven, Michigan.
Boegen, Mr John E.	2622 South 40th Ave., Chicago.
Burger, Mrs Caroline	Morristown, Minnesota.
Butler, Mr Snowden H.	Sabina, Ohio.
Carlson. Mr. G. W.	1828 Indiana Ave., Chicago.
Carlson, Mr. N. P.	1828 Indiana Ave., Chicago.
Elder, Mr. A. E.	Kinmundy, Illinois.
Godson, Mrs. Cynthia Minerva	9034 Cottage Grove Ave., Chicago.
Hotchkiss, Mrs. R. T.	Bradford, Pennsylvania.
Jackson, Mrs Mary E.	Oak Park, Illinois.
Lear, Mrs. Melissa Squire	Tuscola, Illinois.
Lewis, Miss Jennie	5939 May St., Chicago.
Linn, Mr. Walter	240 Oliver Ave , Indianapolis, Indiana.
Love, Mr Burnett S.	Bradford, Pennsylvania.
Martin, Miss Jennie	Portland, Michigan.
Metcalf, Mrs. Minnie	Lyons, Iowa.
Osburn, Miss Elizabeth	370 E. William St., Delaware, Ohio.
Robison, Mrs. Belle M.	Washington, D C
Robison, Mr. W. B.	Washington, D. C.
Sackett, Mrs. Emma A.	Winterset, Iowa.
Sandal, Miss Minnie	1677 Central Ave., Cincinnati, Ohio.
Slager, Mr. Elisha	Hooksett, N. H.
Stutenroth, Mr. J. W.	7145 Ingleside Ave., Chicago.
Tate, Mr. A. R	Winterrowd, Illinois
Throop, Miss Belle	Albion, Michigan.
Toop, Mrs. S. A	Ulysses, Nebraska
Vogel, Miss Emma	Branch, Wisconsin.

"I Will." An Address on Divine Healing with Answer to Questions. 48 pp., with Portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

This address was delivered at a conference with Mennonites, at the Railway Schoolhouse, near Pekin, Illinois, May 14, 1897. It presents the truths regarding Divine Healing in clear simple words, and at its close Dr. Dowie answered the questions asked by the audience and these questions and answers are included in the report.

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

American First Fruits. Third and Enlarged Edition. 175 pp.

Twenty-five cents per copy. Thirty cents postpaid. 10 copies postpaid, $2.25.

Being a Record of one year's Divine Healing Missions, in the State of California, conducted by the Rev. John Alex. Dowie and Mrs. Dowie, containing hundreds of testimonies publicly given by those healed through faith in Jesus.

A Voice From Zion. Monthly. 16 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, " .....Permission and Commission.
No. 3, March, " .....Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5, May. " .....Redemption Draweth Nigh.
No. 6, June, " .....Talks With Ministers.
No. 7, July, " .....Sanctification of Spirit, Soul and Body.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture.

32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 28 pp. Ten cents per copy. 12 c. postpaid. 20 copies postpaid, $1.25.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, and it is hoped that in its present form its field of usefulness will be still more widely extended.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1895. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered.

32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Leaves of Healing. Vol. 1, 1894-5. First annual volume of the New Series. 832 pp. $3-50.

It contains 832 pages of broad double columns, printed on fine enameled book paper, with large numbers of full page and cabinet photo-engraved pictures, illustrating descriptive articles of the various institutions connected with Zion Tabernacle, the Divine Healing Homes, etc., and a long series of selected cases under the heading of "God's Witnesses to Divine Healing." It also contains *verbatim* reports of many hundreds of healings and of Dr. Dowie's lectures and sermons and full accounts of the long Persecution from which the work has come forth in triumph. The volume is handsomely bound, with gold lettered title on front page and has a carefully prepared index and full page frontispiece of the Editor and his family. This volume is one of great value, and a mine of golden facts and teachings concerning the Full Gospel and the Miracles of Love and Power which are attending it.

Leaves of Healing, Vol. II, 1895-6. Second annual volume of the New Series. 832 pp $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Day in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Anthor. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers, 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion.

A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhanstive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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He sendeth His word PATIENCE and healeth them.

LEAVES OF HEALING

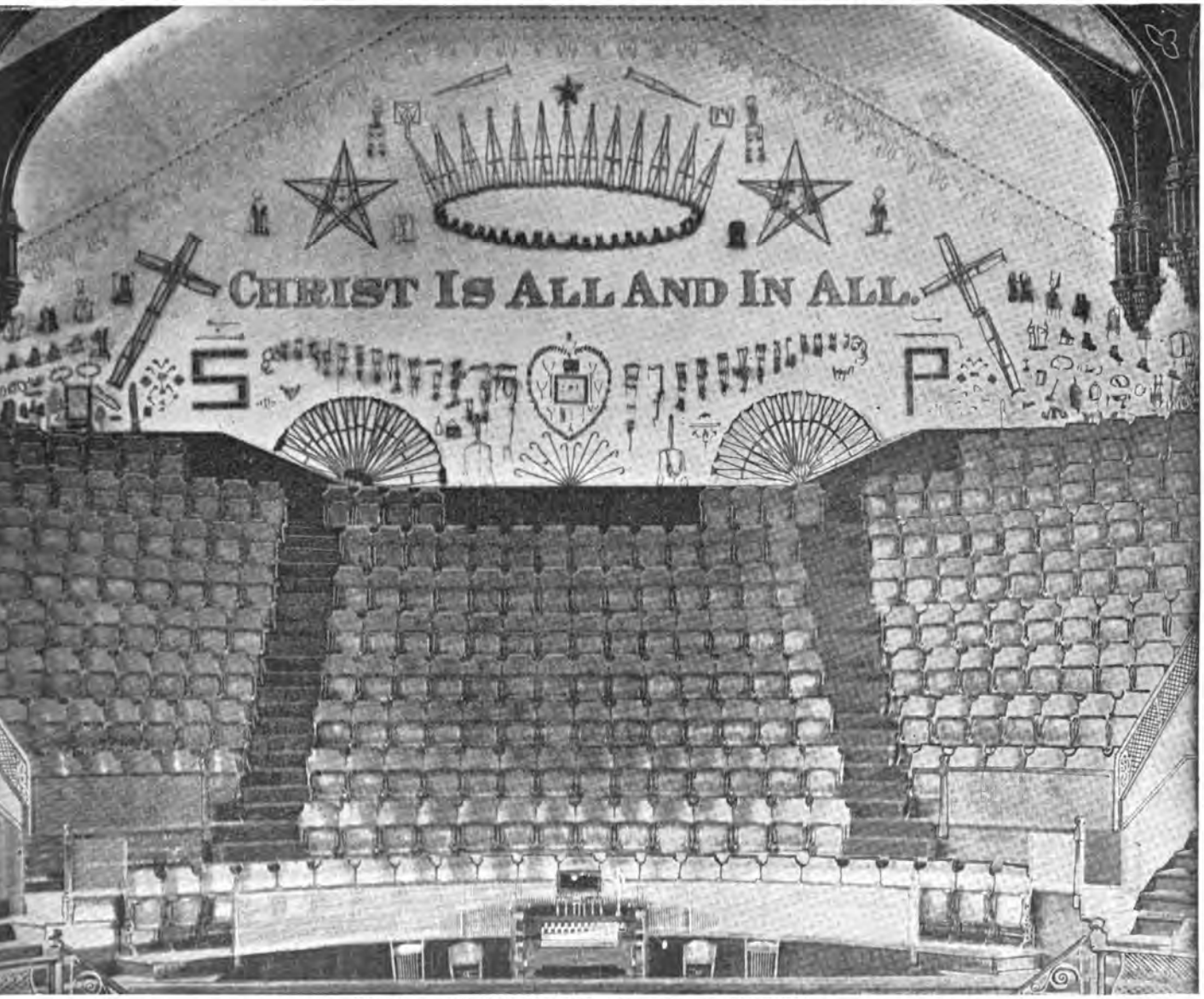
I am the Lord that healeth thee.

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.

VOL. 3. NO. 50. CHICAGO, OCTOBER 9, 1897. PRICE FIVE CENTS.



GOD'S HANDWRITING ON THE WALLS OF ZION.

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

Meetings in Zion Tabernacle, 1621-1633 Michigan Av. Chicago, On Lord's Day, September 26, 1897.



A Multitude of Witnesses.

The People testify to the Lord Jesus Christ as the Saviour, Healer, Cleanser, and Keeper.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Apparently the Entire Audience by Rising Express their Consecration to God.

REPORTED BY A. D. JR. AND S. D. & E. W.*

MORNING SERVICE.

The services were opened by singing,



" O day of rest and gladness,
O day of joy and light;
O balm of care and sadness,
Most beautiful, most bright;
On Thee the high and lowly,
Through ages joined in tune,
Sing, 'Holy, holy, holy,'
To the great God triune."

The Scripture lesson was then read from the 43d chapter of Isaiah. Prayer was then offered by Dr. Dowie, the announcements were made, the offerings received, and the meeting was thrown open for testimonies.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable to this people, and to all to whom these words shall come, for the sake of Jesus, our Lord, our Strength, and our Redeemer.

In the passage which I read to you this morning, I read these words in the 43d chapter of Isaiah:

"Ye are My witnesses, saith Jehovah, 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 purpose of this assembly this morning, is that we shall worship God as we have done, that we shall talk about His work as we have done, that we shall witness to what He has done.

These are God's witnesses, and I am thankful that even in the morning service we have so many gathered right here, ready to tell what God has done for them.

I am thinking how nice it would be to have a testimony meeting in very brief order; and, if you will allow me, I think we will have the testimonies as a lawyer gets them in court —he asks questions, and gets answers.

TESTIMONY OF MRS. MARSHALL MOULTON, 1628 MICHIGAN AVE., CHICAGO. CONVERTED AND MADE CLEAN, SPIRIT, SOUL AND BODY.

Dr. Dowie:—What did the Lord do for you, Mrs. Moulton?

Mrs. Moulton:—"In the first place, He converted me."

Dr. Dowie:—Where?

Mrs. Moulton:—"At Zion Tabernacle No. 2, a year ago last August."

Dr. Dowie:—What were you converted from?

Mrs. Moulton:—"From the Methodist religion."

Dr. Dowie:—Did you hear that? (Laughter.) That is news to some of you. Was there any sin about you?

Mrs. Moulton:—"Yes; and a great deal of disease also."

Dr. Dowie:—What has He done with you now?

Mrs. Moulton:—"He has made me clean, I believe, in spirit, soul and body."

Dr. Dowie —What has He done with your husband?

Mrs. Moulton:—"He has turned him from a sinner into a righteous man. He was a great sinner and an Ingersoll man."

Dr. Dowie:—An Ingersoll infidel. What did He do with him?

Mrs. Moulton:—"He healed him."

Dr. Dowie:—You have got a clean husband now?

Mrs. Moulton:—"Yes, sir; I thank God for that."

Dr. Dowie:—He was a stinkpot?

Mrs. Moulton:—"Well, no."

Dr. Dowie:—But he was an infidel?

Mrs. Moulton:—"He was an infidel."

Dr. Dowie:—And the Lord healed him when he was dying?

Mrs. Moulton:—"Yes, sir."

Dr. Dowie:—What kind of a man is he since he has been saved and healed?

Mrs. Moulton:—"He is now a great worker in Zion, and a lover of Zion. I do think he is one of the most consecrated men I know of; I know him better than the public does, and he is a most earnest Christian. I wish I was such."

Dr. Dowie:—And he started much later than you did, did he not?

Mrs. Moulton:—"Yes, sir; ten years later."

Dr. Dowie:—Well, you see he has got ahead of you, you better hurry up.

Mrs. Moulton:—"I know it and feel that."

TESTIMONY OF MISS ANNA FEDERMEYER, 6622 SHERMAN ST., CHICAGO. CONVERTED AND HEALED OF EPILEPSY.

Miss Federmeyer said:—"Well, I had epileptic fits for

*Owing to a great pressure of work, Dr. Dowie has been unable to revise the reports which follow.

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eleven years, and have had them as often as three and four times a day. My folks spent a fortune in trying to have me healed, but, of course, the doctors could not heal me, but the Lord has, and I am almost entirely healed now."

Dr. Dowie:—Has the Lord saved and converted you?

Miss Federmeyer:—"Yes; I was converted."

Dr. Dowie:—What were you converted from?

Miss Federmeyer:—"Lutheranism."

Dr. Dowie:—You were not a Christian at that time were you?

Miss Federmeyer:—"No, sir; I thought I was, but I was not."

Dr. Dowie:—You were pretty conceited about it, were you not?

Miss Federmeyer:—"Yes."

Dr. Dowie:—You had been sprinkled and confirmed in your sins, had been to the Lord's supper a good many times, but you were not a Christian?

Miss Federmeyer:—"No, sir."

Dr. Dowie:—And you have been converted and healed?

Miss Federmeyer:—"Yes, sir."

Dr. Dowie:—And you are a very happy girl?

Miss Federmeyer:—"Happy? I should say I was happy."

Dr. Dowie:—I know a young man that is happy too! (Laughter.)

TESTIMONY OF MRS. W. W. BLY, 7926 ONTARIO AVE., CHICAGO. CONVERTED AND HEALED OF LA GRIPPE.

Dr. Dowie:—What has the Lord done for you?

Mrs. Bly:—"Well, He converted me from a Presbyterian." (Laughter.)

Dr. Dowie:—Do you hear that, you Presbyterians down there?

Were you a Christian?

Mrs. Bly:—"I thought I was."

Dr. Dowie:—The Lord has converted you, given you a clear Salvation?

Mrs Bly:—"Yes, sir; I am seeking healing for cancer. I received a great deal of healing, and if I had not become fearful, I would have had it all. In the mean time He has healed me of grippe and a very severe cold on the lungs. He has also healed my children."

TESTIMONY OF MASTER AMOS DRESSER. JR., 6100 STONY ISLAND AVE., CHICAGO. BLESSED AND HEALED OF DIPHTHERITIC SORE THROAT.

Master Dresser said:—"I was healed of diphtheritic sore throat. I could not eat any more. My folks had heard of this work, and they prayed for me and I was healed."

Dr. Dowie:—You have been blessed and added to the church here have you not?

Master Dresser:—"Yes, sir."

TESTIMONY OF MASTER WALTER SANDOW, 2160 JACKSON BOUL., CHICAGO. HEALED OF THE BITE OF A MAD DOG.

Master Sandow said:—"I was bitten by a mad dog over on Wabash Avenue."

Dr. Dowie:—Were you healed?

Master Sandow:—"Yes, sir."

Dr. Dowie:—Through the prayers of Dr. Speicher?

Master Sandow:—"Yes, sir."

Dr. Dowie:—And you were wonderfully healed.

TESTIMONY OF MR. JAS. MEARS, 5473 KIMBARK AVE., CHICAGO. CONVERTED AND HEALED OF RHEUMATISM, DROPSY AND CONSTIPATION.

Dr. Dowie:—What has the Lord done for you? Has He converted you?

Mr. Mears:—"I suffered from rheumatism."

Dr. Dowie:—Did He convert you first?

Mr. Mears:—"Oh, yes!"

Dr. Dowie:—Where were you converted?

Mr. Mears:—"In Zion Tabernacle No. 2. I had suffered with rheumatism, and with dropsy and constipation for twenty-five years, and during all that time I have taken pills regularly."

Dr. Dowie:—How many years did you take pills?

Mr. Mears:—"Twenty-five years."

Dr. Dowie:—The wonder is you are alive.

Mr. Mears:—"As soon as I got some of that devil out of me I found I did not need any more pills, and now I have been healed by the Lord of all this, but I am not yet fully healed, but I am trusting in the Lord."

Dr. Dowie:—What about your wife? What has the Lord done for your wife?

Mr. Mears:—"She has been greatly strengthened and helped. She is not here to day. I can hardly say just what He has done for her. I know she has been saved. She was a member of the Roman Catholic Church at one time."

Dr. Dowie:—That is what I wanted to bring out; she is now converted.

Mr. Mears:—"She has come out of that church and has been baptized."

Dr. Dowie:—That is one of the many cases of Roman Catholic conversion.

Mr. Mears:—"She had a complication of diseases and they have nearly all been taken away."

Dr. Dowie:—The Lord has blessed your children?

Mr. Mears:—"Very much. Our baby when less than five months old contracted a disease which we thought was inflammation of the bowels, and he got very bad. We took him down to Tabernacle No. 2, and Brother Wilhide prayed for him, and that was all taken away, and it has never come back."

TESTIMONY OF MR. A. G. BLACKMAN, SOUTH HAVEN, MICHIGAN.

Mr. Blackman said:—"This Divine Healing is a comparatively new doctrine to me. I did not know much about it until a little over a year ago."

Dr. Dowie:—What has the Lord done for you?

Mr. Blackman:—"He has healed me from some diseases, and others are better."

Dr. Dowie:—You had a good many diseases to start with?

Mr. Blackman:—"Yes, sir."

Dr. Dowie:—You are healed of some perfectly?

Mr. Blackman:—"Yes, sir; I used to be always taking medicine."

Dr. Dowie:—How long did you take medicine?

Mr. Blackman:—"As long as I can remember."

Dr. Dowie:—How many years do you reckon?

Mr. Blackman:—"Fifty."

Dr. Dowie:—The wonder is you survived the medicine.

TESTIMONY OF MR. LEANDER HAYNES, KIRKPATRICK STATION, INDIANA.

Dr. Dowie:—Now what has the Lord done for you since you came to Zion?

Mr. Haynes:—"The Lord is making me see."

Dr. Dowie:—Were you blind when you came?

Mr. Haynes:—"Yes, sir; I could only discern daylight."

Dr. Dowie:—What can you see now?

Mr. Haynes:—"I can see persons when they are standing about three feet from me."

Dr. Dowie:—You can see their faces clearly?

Mr. Haynes:—"Yes, sir."

Dr. Dowie:—Can you tell who it is?

Mr. Haynes:—"No, sir; not yet."

Dr. Dowie:—But you can discern other objects?

Mr. Haynes:—"Yes, sir; I can tell a man or woman when they pass before me."

Dr. Dowie:—You are like the man who had been saved, and saw people like trees walking.

Mr. Haynes:—"When I first came here there were big lumps on my eyebrows; now, they are almost gone down."

Dr. Dowie:—What did the doctors say about your case?

Mr. Haynes:—"They said nothing could be done for me."

Dr. Dowie:—What doctors saw your case?

Mr. Haynes:—"Dr. Row, in Thornton, Ind., and Dr. Morrison of Indianapolis."

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Dr. Dowie:—They said you were hopeless, and now you do see?

Mr. Haynes:—"Yes, sir."

Dr. Dowie:—And the disease has passed away?

Mr. Haynes:—"Yes, sir."

Dr. Dowie:—Almost entirely?

Mr. Haynes:—"Yes, sir."

TESTIMONY OF MRS. MICHAEL RASMUSSEN, 5302 JUSTINE ST., CHICAGO. HEALED OF INTERNAL TROUBLES, AND CONVERTED FROM THE ROMAN CATHOLIC CHURCH.

Mrs. Rasmussen said:—"I have been healed of internal troubles. I was under operations for them but got no relief

"My husband has been healed of consumption, healed from tobacco habit. We were both converted from the Roman Catholic church.

"Before I was married I was insulted in the confessional, and I left the Roman Catholic church at the age of eighteen. Of course, I was supposed to be a Christian when I went there. I thought there was no church. I tried to be a good Christian but I did not see any church that there was any right in.

"My husband was given up by the doctors at last. We heard of Dr. Dowie's great work, so we went out in January to Tabernacle No. 2. My husband began to improve a couple of weeks after that, and I saw myself where there was a way I could be saved, so I went out and received the teaching, and I was converted.

"My baby has been healed several times. Her little arms were swelled up to her shoulder, so I came down the first thing in the morning, and the Doctor laid his hands upon her, and by the time I got home the swelling was all gone."

Dr. Dowie:—Your husband is now able to work?

Mrs. Rasmussen:—"Oh, yes! When he first came to you, Doctor, he could not expand his lungs one inch. The last time he was in the Healing-room you tested his lungs, and you said you thought it was 3½ inches he expanded. He feels perfectly well in every way. He used to spit up a great deal of blood, but he has no more trouble spitting up blood, and he has no pain whatever in his lungs.

"When my baby took sick I came to think there was a way without giving medicine, for I did detest giving my child medicine. The child suffered for over a year. The doctors were all giving her medicine, every one of them prescribing a different prescription. One would call it one thing, and another would call it something else. At last a doctor in Berlin said there was no relief for the child, and the best thing I could do was not to give her any more medicine but go immediately to Chicago to the Rush Medical College, and there have the child examined and find out what is the matter. They had my sister on the table out there for hours, one student working over her and then another, all the students around her.

"The doctor said, 'I will tell you this much, your child is not going to die; she is going to live, but she will never hear. The ear drums are entirely gone; she will never hear nor see.' The child was so frail my mother carried her back and forth on a pillow. She is improving, and she is quite well now. She speaks a great deal. She has been blessed in a great many ways. She is a different girl altogether; she is a Christian. It is surprising to hear the way she speaks, and she can hear some now."

Dr. Dowie:—She has been converted, and she is beginning to hear?

Mrs. Rasmussen:—"Yes, sir; she was a Roman Catholic also."

Dr. Dowie:—We are all Catholics here—Christian Catholics. There is a great deal of difference between Roman Catholic and Christian Catholic. We want to be Catholic every one of us. I believe in the Holy Catholic Church, do you?

Audience:—"Yes."

Dr. Dowie:—Very well. I am so thankful this sister was healed.

TESTIMONY OF F. A. FOURNIER, 783 WEST POLK STREET, CHICAGO.

Mr. Fournier said:—"Nearly two years ago when my attention was drawn to the LEAVES OF HEALING, I was at that time afflicted with catarrh in the nose so I could not breathe."

Dr. Dowie:—What were you healed of?

Mr. Fournier:—"I cannot say I am entirely healed of catarrh, but I saw that the Lord was my Healer, and I went to Him, gave up doctors and drugs and medicines of every kind. I am partially healed; so much so that I can breathe through my nose.

"The Lord also converted me from Methodism. I was wrapped up in Methodism. I thought there was nothing like the Methodists; but I saw at that time there was a great deal in the church that needed to be cast out.

"I was also converted from Secret Societies. I was a member of three different organizations, and I have come out from them.

"My wife was converted and was healed when the doctors gave her up, and said there was no help for her. She came to Zion Tabernacle, got the light and was healed, and I praise the Lord for that."

TESTIMONY OF MRS. E. W. TRAVIS, 1005½ WILCOX AVE., CHICAGO.

Mrs. Travis said:—"I was healed from many diseases: heart trouble, kidney trouble. On the 20th of July I was healed instantly from sciatic rheumatism. They said I could not live until midnight; I was unconscious a great deal of the time with severe pain. I sent to Zion to have Dr. Dowie or Dr. Speicher pray for me. Dr. Dowie was not there. Dr. Speicher sent word he would pray at nine o'clock, and at nine the pain began to grow less, and at half-past left me instantly, and I have not felt a twinge of it since."

Dr. Dowie:—The Lord has blessed you otherwise?

Mrs. Travis:—"Blessed me otherwise."

TESTIMONY OF MRS. WHITE, 1146 48TH ST., CHICAGO.

Dr. Dowie:—What has the Lord healed you of?

Mrs. White:—"He healed me from rheumatism."

Dr. Dowie:—Did He convert you?

Mrs White:—"He converted me, and gave me Salvation."

Dr. Dowie:—When?

Mrs. White:—"He gave me Salvation ten years ago. The Lord has done so many things for me that I could not tell them, because I do not know. But I know He healed me of rheumatism and other things, and He is with me day by day. I could not live if it were not for God's goodness. I give God all the glory for what He has done."

TESTIMONY OF MR. JOHN WHITE, 1146 48TH ST., CHICAGO.

Mr. White said:—"Well, I might say I stand here a miracle of God's mercy. I have been very low, friends. I have been that low that I have been trying to do away with my life, and the voice spoke to me: 'Do not; come with me; I will do you good.' I praise His Holy Name to-day, and I thank God that He has healed me of rheumatism and lumbago which I had for over twenty years. I praise the Lord that He ever sent such a man into Chicago to teach me the right.

"I praise God this morning for what he has done for me and mine."

TESTIMONY OF MRS. PORTNER, 44 MOHAWK ST., CHICAGO.

Dr. Dowie:—What has the Lord done for you?

Mrs. Portner:—"My little girl took sick last summer with summer complaint and brain fever. I took her out to Dr. Dowie, Zion Tabernacle, Stony Island Ave., and she got healed out there."

Dr. Dowie:—Has He converted you?

Mrs. Portner:—"Yes, sir. I have been sick myself for three or four years, and the doctor told me I should have an operation. I refused to have it, and I did not take any medi-

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cine at all because I did not believe in such things—"

Dr. Dowie:—You have been healed?

Mrs. Portner:—"I came out to your—"

Dr. Dowie:—You are not sick now?

Mrs. Portner:—"No, sir; it is all gone."

Dr. Dowie:—That is a good testimony. Why did you not tell us that before. What did they say that trouble was?

Mrs. Portner:—"I do not know what they called it."

Dr. Dowie:—What doctor saw you?

Mrs. Portner:—"Dr. Niell, Milwaukee Ave.'

Dr. Dowie:—The Lord has saved you?

Mrs. Portner:—"Yes, sir."

TESTIMONY OF MR. ANDREW W. ROPP, PEKIN, ILLINOIS.

Mr. Ropp said:—"First of all I want to thank the Lord for the great blessing I have received spiritually and physically. I was healed a little over two years ago through faith in Jesus, and I can say I am entirely well.

"I thank God for sending Dr. Dowie to this city, and may the Lord bless him and his family, and all his helpers. I am glad that the work is going on. I have been to the Home eight or ten times, and have never been there but I have been blessed spiritually, and have always seen people blessed physically."

TESTIMONY OF MASTER DAVID MURDOCH, 1503 WABASH AVE., CHICAGO.

Master Murdoch said:—"About six years ago, it was on Sunday, I took sick with scarlet fever, and papa told Mrs. Sweet to take a request for prayer to Dr. Dowie, and when Mrs. Sweet came back in the afternoon I was running around all right. I thank the Lord for it."

TESTIMONY OF MR. JOHN MURDOCH, 1503 WABASH AVE., CHICAGO.

Mr. Murdoch said:—"Dear friends, I have been healed of chronic sore throat of sixteen years' standing, kidney trouble, or broken bones, two ribs that I had broken; I also was scalded from a pressure of seventy pounds of steam, and was healed in a moment, and God has kept me ever since."

TESTIMONY OF MR. JOHN T. BOEGEN, 2622 SOUTH 40TH AVE., CHICAGO.

Dr. Dowie:—What has the Lord done for you, brother?

Mr Boegen:—"Well, He has converted me."

Dr. Dowie:—Where?

Mr. Boegen:—"Zion Tabernacle."

Dr. Dowie:—What did He convert you from?

Mr. Boegen:—"From Roman Catholicism. Then I finally dropped into Christian Science. I finally got through with Christian Science, and I heard of Dr. Dowie. Of course all the time I was a Christian Scientist I was a stinkpot, and was not getting any blessing; still I thought there was a lot of good in it. I came to Zion quite often. I was healed of the tobacco habit, beer habit and other sinful ways, and got converted. I want to be baptized this week, and be a member of Zion Tabernacle.

"My family have all been blessed."

TESTIMONY OF MRS. COYKENDALL, 5339 FIFTH AVE., CHICAGO.

Dr. Dowie:—What has the Lord done for you?

Mrs. Coykendall:—"Eight years ago I gave my heart to God, and united with the Baptist church. Three years ago I went to hear Dr Dowie, and I saw there that Christ had not changed; He was the same yesterday, to-day and forever. I was very sick in bed with paralysis of the bowels. I had tried many physicians but they had all failed, and I did not get any better; so I accepted Christ as my Healer, and He healed me of paralysis of the bowels aud female troubles, and I praise God.

"Then when I accepted Christ as my Healer, I found that I had to come out of the Baptist Church They would not accept my testimony, and I felt that the Lord would not bless me where I could not give God the glory. So I am not a member of any church, but I am thinking of becoming a member of Zion Tabernacle.

"Four weeks ago I had a numbness in this arm, and the ends of my fingers would get perfectly numb. The Doctor laid hands on me, prayed with me, and I have not had any numbness since."

TESTIMONY OF MISS CLAUDIA THOMAS, 120 NORTH SHELDON ST., CHICAGO.

Dr. Dowie:—Now, what did the Lord do for you?

Miss Thomas:—"He healed me of dropsy and heart trouble after being sick for a year."

Dr. Dowie:—And you are well now?

Miss Thomas:—"Yes, sir."

Dr. Dowie:—And you love Him?

Miss Thomas:—"Yes, sir."

Dr. Dowie:—You serve Him?

Miss Thomas:—"Yes, sir."

Dr. Dowie:—Now, if you had ever seen that little girl when she was in the condition when her mother brought her to me, you would say a wonderful healing had been wrought. She was not any shape at all; she was like a great big bag of water, all puffed up. I never saw anybody in such suffering. She was wheeled in a wheel chair, could not walk, not a step, and was in a dreadful condition. The Lord has healed you very nicely, and you are getting along well. Are you going to school?

Miss Thomas:—"Yes, sir."

TESTIMONY OF MRS. THOMAS, 120 NORTH SHELDON STREET, CHICAGO.

Mrs. Thomas said:—"I thank the Lord to-day that my child lately has been so well, after being in the state that she was, doctored with every doctor, trying everything, but of no avail at all. What troubles me very much is that we did not rest in the Lord at first. We would take it one day and then waver the next day, and our own minister fought against it, and he did not believe in it, and he does not yet, but, thank the Lord,—"

Dr. Dowie:—Did you say your own minister does not believe in it?

Mrs. Thomas:—"No, sir; he does not."

Dr. Dowie:—Am I not your minister?

Mrs. Thomas:—"Oh, beg your pardon, but I meant at that time. (Laughter.)

Dr. Dowie:—I thought you belonged to this church.

Mrs. Thomas:—"I do now."

Dr. Dowie:—Don't you ever say your minister does not believe.

Mrs. Thomas:—"I thank the Lord for what He has done. He answered prayers, and we never fail to praise the Lord to any man.

"I have a perfectly healed arm since you laid hands on me."

Dr. Dowie:—How many years was that arm bad?

Mrs. Thomas:—"Twenty-eight years."

Dr. Dowie:—How long did it take to heal it?

Mrs. Thomas:—"It came in a moment in the Healing Room in Zion Home. The first night I took my little girl there, I put a request in the box and went in to supper. We went from supper to the Prayer Room, and there was laying on of hands, and I though it was heaven on earth. I went up stairs, and I found when I went to lift the little girl from the chair that my arm was perfectly well, and it has been perfectly well ever since."

CALL.

Dr. Dowie:—"All who believe the Lord Jesus Christ is the Healer of His people, stand, and all who desire to give themselves fully to God stand. [Apparently all rose.]

Pray with me.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' name I give myself to thee. Take me as I am, make me what I ought to be in spirit, soul and body. Give me power to do right; if I have wronged any, to confess and restore; to do right in Thy sight. Forgive me for the sake of Jesus, the Lamb of God that taketh away the sin of the world. Give me by Thy Spirit of wisdom, knowledge, faitb, hope and love for Jesus sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

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Do you believe all that?

Audience:—"Yes."

Dr. Dowie:—God does hear.

After singing the Doxology the services were closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and may the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, 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.

Dr. Dowie enumerated the many mercies of the week, and among other things told of Dr. Speicher's successful meetings held at Waterloo, Iowa.

Dr. Dowie said:—Dr. Speicher's visit to his old home, where he practiced medicine for ten years, I determined should be one they would understand and remember.

With my full consent he announced a series of meetings to be held in the Opera House in Waterloo on Saturday week this day week and Monday last, and I find from the long reports in the press there, and from his own letters, and from other correspondents that he has been very much blessed.

The meetings were large on the Saturday, but on the Sabbath Day they entirely filled the large house, and on the Monday they were thronged, and he found that the interest in this ministry and in Zion was very great all over that part of the country.

The people flocked in from all around, from the Hudson and Waterloo districts, and there were a number of very clear healings. The Doctor prayed with fifty persons, and he tells me of quite a number who were healed.

The continued success of missions recently established in various suburbs of Chicago, also those at a distance, was one of the subjects to which some time was devoted.

The people of Zion were again reminded of the effort which is being made to establish a regular weekly edition of the German LEAVES, *Blatter der Heilung*, the contingent being the promise of 1,000 yearly subscribers.

The rebuke to the Physicians' Club of Chicago was published last week, pages 781 to 783.

Dr. Dowie then made the announcements, which were followed by prayer from the Rev. W. H. Piper and Dr. Dowie. The offerings were then received.

INVOCATION.

Let the words of our mouths and the meditations of our hearts, and the testimony that shall go forth from these lips to-day, of those who have been saved and healed through faith in Jesus Christ, be acceptable in Thy sight and be profitable to the multitude here, and to those of every land to which these tidings shall come, not only in this day and generation, but in all the days and generations yet to come. Let the testimony that is being built up in Zion be a blessing throughout all the time, yea, throughout eternity, for Christ's sake. Amen.

I think it would be acceptable to you, if some of you who have not seen Ethel Post, were to see her just for a moment. [Ethel was then asked to come on the platform, which she did.]

Do not think she is a weakling because she is in white and I am all in black. I dare say she looks a little paler along side of me; but Ethel is going to school and is attending to all her duties as a little girl. In the home she is doing the little things that girls of her age do. She is the oldest girl in the home, and has simply resumed her ordinary place in the household. Would you like to say a word, Ethel, and praise God for what He has done for you?

Ethel said, "I will just say, I am continually getting stronger, and getting more power. I think every one sees I am. I am feeling very much stronger, and gaining every day, and going to school and to the park; just getting along nicely. I praise the Lord that He is keeping me now."

Dr. Dowie:—Perhaps her mamma would like to add a word? There are many who are very much interested in the case.

Mrs. Post:—"Ethel is getting along so nicely and feels so strong that she said the other day that she did not see how it was she was so weak when she was sick, that it seemed she might have done things, if she had tried. Of course, she was constantly trying. She is going to school, and doing the regular school work, in fact she is a little in advance of where she left off school two years ago."

Dr. Dowie:—As regards her general strength, is it good?

Mrs. Post:—"She is improving all the while, and her appetite is a constant joke in the family." (Laughter.)

Dr. Dowie:—May it long be so. I thought, as she had given her testimony at great length, you might be interested in seeing her.

I am going to ask a brother, The Rev. Mr. Wing, if he will, to stand up and say a few words; and, if he will, to come right down on the platform, where he may be better seen and heard.

While he is coming, I would like to say that one of the pleasures that I have in connection with this ministry is the considerable number of brethren in the ministry who are attending these meetings; who are subscribing for the literature, and who are coming to Zion as opportunity offers.

We have at the present time in the Home, four or five ministers. One of these is a brother minister in this city who brought his almost dying wife to me three days ago. The man accompanied by his wife came bearing a letter from Dr. Boynton. They procured an immediate interview with me, and I found that the wife, as Dr. Boynton had said, at the very time she came to me, was bleeding, and slowly and steadily her life was bleeding away. She had been suffering from various terrible hemorrhages for some time, and they had lately assumed a very acute form

I am glad to tell you respecting that brother minister's wife, that from the time we prayed, that issue of blood has been stopped, and our brother is preaching in his own church to-day. I will not name him, because when he and his wife want to give testimony, they can come here and do it themselves.

Other brethren are with us. There is a brother minister in front of me, and a brother behind me here, and yet another. I am glad to see them. Last week all together there were seven ministers who were nearly all in the Home at one time. We sometimes have the pleasure of seeing persons who are doctors and doctors' wives.

I only wanted to say these few words while Bro. Wing came down. Now he has got breath, and he is able to speak for himself, let him just say whatever the Lord puts into his heart to say.

TESTIMONY OF REV. MATT WING, ELKADER, IOWA. HEALED OF THROAT DIFFICULTY AND HAY FEVER.

Mr. Wing, said:—"I think I have, perhaps, as great reason to thank God for His goodness to me as any man living, for certainly there have been added to my life, twenty-one years of constant labor in the ministry. Twenty-one years ago I was perfectly healed in a moment of many diseases of which the physician told me it was impossible to recover; that I must set my house in order; that I must die and not live.

"But in testimony of God's loving kindness and His power to heal, I have lived these twenty-one years and am still able to bear testimony for Him.

"The Master at one time told one who had been healed of disease:

"Sin no more, lest a worse thing come unto thee."

"I have not been faithful to God always, and I have suffered since from other diseases that have almost paralyzed my effort.

"About five years ago I was examined by an expert who told me that he never looked into a throat before, looking as mine did, that was able to utter an audible sound. 'I marvel,'

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he said, 'that you can speak above a whisper.'

"I have been conscious of the fact that God has been sustaining me and keeping me in the work. It has been a wonder to me why I have not been healed of this difficulty of the throat entirely. I do not know. Perhaps God wanted to bring me here. I expect that is the truth, and to spare me from the work that has held me so long in a kind of partial serving of God. I came to Zion Home last spring. I was there about eight days, I believe, and received much benefit. I returned to my people feeling vigorous and strong, but I have been subject to the hay fever for a number of years, and it came on as usual again this season, and I was compelled to recall my appointments, not being able to fill them.

"Two weeks ago to-day I was unable to stand before my people in the evening, and when I came here one week ago last Thursday, you will remember some of you, that it was with difficulty that I could speak, but now my voice is clear. The difficulty seems almost gone from my throat.

"I told you I came here suffering with hay fever. Those of you who know anything about it know that it comes on every year about the middle of August and lasts until we get a heavy frost which kills the flowers. The hay fever came as usual this year. I was suffering very much from it before I came here, but it has disappeared entirely. I feel that it is entirely healed. I had been conscious of the presence of it summer and winter, but the last few days my head has been perfectly clear, and I feel to thank God that I believe this terrible disease is healed. The doctors said they could not heal it; but Jesus Christ is able to heal and it has been healed.

"Before I came I was hardly able to take any physical exercise. A mile's ride on my wheel was as much as I could do, but the last two days of this week I have ridden over fifty miles and walked a good deal and talked considerable. I now feel strong and I believe I shall be able to return to my work a well man, and the name of God shall be all the glory, and my life unreservedly consecrated to the ministry of the gospel of Christ in its rich and abundant fullness, by which He able to save to the uttermost all those that come to God through Him."

Dr. Dowie:—Amen. Now, I think we will call out another parson. Brother Shelford, I see you down there. Come up. I am glad to give my brethren in the ministry who come to Zion an opportunity to stand up and say they are healed, and opportunity to speak.

The Rev. Mr. Shelford has been working in Elmira, N. Y., for some time in connection with a gospel work in which I have been interested. I scarcely placed him at first when he came to see me. I know a great many people's names, but I do not know their faces when they appear.

I was very glad to meet Bro. Shelford and to welcome him to this platform, and whatever he feels free to say in the name of the Lord, let him say.

TESTIMONY OF REV. M. F. SHELFORD, 225½ FRANKLIN ST., ELMIRA, N. Y. HEALED OF NEURALG'A OF THE STOMACH AND MUSCULAR RHEUMATISM.

Mr. Shelford said:—"I am glad, dear friends, for the privilege of saying just a few words of praise for One who has done so much for me. I have known the Lord as my healer for a little over two and one-half years. I suffered very greatly up until January first, two years ago with neuralgia of the stomach, so much so that it was necessary for me to have something to relieve me after every service. My work has always been quite hard. I have preached nearly every night since I began until very recently, and I found that the constant work was entirely too much for me. I consulted the physicians, and used to get medicine by the handful, and by the bottle-full, and I found that it absolutely did no good, only the opiates to kill the pain.

"At last I went directly to the Lord for healing, and a dear brother of mine, The Rev. James Scovill, Scranton, Pa., anointed me in the name of the Lord and I was instantly healed. I went out, it seemed, with new life from that time, but as time has gone on and the work increased and the Lord used me in teaching, and preaching Divine Healing, and in laying on hands—I have seen a great many people healed—something mysterious took place that I could hardly understand.

"I found myself about a year ago beginning to be troubled with muscular rheumatism, and I asked the Lord to take it away, and received relief. I did this again and again. I called for the Elders of my church who receive Divine Healing as freely as you do here, I believe, and they anointed me in the name of the Lord. It was the best thing I could do. I got considerable relief. For some time, and during the past summer, the difficulty has grown. I felt I knew the Lord as the Healer, and I do not think my faith has ever wavered for a single moment, but I could not get the healing. At last I felt convinced that the Lord wanted me to come to Zion. I felt that I needed some one who could really pray the prayer of faith; some one who could take hold of something that had really become chronic and defeat the devil and get a victory in Jesus the Healer.

"I came this past week on Monday morning, and have been prayed for, and I feel, oh so different. I feel almost ready to go back, and to begin my work anew with the assurance that I shall have better victory in praying for others, as well as better health for myself. I am very glad indeed that I came. Dr. Dowie laid hands upon me on Friday afternoon, and I find myself to-day stronger than I have felt in several months. It is really remarkable, and I am sure I not only will be glad, but my family will be glad when they see me home, and not moaning and groaning with awful rheumatic pains. I do praise God for what He has done, and my hearty and best prayers for Zion are always yours. May God bless you all."

Dr. Dowie:—I think I will ask one more, and then throw the meeting open. I feel inclined to ask Mr. Smith to speak. Brother Smith, rise up and tell us about it.

TESTIMONY OF F. W. SMITH, 7152 SO. CHICAGO AVE., CHICAGO. CONVERTED AND HEALED FROM TOBACCO AND PILES.

Mr. Smith said:—"I praise the Lord for what He has done for me. I suffered with the protruding piles for about fifteen years, and I was also a great smoker. Since I heard Dr. Dowie preach I quit smoking, and my piles were healed. I praise the Lord for all He has done for me."

Dr. Dowie:—Has He converted you Brother Smith?

Mr. Smith:—"Yes, sir."

Dr. Dowie:—What did He convert you from?

Mr. Smith:—"From the Roman Catholic Church."

Dr. Dowie:—And you were a stinkpot? (Laughter.) (Pointing to the trophies on the wall.) Some people ask what "S. P." means up there. The other day some stood there and looked at it and wondered what it meant, and one suggested that it meant salvation and perseverance, and they were horrified when they were told it meant stinkpot. It is one of the trophies we hung up there. It is made out of boxes filled with cigars, and the man who surrendered it also surrendered his business, which was selling tobacco, and the revolver with which he intended to commit suicide, and he is amongst us to-day a healed and saved man.

You are a clean man now, Mr. Smith, and I am sure your wife thinks it is nicer to kiss you, (laughter and applause) and your children too.

Mr. Smith:—"I have a happy home too."

Dr. Dowie:—Has the Lord blessed your wife?

Mr. Smith:—"Yes, sir."

Dr. Dowie:—And your whole family is with you in the Kingdom of God?

Mr. Smith:—"Yes, sir."

Dr. Dowie:—Thank God for that. The Lord has healed your children too?

Mr. Smith?—"Yes, my little boy—"

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Dr. Dowie:—Just tell us about that. That was a wonderful healing.

Mr. Smith:—"Well, he was very sick. My wife took him to the Tabernacle. Mrs. Dowie prayed for him, and he was healed perfectly."

Dr. Dowie:—Thank God. The influence of our Brother Smith's healing is quite wide.

Now, then, who wants to witness?

TESTIMONY OF MRS. AURORA WHITNEY, 2140 WABASH AVE., CHICAGO. CONVERTED AND HEALED OF ABSCESSES OF THE THROAT, WHITE DIPHTHERIA AND QUINZY.

Mrs. Whitney said:—"I have been converted here and baptized."

Dr. Dowie:—What were you converted from?

Mrs. Whitney:—"Well, I did not belong to any church."

Dr. Dowie:—You were converted from the world, the flesh and the devil?

Mrs. Whitney:—"Yes, sir. I have suffered for nearly thirteen years of doctors who gave me poisonous drugs. I have been poisoned by drugs for my throat trouble, and have had one doctor for three years, Dr. Powers of the Columbus Memorial Building. But he left the city and I had to get another. I went to Dr. Sawyer, a great cancer doctor and a noted man. I could not pay him the price he asked, so he told me I had better go to Dr. Pease. I went to him. He gave me the same kind of medicine—homoeopathic. He said: 'You are completely poisoned with mercury, calomel and all sorts of poisons.' I went to the college and Dr. Adam lectured on my case, and he said he thought I would go insane.

"It will be three weeks on Tuesday that Dr. Dowie laid hands on me. I went home and felt very much better, but I doubted in my heart, and I did not throw away the medicine."

Dr. Dowie:—You sinner. (Laughter.)

Mrs. Whitney:—"And I went to the doctor again on Thursday. I was in such agony and pain that I could not sleep nights. When I called he was away and did not expect to be back until next week. I left the doctor's office discouraged and got off the street car at 12th street and went to Zion Home, and I said, 'I want to see Dr. Dowie.' 'Well,' they said, 'you can not see Dr. Dowie, because you can see the President of the United States before you can see Dr. Dowie.' (Laughter.) They said I could see Dr. Speicher. I had a talk with Dr. Speicher; and he said, 'Come to the Tabernacle, and I will pray with you this afternoon.' I came, and he prayed with me, and I went home, and I threw the medicine away, and I slept well that night, and every night since. I have not had any pain to speak of since. My husband is here to testify to that."

Dr. Dowie:—Thank God for that. You believe you are healed?

Mrs. Whitney:—"Yes, sir."

Dr. Dowie:—What was the nature of the throat trouble?

Mrs. Whitney:—Abscesses of the throat, white diphtheria and quinzy."

Dr. Dowie:—Where is your husband. (Mr. Whitney stands.) Is that all true?

Mr. Whitney nods his head in assent.

TESTIMONY OF MRS. MARY E. BOWDER, ROWLEY, IOWA. HEALED OF VARICOSE ULCER.

Mrs. Bowder says: "About two years ago that 'Little White Dove,' the LEAVES OF HEALING, came flying to my home. I had been suffering for 22 years with a terrible ankle. I got so I could not sleep night or day at all. I became completely worn out with it. I had varicose ulcer on my ankle."

Dr. Dowie:—And now are you healed?

Mrs. Bowder:—"Yes, sir."

Dr. Dowie:—Where were you healed?

Mrs. Bowder:—"At my home."

Dr. Dowie:—Did I pray for you?

Mrs. Bowder:—"I do not know that you did."

Dr. Dowie:—Did you ask me to pray for you?

Mrs. Bowder:—"I got it from the LEAVES OF HEALING."

Dr. Dowie:—I see. That is interesting. Go ahead and tell us about it.

Mrs. Bowder:—"Mr. William Emmel sent the LEAVES OF HEALING to his aunt, and I read them, and I said to my husband: 'Pa, I am going right into Chicago to see Dr. Dowie.' He says: 'Ma, there is no use of that. You can be healed just as well here in Rowley as you can in Chicago. God is as near Rowley as Chicago All you need is faith in God and God wlil heal you. I took Him and I was healed."

Dr. Dowie:—You knelt down and prayed there and then?

Mrs. Bowder:—"Yes, sir; I prayed and God healed me then, and within two days I could walk just as well as I can now; run, jump, skip and hop." (Laughter and applause.)

Dr. Dowie:—Now, where is the husband? Stand up, husband. Where are you?

Mr. Bowder:—[From the audience]—"Right here." (Loud applause.)

Dr. Dowie:—I want to see the man who has got some good sound sense. Our brother is perfectly right. If people everywhere who read the LEAVES OF HEALING would just say, The same God is here as in Chicago, they would be healed. Go ahead now brother.

Mr. Bowder:—"What did you want me to tell?"

Dr. Dowie:—Just what you like.

Mr. Bowder:—"Did you want me to confirm her statement?"

Dr. Dowie:—Yes.

Mr. Bowder:—"Well, I have lived with that lady so long, nearly fifty years—" (Applause.)

Dr. Dowie:—You ought to know her. (Laughter.)

Mr. Bowder:—"For twenty-two or twenty-three years she went about—[Mr. Bowder amidst applause and laughter here illustrated in the aisle of the Tabernacle how his wife had hobbled about.] Her limb was an open, seething, running sore for twenty-three years, open as large as the palm of my hand, and during all those years there was not a time I could touch the outside of her clothes but what she would shrink back and holler. It became so bad at last that I had to have one bed and she another. (Applause and laughter.) After I made the statement that the Almighty was as near Rowley as the mighty city of Chicago, inside of two days I took that limb right on that sore, and I rubbed it, and showed my neighbors, that it was perfectly well, and it has been well for two years. It has been perfectly well, not a pain in it from that time to now, and just as she has stated, she can skip, hop or jump, or most anything else."

Dr. Dowie:—I think you can do it too. (Laughter and applause.)

What doctors saw you?

Mrs. Bowder:—"Oh, I presume I had fifty."

Dr. Dowie:—Give us the name of some of the last ones.

Mrs. Bowder:—"Well, the last one was Dr. Fitch at Rowley."

Dr. Dowie:—I am so glad to hear that testimony. Now the next.

TESTIMONY OF MRS. C. F. MARSHALL, 4732 INDIANA AVENUE, CHICAGO. HEALED OF NERVOUS TROUBLE, HEART TROUBLE, FEMALE TROUBLE AND BLOOD DISEASE.

Mrs. Marshall said:—"I wish to thank the Lord to-day for what He has done for me. Two years ago last May I was almost prostrated with a complication of diseases. I had nervous trouble, heart trouble, and blood disease which I had from childhood, and I also had female trouble. I commenced doctoring with Dr. G. T. Greenleaf, 67th St. and Wentworth Ave., Englewood. I doctored with him from the first of May until the first of March. My oldest sister had attended the lectures in the Auditorium, and she asked me to go with her to hear Dr. Dowie, and she asked me several times, but I did not seem to like the idea. At last she per-

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suaded me to go, and I think I went to hear him once in the Auditorium. The first time I went to hear him in the Tabernacle was on Tuesday, the first of March. At that time I was not a member of any church. I became converted, repented of sin, and vowed to do what was right in God's sight. I went into the prayer room that night, and I did not receive an instantaneous healing, but from that time on I began growing better until all the blood disease disappeared, and the female trouble is all gone. I had throat trouble which has also disappeared, and I can say that I am perfectly healed, with the exception that at times I am bothered a little with my heart, but am trusting to have a perfect deliverance, and know I shall receive it."

Dr. Dowie:—Thank God. That is a very clear testimony. Now the next.

TESTIMONY OF MRS. O. J. WOODWARD, ARLINGTON, ILL.

Mrs. Woodward said:—"I was injured by a fall about forty years ago; perhaps, a little over. I was wonderfully healed at that time, but I fell from grace, and I got discouraged and I went to taking medicine again. Before I came to Zion Home I took medicine all the time. I was taking it a good many times a day. I had epileptic fits for over forty years, and they got to be very serious. All through these years I did not get any better. Dr. Keeley of Chicago said they were not the regular epileptic fits, but I had them very often. While at Divine Healing Home No. 1, on Edgerton Avenue, in 1895, I was healed, and I think I had as hard a one as I ever had at that time. I seemed to be paralyzed all over. It seemed there was no life in me, and I thought I was going to die, but the Lord helped me and He raised me up.

"I also had a tumor in my side, but I said nothing about it, as I thought I could not be cured of that, but after I got home I was healed of it. I could not lie on my left side at all. I would wake up nearly smothered. For a while I expected to die. I am not perfectly healed, but I am very much better."

MRS. ADDIE WALDEN, 250 53D STREET, CHICAGO.

Mrs. Walden:—"I want to praise the Lord for the blessing and the healing He has given me. He healed me of abscess of three years' standing, and other troubles; throat trouble specially."

Dr. Dowie:—Are you well now?

Mrs. Walden:—"Yes, sir."

TESTIMONY OF MISS LIBBY DIKE, STOCKHOLM, NEW YORK.

Miss Dike said:—"Four weeks ago to-morrow morning I started for Colorado for my health. The doctor gave me to understand I could not live I had been a teacher for eight years until two years ago when I was taken sick with female trouble. A year ago in October I had hemorrhage of the lungs. Dr. W. C. Smith of Winthrop, New York, has been my physician for two years. I started for Colorado and because I got worse I stopped. For six weeks I have had a pain in my lungs all the time. I heard of Zion and stopped there. I went to Zion Home. I attended one of the meetings and during prayer, before Dr. Dowie came to me, I suddenly realized I was healed of this trouble in my lung, and have had no pain, with the exception of a little bit. That is four weeks ago last Wednesday afternoon. My other trouble has been so helped that I have been without my supporters, which I have worn for more than a year. I praise God for it, and I want to go home and tell the people."

Dr. Dowie:—The Lord healed your lungs without going to Colorado.

TESTIMONY OF MR. WM. AKIN, 593 MILLARD AVE, CHICAGO. HEALED OF CATARRH.

Mr. Akin said:—"I went to Zion Home last April a perfect wreck. I had been South all winter. I had pneumonia. I thought I would go down to Florida and escape the repetition of the pneumonia during the winter. After being there two weeks I was taken down with gastric fever. I was very low—near death. For six weeks Dr. Mitchell attended me and I got partially better. I then had to go to another physician finally and he told me that I had catarrh all through my system. I went from one physican to another.

"During the last few weeks of my stay in the south Dr. Speicher came to the same hotel where I was stopping. I found that he was from Chicago, and I made his acquaintance. He saw me taking medicine, and advised me to cease taking it. I did not know where he was from at the time; but he told me the best thing to do was to throw that medicine away; that it was doing me more harm than good. He said, 'The best thing you can do is to throw that medicine away and have faith in God.' I was a Christian, but had never had any teaching on that line, and I thought I would have to hold on to medicine.

"I left the south and went to Philadelphia, and the first night I was there I never slept one minute, and had hard work to keep from choking to death. I expectorated all night. The next morning I went to see another physician, Dr. Stocks. He examined me and told me that if I remained in Philadelphia six or seven months that he would cure me absolutely. I began taking his medicine and continued doing so day after day, taking it every hour right along, but all the time I was getting weaker. Finally I could scarcely get off the chair. I began to think then of what Dr. Speicher had said to me. Finally I made up my mind to bid farewell to medicine and take the Lord Jesus Christ as my healer. I sat down and wrote Dr. Speicher that I would be in Chicago soon. I finally started, but I took medicine about twice on the way. I stand here to-day a well man, better than I have been in my life. I weigh seven pounds more than I did."

Dr. Dowie:—How long were you in Zion Home?

Mr. Akin:—"I was there only one day when you prayed with me once before going to Washington on the mail matter. I was very bad one evening. I asked Dr. Speicher if he would come up to my room and pray with me, and he said he would come. He did so, and laid his hands on me and prayed. After a few minutes I went around the room. I says, 'What is the matter?' The pain had gone, but I still had these choking sensations in my chest. Dr. Dowie had got back by this time, and I told him I had a hacking cough and a pain in my left chest and breast. He prayed with me, and glory to God! that pain left, and it has never been back. I praise God that he ever raised up Dr. Dowie, and I praise Him for what He has done for me."

TESTIMONY OF ERNEST KIRCHOFF, 2166 N. PAULINA STREET, CHICAGO. HEALED OF GRANULATED EYELIDS.

Mr. Kirchoff said:—"I have been healed of granulated eyelids. About a year and a half ago you prayed for me, and I got better. I had the disease for twenty-nine years. My brother was healed also of the same disease."

Dr. Dowie:—What are you healed of brother?

(Mr. Kirchoff's brother rises.)

Mr. Kirchoff:—"Granulated eyelids."

Dr. Dowie:—And you are both perfectly healed?

Mr. Kirchoff:—"Yes, sir."

CALL.

Dr. Dowie:—I want to know whether you believe that the Lord Jesus Christ is not the Healer of His people. Every one in this room who believes that Jesus Christ is the Healer of His people to-day just the same as nineteen centuries ago, stand.

Apparently the entire audience rose.

I think it is the entire audience. I want to know now friends, do you all desire to give yourselves wholly to God? Can you say, I do?

Audience:—"I do."

Dr. Dowie:—Do you hate sin?

Audience:—"Yes."

Dr. Dowie:—Do you want to get a perfect salvation?

Audience:—"Yes."

Dr. Dowie:—Do you hate sickness?

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Audience:—"Yes."
Dr. Dowie:—Do you want a perfect healing?
Audience:—"Yes."
Dr. Dowie:—Do you want God's guidance?
Audience:—"Yes."
Dr. Dowie:—To be clean?
Audience:—"Yes."
Dr. Dowie:—To live a godly life?
Audience:—"Yes."
Dr. Dowie:—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 and in body. Give me power to do right. If I have wronged any, to restore, to confess, to do right in Thy sight. Give me power to trust Jesus, Thy Son, "The Lamb of God, who taketh away the sin of the world." Give me Thy Holy Spirit, and take away my sin, all uncleaness of flesh or spirit, for Jesus' sake. Help me to live a godly life, for His name's sake. Amen. [*All repeat the prayer clause by clause, after Dr. Dowie.*]

Did you mean it?
Audience:—"Yes."

Then God hears. God answers and the thousands that go forth from Zion with this consecration are telling for God in every part of this great city and throughout the world.

After singing, "Sin no More," the services were closed by Dr. Dowie pronouncing the following

BENEDICTION.

Beloved, abstain from all appearance of evil, and the very God of Peace Himself sanctify you wholly, and I pray God your whole Spirit, Soul and Body be preserved entire without blame unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it; the grace of our Lord Jesus; the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide, one Eternal God, abide in you, bless you and keep you and all the Israel of God everywhere, forever. Amen.

EVENING SERVICE.

The Rev. W. Hamner Piper took charge of the meeting, which was opened by singing. This was followed with the reading of the Scripture lesson from the 15th chapter of John.

After a few remarks by Elder Piper the meeting was thrown open for testimonies.

TESTIMONY OF MR. GEO. MATSON, 2356 SOUTH PARK AVENUE, CHICAGO.

Mr. Matson said: "I want to say, dear friends, that I have a great reason to praise God to-night. In the first place, I found myself a very bad man indeed, just such as you might expect from what the Doctor calls 'stinkpots,' 'beerpots,' 'whiskeypots,' 'liars,' 'thieves,' and a whole lot of other bad things that I would hate awfully bad to speak of. Now, when I heard of the Lord Jesus Christ being the Healer, Keeper and Cleanser, I accepted of that, and when I accepted the Lord Jesus Christ in a way that I never did before, all these bad habits were taken away; and instead of having a bad family now and being a bad man myself, praise God, I am a good man and and have got a good family. When my wife would see me coming home she would get that frown all ready, and she would say, 'The old man's coming.'

"The devil was at home before I got there, and when I got there there were two. (Laughter.) But this grace of the Lord Jesus Christ has made that a happy home.

"I said once before when I was testifying that I was quite a gentleman now. I do not mean by saying that that I can dress better than I used to. What I have reference to is, that now I am clean wherein I was dirty.

"When the Lord sent Dr. Dowie to Chicago, He sent him here to dose me, and I have taken it all down, and he is still giving it to me yet, and may he keep right on until I get right where I want to be, and that is in heaven.

"When I first heard him I had very poor health, and all my earnings went to dirty doctors, and when they had got them my body was yet as full of disease as before.

"Now that disease is all taken away. I look at the Doctor some times when he says he weighs 190 pounds; why, I weigh 200 pounds, and I am so proud of that that I do not know what to do. The Lord has made me a good strong man.

"I am going to give the balance of my days to the Lord Jesus Christ. Brethren, that is why I am glad that I can praise God to-night for these things, and may God help me now to be better than I was before."

TESTIMONY OF MRS. A. E. REYNOLDS, 6745 MARSHFIELD AVE., CHICAGO.

Mrs. Reynolds said;—"I feel like praising God to-night for what He has done for me. In the spring of 1894 I was carried out of a sick bed over to the little Tabernacle, and was carried into the healing-room full of pain. I had lost the use of my right arm; several of my fingers were awfully swelled; but when the Doctor prayed for me the pain just left in an instant, and I said 'Praise the Lord, the pain is gone.'

"Last summer I fell and broke my wrist, and they wanted me to go to the doctor and have it set. I said, 'No, I will go to Dr. Dowie and have him pray for me,' and I knew it would be healed, and so I did, and my hand has got all right, and the Lord has been keeping me ever since.

"I want to praise the Lord and testify for my son.

"He was here, he came down from Menominee, Wis., I guess, about six weeks ago. He had been afflicted for several years; three years he went on crutches. He came down here to Dr. Oliver, and he helped him a little. He got off his crutches, and he kept taking medicine from him until he came down here. He got so with rheumatism and telegraphers' paralysis in his arms and nerves that he was afraid he could not telegraph. He said to his wife he would go down to see his doctor and tell him about it. 'Well, now,' his wife said, 'if you go down there, and go to mother's, she will want you to go to Dr. Dowie's, and how are you going to be away from home?'

"After he had been to his doctor and got no better, he made arrangements to come down here. He went into the Home and got the blessing, and I got a letter from him day before yesterday, and he wanted me to come down and testify for him that he was healed spirit, soul, and body."

TESTIMONY OF MR. GEORGE SIEGLER, 7149 RHODES AVENUE, CHICAGO.

Mr. Siegler said:—"I thank God to-night for this great privilege He has given me to testify to the glory of God. I was dead in trespasses and sin, but I thank God to-night for the new birth, I have been healed two different times; once a case of catarrah; another time, erysipelas."

"Last Decoration Day I staid at home, and I went to fix a screen in a window. I sat backwards out of the window, holding the screen, trying to get it so it would run in these little side slats that are put alongside of the sash. It was a distance of about seven feet from the window to the ground, and while sitting with my back out of the window I lost my balance; and, as I was about to fall, the thought came to me just as quickly as a flash, 'You are going to fall on your head,' for the conditions were all favorable to fall in that way. I had the screen in my hand, and had not anything else to get hold of, and away I went, but thanks be to God I did not fall on my head! I fell on my left side on the sidewalk, and a piece of the sidewalk was broken off by the fall. I laid there but I never lost consciousness. I did not realize how much I was hurt. The folks upstairs looked down at me, and the lady came down and she said, 'I thought you were dead the way you laid there.' But while I was lying there I just called on the Lord, in the name of the Lord Jesus, that he would allow me to rise up and walk. Thanks be to God I got up, walking as strong as this morning. I did not give the devil another chance; I got a step-ladder the next time." (Laughter.)

TESTIMONY OF MRS. SIEGLER, 7149 RHODES AVE., CHICAGO.

Mrs. Siegler said:—"I was healed after being troubled

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eleven years with an ulcerated sore limb. When I first heard of this teaching I came to Zion Tabernacle No. 2, and I was helped in by the aid of my husband. I was hardly able to stand, and after I came in Dr. Speicher laid hands on me, prayed for me, and I walked out as strong as I am to-day; healthy and well.

"I had pleurisy in the left lung and rheumatism, and indeed I was a sick woman, but I praise God that I have been well and healthy ever since.

Elder Piper:—"Give us the names of the doctors that saw you."

Mrs. Siegler:—"Doctor Pusey from Grand Crossing and 75th Street, Dr. Hall, and a lady physician, Mrs. Wilson, saw me.

"My second oldest daughter, who sits up in the choir, when 2½ years old, had chronic constipation and an injured spine. The same day I was prayed for, Dr. Speicher laid hands on her and prayed; and from that time to this she has been perfectly healed. She has never complained of her back or any other trouble.

"I praise God for His goodness."

TESTIMONY OF MR. LUCIUS LANE, 64TH AND STONY ISLAND AVE., CHICAGO.

Mr. Lane said:—"I was healed of several things. When I first heard of this I was in Elwood, Will County, Ill. I was suffering and in pretty bad shape. I had spinal paralysis and seven other different diseases, and I had been going on crutches for over four years. There was a lady who had been healed here at Zion Home, who came to my aunt's, and she read a little of the LEAVES OF HEALING to me. As soon as I heard that, I said, 'That is the old time religion.' There I was suffering, and could not walk at all. Well, I did not have any money to come on. Finally fall came, and I managed to pick some corn and got hold of about seven dollars, and I came to Chicago. The first time I went into the Healing-room I did not get any healing; but in the all-night meeting I was converted, and next Tuesday I was healed so that I walked three blocks without the crutches. Just one week from the day I left for Chicago I got my healing. My crutches are there on the wall now.

"Whenever I have any trouble come to me I always take it to the Lord, and am healed sooner or later.

"I praise God that these other diseases went along with the spinal paralysis. I give all the glory to God."

TESTIMONY OF MRS. TRAMPISCH, 67 28TH STREET, CHICAGO.

Mrs. Trampisch said:—"I like to thank the Lord for what He has been doing for me. He healed me so wonderfully that I feel I cannot sit still, that I must thank Him for what He has been doing for me. He healed me of dropsy, heart trouble, stomach trouble, nervous diseases and several more diseases. I praise Him for what He has been doing for me. The doctors did not do very much for me.

"I praise the Lord He has healed my children and my husband. He is our Saviour, our Cleanser, and our Keeper, and we need no medicine. We have none in our house."

[Mr. Dinius, Mr. DeWoody, Mrs. Cosey, and Mrs. Huber gave their testimonies, all of which have been published heretofore in the LEAVES OF HEALING.]

CALL.

Elder Piper:—"Do you not think we ought to give our hearts to God?"

Audience:—"Yes."

Elder Piper:—Then all stand, and let us do it. [Apparently all rose.]

Pray with me.

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 Spirit's Power, so that I may serve Thee aright for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Elder Piper.*]

After singing the Doxology the meeting was closed by Elder Dinius pronouncing the benediction.



ZION TABERNACLE, 1621-1633 Michigan Ave., Chicago.

MEETINGS: Lord's Days: 10:30 a.m. 2:30 & 7:30 p.m. Mondays: 7:30 p.m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p m. Special Lecture. Thursdays: 2:30 p. m Children's Meetings Saturdays: 7:30 p.m. Choir Practice

Note.—Zion Refectory occupies the basement, where refreshments are served for the accommodation of Zion's Friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

MISSIONS OF THE CHRISTIAN CATHOLIC CHURCH.

CHICAGO DISTRICT.

HAMMOND, Indiana. Zion Tabernacle, one door south of Hohman Opera House, corner of State and Hohman streets. Lord's Day 10:00 a. m. and 7:30 Friday evenings. Rev. W. O. Dinius, Elder-in-Charge.

HARVEY, Illinois. Meetings are being arranged for.

NORTH HARVEY, Illinois. Residence of Postmaster M. M. Green, corner of Des Plaines and 146th Sts., 7:30 Monday evening. Rev. W. O. Dinius, Elder-in-charge.

SOUTH CHICAGO, Illinois. Meetings are being arranged for.

OAK PARK, Illinois. Zion Tabernacle, corner of Marion and Lake Sts. Lord's Day 10:00 a. m., and 7:30 Monday and Friday evenings. Rev. W. Hamner Piper, Elder-in-Charge.

MAYWOOD, Illinois. Meetings are being arranged for.

RIVER FOREST, Illinois. Meetings are being arranged for.

HARLEM, Illinois. Meetings are being arranged for.

CHICAGO, 514 W. 18th St., 7:30 Thursday evenings. Conducted in the Bohemian language. Leader, Mr. John H. Schultz.

CHICAGO, 533 Seminary Ave., corner of Wrightwood, 7:30 Thursday evening. Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 2556 North Forty-third Ave., (Irving Park,) 7:30 Tuesday evening. Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 6110 Stony Isl. Ave., Zion Printing House, 7:30 Friday evening. Rev. Amos Dresser, Jr., Elder in charge.

KANSAS DISTRICT.

LAWRENCE, Kansas. Rev. O. L. Tindall, Elder-in-Charge. Meetings in this city and other adjacent places are being arranged for.

SOUTH AFRICAN REPUBLIC (TRANSVAAL) MISSION.

JOHANNESBURG, South Africa. Overseer, Rev. J. C. Büchler.

There are several Churches and Missions under Overseer Büchler's charge in Johannesburg, Ophirsburg, Pretoria, etc., of which fuller information will be publised.

There is also a Divine Healing Home in Johannesburg, under the charge of Overseer and Mrs. Büchler, where God's children are received for instruction and prayer.

MEXICAN MISSION.

GUADALAJARA, Jalisco, Mexico. 62 Calle Alcalde. Rev. Alexis A. Rehbinder, Elder-in-Charge.

Note.—Prices in Mexican currency, double of what they are quoted in United States Currency.

All the above are depots for the sale of Zion Publications, where LEAVES OF HEALING, Tracts, etc., can be obtained and subscriptions will be received.

"CHRIST IS ALL AND IN ALL."

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DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, today and for ever." (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 sicknesses."

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 every sickness and every disease 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 who 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 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 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, "Faith cometh by hearing, and hearing by the word of God" (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."

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 Ave., or at Zion Tabernacle, 1621-1633 Michigan Ave., 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.

"Hush every lip, close every book,
The strife of tongues forbear;
Why forward reach, or backward look,
For love that clasps like air."

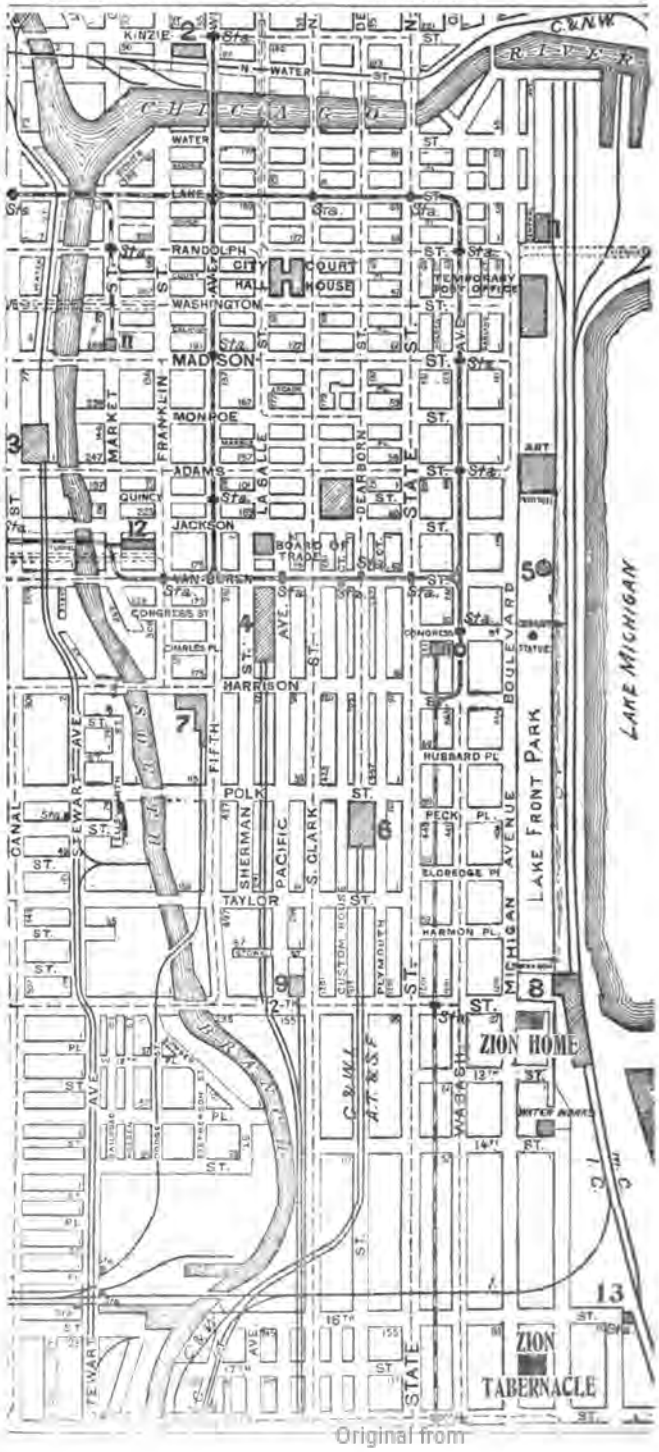
"The healing of Christ's seamless dress,
Is by all beds of pain;
We touch Him in life's throng and press.
And we are whole again."

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DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.
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Baltimore & Ohio,	7
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Chicago Great Western,	7
Chicago, Milwaukee & St. Paul,	3
Chicago, Rock Island & Pacific,	4
Chicago & Alton,	3
Chicago & Eastern Illinois,	6
Chicago & Erie,	6
Chicago & Grand Trunk,	6
Chicago & Northern Pacific,	7
Chicago & North-Western,	2
Chicago & South Side Rapid Transit, (L)	10
Chicago & South-Western,	7
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New York, Chicago & St. Louis,	9
Pittsburg, Ft. Wayne & Chicago,	3
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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME.

The regular Saturday evening meeting, held in Zion Home, September 26, 1897, was opened by singing.

Dr. Dowie then spoke upon the subject of Fear.

At the conclusion of his remarks the meeting was thrown open for testimony.

MR. W. P. DOW, of Bow, New Hampshire, said: "I am glad to have the privilege of coming to this place. I am doing what I can in sending out the LEAVES OF HEALING, and I believe people are much interested in them. I came some 900 miles to this place and I trust I shall get a blessing."

MISS BELLE THROOP said: "I praise God for the strength and spiritual blessing I have received. I have been raised up from an acute attack of tonsilitis. The perfect physical blessing has not come, but I am trusting it will."

DAVID M. HARRISON, Middletown, Ohio, said, "I have come in for a little spiritual uplift." Mr. Harrison further testified that his hearing had been affected, and after Dr. Dowie prayed with him it was much better, and he praised the Lord for it. He also said that he had known the Lord as his healer for a number of years.

MRS. R. A. COLTER, Belleview, Kentucky, said that she had been greatly blessed since coming to Zion, and that she had heard more truth than ever before, and thankad the Lord that she ever heard of Dr. Dowie.

REV. MATT WING, Elkader, Iowa, said: "I feel that it is with great pleasure that I can testify to God's goodness to me, and to His healing power. I was healed twenty-one years ago. I came here a week ago last Tuesday, and my condition at that time was such that it prevented me from doing pulpit work, and to-night I feel that the difficulty is almost removed entirely."

B. S. LOVE, Bradford, Pennsylvania, said that nine months previous a friend had told him of Zion and of God's way of healing, and gave him a copy of the LEAVES OF HEALING. From that time on he was a subscriber. He was told that there was no help for him, so he came to Zion for healing, and thanked the Lord that he was a great deal better.

FRANK JASSETTE, of North Baltimore, Ohio, said: He stated that his wife had been in Zion for some time, and he had received a telegram that she was very sick, and hastened to her bedside in Zion, but when he arrived he found her much better. He praised the Lord for it, and said he was trusting that his wife would be entirely healed.

Dr. Dowie then in confirmation of the testimony told how sick Mr. Jassette's wife had been, and how the Lord had raised her up when the prayer of faith was offered.

MR. A. G. BLACKMAN, of South Haven, Michigan, said: "I was sent the LEAVES OF HEALING and some tracts, and through the reading of them I was led to come to Zion during the fall of 1896." He further stated that he had been helped spiritually and physically.

MRS. SARAH HARSHA, Carmi, Illinois, said: "Five years ago I had trouble in my throat and catarrh. I kept on getting worse, and I was very much afraid it would turn into consumption, and I got a treatment from Cincinnati. That helped me for a while, but afterwards I got worse. It at last went to my stomach, and I was in a very bad fix. I went to St. Louis and doctored there two months, and was at last told that I could not be cured. I was very poorly when I came here. I had also been troubled with bad pains in my feet for four years, and when I left I had not had a shoe on my foot for over two months, but now it is much better."

MISS. WEAKLEY, OF FLORENCE, ALABAMA, stated that she had not come to Zion for her own benefit, but that during her stay she had received great spiritual blessing. She stated that she had come with her mother, and expressed belief in her restoration.

MRS. C. BURGER, MORRISTON, MINNESOTA, said, "I came here Thursday morning, and I can say that I have been blessed, and I thank the Lord for it."

MR. ANDREW ROPP, PEKIN, ILLINOIS, who had come in to spend a few days in Zion Home, said, "It is a little over two years ago since I was healed. I am entirely well, and may the Lord bless this work, Dr. Dowie, and all his helpers."

MRS. ANDREW ROPP, PEKIN, ILLINOIS, said, "I have received spiritual blessing; also physical, and I thank the Lord for all the good He has done."

The meeting was then closed with prayer.

Zion Divine Healing Home

Is not a Hospital, not a Hotel, nor is it a Public Meeting Place. . . . . .

Situated on the Finest Boulevard in Chicago.

Fire-Proof Construction is within one Block of the Illinois Central Railway.



Zion Home 1201 Michigan Av., Chicago, Ill.

Morning and Evening Praise and Prayer Daily. Special Lectures on Monday Wednesday and Friday with Healing Services thereafter.

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

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

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

Excellent Table and Service.

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

Daily morning and evening prayers and instructions are also given and the rooms are visited as often as occasion requires by ourselves and colleagues.

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

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

Hot and Cold Water and Porcelain Baths in nearly all Rooms. Elevators, etc.

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

Guests coming from the South will find the Illinois Central Railway to be the most convenient route to ZION, and their baggage will be removed, without charge, immediately on their arrival.

Guests coming from the North and East can check their baggage on train to ZION and then transfer to Illinois Central at Grand Crossing or Blue Island.

Guests coming from the West and Northwest are advised to take a Parmelee Transfer Coach to ZION at any of the depots where they arrive.

TERMS TO GUESTS will be forwarded on application.

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EDITED BY THE REV. JOHN ALEX. DOWIE.

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ENTERED AT THE POST OFFICE, CHICAGO, ILLINOIS, AS SECOND CLASS MATTER.

CHICAGO, ILLINOIS, OCTOBER 9, 1897.

EDITORIAL NOTES.

GOD WILL SAVE ZION."

OUR pages have been so crowded with important matter for several weeks that we have had no room for any editorial notes.

ZION'S Onward Movement continues on every line, and there is progress of the most delightful kind to be noted in all directions.

THROUGHOUT the whole of the Summer we have been able to conduct at least two services every Sabbath and to see the sick in great numbers in Zion Home and Zion Tabernacle.

IT will give some idea of that portion of the work if we say that we have prayed and laid hands upon the sick at least ten thousand (10,000) times within the past three hot Summer months.

CONTINUOUS teaching, either in one place or the other daily, has been given, and many ministers and teachers have been for weeks together in Zion Home, seeking to know God's Way of Healing and to observe our modes of conducting these institutions.

TWENTY-FIVE meetings weekly have been held in the two places, making at least 325 meetings during the months of July, August and September.

WE have been assisted in holding these meetings, first, by our right hand supporter, Mrs. Dowie; then by Elder Speicher and Judge Dowie; and, later, by five newly ordained elders.

NEW Missions have been opened in various districts of the city, in connection with which at least twelve meetings weekly are being conducted.

SPLENDID work is being wrought for God at all these points in this vast city of two millions of inhabitants, and the saved and healed and blessed might fairly be reckoned at many thousands during the Summer in all Zion's work in Chicago.

FROM all parts of the American Continent, from various parts of Europe and Asia also, guests in Zion have come during the Summer, and have returned to their distant homes with blessing of every kind.

BAPTISMS have steadily increased in the Summer months, there being 96 in July, 122 in August, and 126 in September, making 344 for the season.

DURING the seven months in which we have been in the new Tabernacle no less than 764 have been baptized, and, before this issue reaches the majority of our readers, two other Baptism services will have been held, which will bring the total up to over 800.

THE Consecration of Young Children to God has constantly increased, and sometimes as many as forty are consecrated on one Sabbath.

THE monthly Communion Services have been attended by an average of over 1,200 on each occasion.

APPLICATIONS for Fellowship have been received from far and near, and probably over 1,000 in the aggregate have been added to the roll of the Christian Catholic Church. These Applications have come from New Zealand and Australia, from America and Europe, and from Asia and Africa, as well as from Chicago.

NEARLY 100 new members were received at the Communion on last Lord's Day, and amongst recent additions have been at least ten ministers who have been preaching the Word of God for many years. These were in good standing in the Churches which they left, but God led them to come out, and to go forward with Zion.

ZION Publishing House presses, and the printing and electrotyping departments, have been constantly at work every day, and sometimes far into the night, in order to supply the increasing demand for Zion literature.

WE are now printing a larger number of copies of the LEAVES OF HEALING than ever before, no less than 15,000 copies of a late issue having been printed, as our first edition, in one week.

BACK issues of the LEAVES for the past years have been called for to such an extent that we have been compelled to put the electrotype plates on the presses of many numbers of 1894, 1895, and 1896, as well as this year.

ZION tracts and pamphlets have been issued almost in tons from our presses, and a large stock is now being held to supply continuous orders, reprinting having also taken place with some of the favorite tracts, such as "How to Pray," "If it be Thy Will," "Doctors, Drugs, and Devils," "I Will," "Do you know God's Way of Healing?" "Secret Societies," "The Christian Ordinance of Baptism by Triune Immersion," etc.

ZION Home has steadily increased in the average number of the guests within its walls, and we have had the pleasantest relations with all our friends, only one death having occurred in the whole of the months of July and August and September, although we had some very serious cases.

Where is there a similar record on earth?

THIS is in brief outline an account of God's work in Zion for the summer. May we be permitted to contrast it with the "no-work" of many of our neighbors who have been almost, and some altogether, "closed for the season?"

WHILST toiling on through the sweltering heat in the great city, we have been hearing of how some of our ministerial critics have been spending their time in lying about Zion in all parts of America, and in some parts of Europe. Some of these slanderers were engaged in sight-seeing, and some of them were busy hawking around their stale lectures on "Fools," etc., to Chautauquas, or wherever they could find fools enough to buy their worthless wares.

ONE of these, the Rev. Dr. Henson, of the First Baptist Church, Chicago, has just returned in the foolness of the spirit of lying and meanness, in time to help the Physicians' Club of Chicago to discuss Divine Healing, of which subject he knows as much as he knows of Divine Wisdom, which is manifestly a little less than nothing.

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IT has pleased this "one-eyed joker," who makes many jokes about his glass eye, to make a speech at the Club where "Mercury reigns," and he was, by his own confession, in better company than he had ever been before, which shows the kind of company he has been keeping whilst he has been the minister of a Baptist Church.

HE was so pleased with himself at being chosen by the enemies of Divine Healing to be its exponent, that last Lord's Day he took the subject into his pulpit, where it pleased him to utter shameless lies and base insinuations concerning Zion and the work of God there.

FOR his impudence, we propose to take the dirty little wretch and, metaphorically speaking, "spank him well," in the Name of the Lord, next Sunday afternoon, October 10th, in Zion Tabernacle.

IT is a most unpleasant task, and he is physically, mentally, morally, and spiritually, such a miserable little scarecrow of a creature, that we cannot but feel pity for the sorrows which he must endure, ere we have set him down from Zion Tabernacle platform, and return him to the bosom of "Mercury," who will doubtless do his best to heal his sores. Perhaps the sons of that god of thieves and tricksters may give him another dinner to soothe him.

among whom "Mercury reigns." There Bacchus and Venus will soon find a fitting abode also.

GOD is smiting the Laodicean Church, He is "spueing it out of His mouth," and He said He would, and to every eye the spiritual spue is visible and smellable on every side.

IT was fitting that Dr. Henson should come from the shameful pack of cowards who compose the Physicians' Club of Chicago to his pulpit, reeking with the fumes of their nicotine and alcohol, and intoxicated by their appreciation of his "jokes."

BUT he shall not be permitted to fight God's work with impunity, in the uniform of God's servant; and we shall, therefore, take him, and "spank" him, and "scrub" him, after the fashion of the Pears' Soap statuette of the mother who scrubs her screaming brat, with the exclamation, "You Dirty Boy!"

HIS attack is already flying through all the tongues of the Chicago Press to all parts of America, and it gets a good start of the Truth.

But we can wait, and take time to scrub him well, and we are confident that Truth will speedily overtake the corrupt

Rev. JOHN ALEX. DOWIE,

Will Deliver a Lecture Entitled

"You Dirty Boy!"

A Reply to the Rev. Dr. Henson, of the First Baptist Church,

With Some Remarks upon

"DINING WITH THE DOCTORS."

At Zion Tabernacle, 1621 Michigan Av. Chicago,

On Lord's Day, October 10th, 1897, at 2:45 p. m.

All Ministers and Doctors are heartily welcome, but they must Behave.

BUT Zion will take none of this person's impudence, for he knows that he has lied maliciously and designedly concerning God's work and God's servant.

WE feel him, and such as him, to be beneath contempt personally, but for the sake of distant Friends of Zion, who do not know the real nature of the enemies of Zion in Chicago, we deem it right to punish them in the Name of the Lord.

THE First Baptist Church has already lost some of its oldest and best members by this "one-eyed joker's" folly in sneering at Zion, where they had found blessing.

IMMANUEL Baptist Church has also lost many for the same cause, and so have other churches of other denominations.

AND these have come to swell the ever-increasing hosts of Zion in the Christian Catholic Church.

THESE foolish and false shepherds have only to keep on at that kind of work, and they will drive out all the sheep and find themselves surrounded by a large flock of stinking goats, and self-destructive lie, and bury it forever beneath the waters of an eternal oblivion.

WE shall not suffer this duty to interfere with the continuous prosecution of Zion's Onward Movement; for nothing ever tempts us to turn aside from the Pathway of Patient Persistency in God's work.

WE simply stop for a moment to pick up this bit of dirt which has been flung at Zion from the First Baptist Church, and throw it back into the ecclesiastical pig-sty from whence it came; for we have no swine in Zion that care for the article which that Church has furnished, and we will not permit it to pollute the air on Zion's road to victory.

WE shall soon have the joy of announcing another important step in Zion's Onward Movement.

MEANWHILE, do not let Zion's Friends forget that Zion has many foes and that we are exposed to many special dangers, and need much greater resources of every kind, spiritual and material.

BRETHREN help us.

"BRETHREN, PRAY FOR US."

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The following Publications can be had at

ZION PUBLISHING HOUSE

Michigan Avenue and 12th Street, Chicago.

A Voice From Zion. Monthly. 32 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No. 1, January, 1897.....A Woman of Canaan.
No. 2, February, " .....Permission and Commission.
No. 3, March, " .....Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5, May. " .....Redemption Draweth Nigh.
No. 6, June, " .....Talks With Ministers.
No. 7, July, " .....Sanctification of Spirit, Soul and Body.
No. 8, August, " .....Secret Societies; the Foes of God, Home, Church and State.
No. 9, September," "I Will." Address on Divine Healing with Answers to Questions.
No. 10, October, " ....Doctors, Drugs and Devils, or the Foes of Christ the Healer.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 32 pp. Five cents per copy. 12 for 50 cents. 100 copies $4.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, nd it is hoped that in its present form its field of usefulness will be still more widely extended.

"I Will." An Address on Divine Healing with Answer to Questions. 48 pp., with Portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

This address was delivered at a conference with Mennonites, at the Railway Schoolhouse, near Pekin, Illinois, May 14, 1897. It presents the truths regarding Divine Healing in clear simple words, and at its close Dr. Dowie answered the questions asked by the audience and these questions and answers are included in the report.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. Dowie's ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1895. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. Dowie. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth,' Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Anthor. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Secret Societies the Foes of God, Home, Church and State. 96 pp. With Portrait of Author. Price 10 cents, 12 copies for $1, 100 copies for $8.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle May 23, 1897, accompanied by the testimony of Past Master Edmond Ronayne, who came out of Keystone Lodge 639, A. F. & A. M., and the testimonies of many others who came out of various Secret Societies, when they became acquainted with the Lord.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers, 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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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.

VOL. 3, NO. 51. CHICAGO, OCTOBER 16, 1897. PRICE FIVE CENTS.

GOD'S WITNESSES TO DIVINE HEALING.

MR. SAMUEL H. HADLEY, Supt. of the McAuley Mission, New York.

"GOD HAD MERCY ON HIM."

These are the words which the Apostle Paul uses concerning Epaphroditus, when he was healed.

"Indeed he was sick nigh unto death; but God had mercy upon him . . . For the work of Christ he was nigh unto death, not regarding his life, to supply your lack of service toward me."

How many there are of God's servants to-day who are brought "nigh unto death" through their earnest endeavours to supply the Church's "lack of service."

Here is a witness who is indeed supplying that lack of service to the lapsed masses in the slums of the great city of New York.

He had himself been raised up out of the deepest depths.

He had worked most zealously for the salvation of others.

He had become so severely afflicted that death might occur at any moment.

God led him to Zion.

There he was instantaneously healed.

The healing has been tested by time and our brother has been doing a a great amount of work since his healing, not only in New York, but in many other parts of the United States.

We are rejoiced to be the means in God's hands of restoring so many valuable workers to their spheres of influence for God.



MR. SAMUEL H. HADLEY. Superintendent of the McAuley Mission, Water Street, New York.

This is one of the greatest joys in this glorious ministry.

There is no more wonderful story in all the history of missions amongst the masses in the great cities of America than the story of Jerry McAuley and his successor, Samuel H. Hadley.

They are amongst the Christian heroes who have rescued from the unfathomable horrors of the awful abyss of crime and shame many who had fallen into conditions of sin when hope was utterly gone, and despair, disease and death held sway.

There is great danger that such workers as brother Hadley will be overwrought in their tremendous task.

We are glad that Zion proved to him a place of blessing.

May many of God's overworked servants learn from our brothers's testimony how to turn to God alone for healing, turning away from the deadly drugs which only aggravate

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the maladies from which they suffer.

May God abundantly bless the McAuley Mission and make the story of the healing of its excellent superintendent a blessing to Christian workers in every land and nation, to the glory of God the Father.

May this be one more link in the establishment of the glorious fact that, by the power of the Holy Spirit, Jesus Christ our Lord is still the Healer from disease as well as the Saviour of His people from their sins.

Once more we commit this Story from Zion to our precious little white dove which will carry it to the toilers in thousands of Missions for Christ at home and abroad.

Tell them, oh white winged messenger of Zion, that they need not carry medicine chests to Asia or to Africa, or down into the depths of sin and shame and sickness at home; but that there, and everywhere, Christ is the Healer of all who trust Him only and fully.

(Extract from a Report of Meeting in Zion Tabernacle on Lord's Day, April 18th, 1897. Published in Leaves of Healing, Vol. 3, No. 27, pages 424-426.)

Looking toward the gallery set apart for the guests in Zion Home, Dr. Dowie said: Where is Brother Hadley? I want you down here after we have taken the collection.

I want Brother Hadley of New York to give a very remarkable testimony of his Healing. You do not mind waiting awhile for my sermon.

[The offering being taken, Dr. Dowie continued.]

Now, friends, my resurrection sermon will be all the stronger I think after the testimony that is going to precede it.

Samuel H. Hadley, of the McAuley Mission, Water Street, New York, would need no introduction to a New York audience.

He is the successor of that remarkable man Jerry McAuley, who twenty-five years ago, after having passed through such a criminal career as few men have passed through and lived, was so wonderfully converted to God. He founded that extraordinary Mission called to this day the Jerry McAuley Mission.

The conversion of Mr. Samuel H. Hadley is equally remarkable, who is the brother of Col. Hadley of the St. Bartholomew Mission in New York. Both of these brothers are well known in that great city. He has succeeded Jerry McAuley in that Mission, and he has been the superintendent for many years.

Mr. Hadley will tell you his own story, why he came to us here, and what his expectations were, so far as the world and man were concerned, when he came.

There is no doubt that what he says is true. Humanly speaking, he was a dying man! The testimony is a very remarkable one, for it is the healing of one of a class of cases which is a rare thing. Not very many men suffer from the complaint that our brother suffered from; but when they suffer they usually die.

He is my guest just now, and he spoke some words this morning which greatly interested us in Zion Home, and I felt I wanted him to speak, although this is not testimony meeting to-day. I wanted him to tell this thing to place it upon record; because, as I told you, Zion is contemplating by and by, not only doing work in Chicago, but in Philadelphia, in New York, and in other great cities when the time comes; that will be by and by.

Meanwhile we are delighted to have our brother come back to tell what God did for him in Zion.

Now, Mr. Hadley will tell you his own story.

TESTIMONY OF MR. SAMUEL H. HADLEY, NEW YORK CITY, N. Y. HEALED OF HEART DISEASE.

Mr. Hadley said: "Friends, I have been in Water Street eleven years. The work is hard there, very hard; often from sun till sun, entirely among the worst men on the face of the earth. It is a common thing in New York to say, if you get a man that is too mean, too big a bum for any other person, send him down to Hadley; he wants him. God has given us hundreds of the brightest trophies that ever stood up and confessed Jesus Christ. (Praise the Lord.)

"My health was broken down. Some years ago, say about seven, I began to notice a trouble in the stomach and bowels. I began to take blue mass and calomel on the prescription of a physician.

"Last April in doing evangelistic service in Dr. Dixon's Church, Brooklyn, I noticed a terrible pain come right here, under where my finger is [pointing to his breast.] I did not know what it was. I supposed it was one of my lungs, and I applied croton oil, and doctored. I got no relief. All summer it began to get worse; it was a very trying summer every way in our work. Our two missionaries that had been with us there for ten years got sick and were unable to work, a dear woman and man, and our dear sister, Miss Sherwood, died the first day of October, and our Brother Smith on the 22d day of September.

"I got so bad I could scarcely walk a block, and I learned that this artery here that led to the heart, right near the heart, closed by spasmodic action. Whenever the least excitement came upon me, weariness, or exertion, I would have to stop right still in the street, or wherever it was, or I would have, no doubt, fallen dead; at least my physician told me so. The pain was excruciating; it seemed to me as if you would take a knife and run it right through my heart. I employed the best council in New York City, and one physician very kindly gave me medical attention worth thousands of dollars for nothing, and I owe a tremendous doctor bill, which I shall pay, or try to, as soon as I get home.

"When this artery would close up I had nitro-glycerine tablets in my pocket and I would take them and instantly crush them in my teeth and in a second all the valves in the arteries would resume, and the blood would rush to my head and I would be relieved, and I had to have that night and day.

"Many a time have I laid down by the side of my wife and never expected to see daylight, but I did not say anything to her about it.

"I had strichnine tablets which I took three times a day. I had aromatic spirits of ammonia in my pocket all the time; when I felt myself sinking I would take some of that; then I would take a dose of iodine of potassium. I had this always about me.

"Well, they gave me a vacation for four months, the first I have had in eleven years. I had a little business in New York and I sold out and I got railroad tickets to California and made preparations. My friends rallied around me—a great gang of redeemed drunkards, the grandest set of fellows you ever saw—and took charge of the work, God helping.

"Just then I came across a dear friend of mine, Mrs. Whittemore of New York, illustrious woman, that beautiful character that is starting thirty Doors of Hope for lost and mothers' wayward girls through this country, and she is a very precious friend of ours. She had been here with her daughter Emma, and her daughter had been healed of consumption, and she said: 'Brother Hadley, you must go down to Zion.'

"'Well,' I said, 'I can not go now.' She said, 'You must go,' and she stuck to it. Finally I arranged to start two days in advance of my family, and I came here. Friends, whenever you start out on unbroken ground for God, the devil will throw all the stakes and riders in the way he can. I never saw the like in my life.

'If there were not reporters here scratching down what I say, I would tell you the most ridiculous things that happened—how Satan tried to beat me.

"When I got there, there were about one hundred people there. I arrived there in the night, about midnight; the train was delayed and the person I came with, who happened to be on the train, whom I had never seen in my life time before, just found fault all the time. I do not care, any place you go for God and nothing else, you will find the devil will have some emissary along swung in your way, and it just bothered me so I did not know what to do.

"I had these medicines tucked away nicely, and the prescriptions in my pocket-book, and the devil says: 'Now, whatever you do, don t give them up, because if you would happen to drop dead recklessly and foolishly here, all your boys in New York would blame you, and say you were a fanatic and a fool, and the work would languish.'

"I tell you the devil is a good reasoner. When he wants to he can tell you all about how to do the Lord's work.

"On Wednesday afternoon was the first meeting for the laying on of hands, and Dr. Dowie got to talking there, and he talked about three hours, and he hammered everybody and everything with a club (laughter) right over the head, (laughter and applause) and this person that came with me on the train was swinging in my way all the time. Dr. Dowie was particularly sweet that day on Episcopalians. She was mad, and she sat beside me at the table, and she made remarks heard by the waiters and people across the table, and I finally went up-stairs, locked the door, and just got down on my face, and said, 'Lord Jesus, if you do not help me, I am gone. *I am gone.*'

"On Friday was another day of healing in Zion, and I spent that day in prayer, and most of the night before, and there were some terrible cases there.

"I do not know whether many of you people have been down there to see the sadness! Oh! the expectation of the poor and needy dying souls, enough to break your heart to see them come tottering into that room with such a look of anxiety, care and expectancy on their face.

"One dear mother brought in, beautiful mother, and her husband, an anxious husband sitting by her side; then a pretty little girl standing, holding her hand, waiting for the moving of the water—a poor victim of morphine, rolled in upon the chair, glancing about her suspiciously and frightened, lying every breath, morphine tucked everywhere possible about her. I do not see any of them there now, thank God.

"As they listened the Doctor began to lay his hands on the people and to pray, and the dear Lord came and got down by the side of me, and I said, 'Now, the days are flying; what is going to be done?'

"The devil says, 'Now if you do this, it is just equivalent to lying down to die, and the newspapers will just be full of it.'

"The Lord said, 'Are you going to trust me? Can you trust me?' and I said, 'I can, I can.'

"It was a wonderful meeting. There was one poor paralyzed creature got up and walked right out, and went upstairs, and there was healing in the air, glory to God. (Amen.)

"When he came to me, he put his hands upon my head. I said:

'JUST NOW IS MY TIME; IT IS DONE, IT IS DONE.'

'And I got up, and walked up to my room, and I took my medicines and my prescriptions, and I wrote the compliments of S. H. Hadley to Dr. Dowie.

"Hallelujah! 'tis done, I believe on the Son;
I'm saved by the blood of the Crucified One."

(Amen.) "I have not taken a particle of medicine from that day to this. I came here on the 12th of January; that was on the evening of the 15th.

"I will never forget how good I felt. I went out and walked around these blocks here. I went down to a Mission, and spoke an hour; my wind was elegant; my strength was good.

"When I left Monday morning to join my wife and son to take our journey in the south, the question came, 'Now, had you better keep this quiet, or had you better tell it?' The devil said, 'You keep it quiet, because if you should have a backslide, why then you will have plenty of room to backslide in.' But the Lord said, 'Tell it.'

"I called for some telegraph blanks, and sent them right and left to friends of mine:

"'I leave Zion a well man. Hallelujah!' (Amen.)

"Well it raised a big row in Water Street; the boys got together and shouted:

'GLORY TO GOD."

"I do think I got over 200 letters as a result of those telegrams.

"I went to Washington City, worked there three days; went to New Orleans, worked down there in the Mission Friday, Saturday and Sunday. I overdid myself there. I abused the Lord's confidence there; for I did not give myself sleep or rest, but this old pain did not come back, mind you.

"I went to Los Angeles, staid there six weeks, and worked all the time, even held evangelistic services in the church and worked every night.

"Went to San Francisco, walked around all night long there for two

[*Concluded on page 429.*]

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

Meeting in Zion Tabernacle, 1621-1633 Michigan Av., Chicago, On Lord's Day, September 12, 1897.



The Power of the Lord Jesus Christ to Heal Is Graciously Manifested To-day.

The Place of Divine Healing in Christ's Ministry.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Apparently the Entire Audience by Rising Express their Consecration to God.

REPORTED BY A. D. JR. AND S. D. & E. W.*

AFTERNOON SERVICE.



The services were opened by singing.

Mrs. Dowie then read the Scripture Lesson from the Gospel according to St. Luke, 5th chapter, beginning at the 17th verse.

Dr. Dowie then said, While I was speaking this morning, a letter was handed up to me. I had been speaking concerning real and counterfeit Divine Healing, and the letter told me of a remarkable case.

The lady who brought it gave us the full details of the case. One who was dying in Fairmount, Indiana, was brought up in a bed, in a Pullman Sleeper, and carried into the Divine Healing Home after three years of sickness. The fever left her, and her head which was bowed down to her breast, and a great, callous place larger than my hand was restored to its normal condition. Paralysis of the left side was entirely removed. She went home in a week. She writes back, "I am perfectly healed. I am well." When I tried to recall the case I could not, because there are so many healed.

It happened two years ago, although the testimony has only come in to-day.

I was thinking of that expression, "We have seen strange things to-day." There is not a day in this work that we do not see strange things; and, if the LEAVES OF HEALING do not contain strange things to this time, I do not know what they contain.

Dr. Dowie here referred to the current number of the LEAVES OF HEALING, and the stories it contained and continued: As I read the reports myself, I looked again and again, and thought of the thousands of strange things that I had seen, and I closed my eyes, and I wondered just for a moment, should I awake and find it all a dream that I have prayed often times with 70,000 persons and more in a year, and that for twenty-one years! Since 1876, I have been praying continuously with the sick. Had these things happened in Tyre and Sidon, in Sodom and Gomorrah, they would have repented long ago.

We have a great deal of reason to thank God—for the ever widening influence of Zion, and the LEAVES OF HEALING, the literature.

Dr. Dowie spoke of the growing work in Chicago as a center, and elsewhere, and of the missions recently established at various points under the charge of the Elders of the Christian Catholic Church.

Prayer was then offered by Elder Piper, followed by Elder Tindall.

The announcements were then made by Dr. Dowie, following which the offerings were received.

Dr. Dowie then delivered the Sabbath afternoon discourse.

THE SON OF MAN HATH POWER UPON EARTH.

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, profitable to this people, and to all to whom these words shall come, for the sake of Jesus, our Lord, our Strength, and our Redeemer.

The lesson that was read to you this afternoon from the 5th chapter of the Gospel according to St. Luke, contained these words in 24th verse:

"But that ye may know that the Son of man hath power upon earth to forgive sins, (He said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thine house."

"BUT THAT YE MAY KNOW THAT THE SON OF MAN HATH POWER TO FORGIVE SINS"—

What shall make us know that?

Now, beloved friends, if we were disembodied spirits; if the warm life blood that now flows in our veins were absent, and, if some etherial, vapory, unsubstantial clothing covered our spirits, and we had no need of being at all concerned about that clothing, it would be different.

But we are in a real world, and matter is real, and mind is real. We have a real God, and a real devil; real sin, and real salvation; real sickness, and real health; real death and real life; a real heaven and a real hell.

*Owing to a great pressure of work, Dr. Dowie has been unable to revise the report which follows.

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It is impossible for us to conceive of ourselves as apart from any one distinct portion of our being.

The moment that any member of this body becomes insensible to pain when injured; the moment that any part of this body is without blood and nourishment; the moment that any nerve is dead, that injury which makes it insensible, makes it like a dead limb on a tree.

We do not want, we must not have, we can not endure any part of our being to be divorced from any other part.

MAN'S TRI-PARTITE NATURE.

As we are just now, God has given us a spirit, and a soul and body, and these three are one, and God wants the unity to be maintained.

You and I can only do our life's work when every part of this tri-partite being is in perfect accord, the one with the other, and all directed by God.

Now the story that we have just given you our text from, is one of those interesting incidents connected with Christ's teaching the teachers. He was teaching teachers by that healing.

READ THE CONTEXT.

The occasion was a very remarkable one. Many who read the Scriptures cursorily, without taking into connection the various surroundings, miss a great deal.

You will see that the healing of that palsied man comes in connection with a wonderful assembly which Christ was addressing.

"And it came to pass on a certain day, as He was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem."

At that time Galilee was most populous. "Galilee of the nations." It was a famous summer resort, as we call similar places in these times.

Noble Romans built beautiful palaces on the slopes of Carmel, and on the slopes of the mountains of Galilee. Lebanon had many amidst its forests, and by the beautiful little sea of Galilee there were gathered large numbers of persons, cultivated, rich and powerful.

Many of these ministered to Jesus of their substance.

Luke gives us a hint of that just three chapters later when he says that Jesus

"Went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with Him,

"And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

"And Joanna, the wife of Chuza, Herod's steward, [the wife of the treasurer of the kingdom, or the tetrarch] and Susanna, and many others, which ministered unto Him of their substance."

These noble ladies were not the only ones either. It was probable that Manaen was converted about this time, the foster brother of Herod, who was afterwards found to be one of the teachers and prophets at Antioch, at the time when Paul and Barnabas were ordained to the apostleship. Some think that Manaen was the centurion of Capernaum and in charge of the Roman Garrison, Others think that he was high in office with his foster brother Herod.

However that may be, you can see at a glance that in Galilee Christ had much power. He was not persecuted there beyond the ugly, little miserable riot in Nazareth. You do not find Him having any difficulty. He was more powerful than the priests. The people heard Him gladly, and they followed Him with such love and devotion in Galilee that they wanted to make Him king.

They loved Him. They followed Him everywhere. Their faith was great. They owned Him the Son of God. They brought their sick, and blind, and lame and laid them at His feet, and He healed them all.

Galilee was full of faith, full of love, full of hope, full of expectation that Christ would be the king. They little knew how He was to reach His royal throne.

THE SON OF MAN HATH POWER ON EARTH,

was the theme of this teacher, this rabbi, this wonderful untitled doctor who was doing such wondrous things, who claimed not only to be a teacher of law, but a maker of law. He said,

"Ye have heard that it hath been said, . . . but I say unto you."

This great teacher of wisdom sat at no man's feet but said,

"A greater than Solomon is here."

Yet His humility was so great, that he had spent 30 years of life in obscurity; perhaps the last half of these thirty years as the oldest boy in a widow's family, caring for little Jimmy, Josy, Jude and Simon as they came into the world; nursing the babies, and caring for the little girls, the three little girls; for there were four brothers and three sisters: James, Joses, Simon and Jude, and three sisters.

He was caring for Mary the mother with her many burdens, working as a carpenter, making the rough tools that were used in agriculture, and things they used in shops, teaching Jimmy how to plane, and Josy how to make an adz or a rough plow; leading them to the Synagogue, teaching them the law, helping them to help mother.

He was helping the sisters, and being the head of that family, and continuing that absolute self-repression, and self-abnegation, living a humble life, until He was 30 years old.

Then, going down to the Jordan, amid a great crowd of sinners, He said to the great prophet, "Baptize Me with these sinners."

"With all these sinners?"

"Yes, with these sinners. It is fitting that the Saviour of sinners, should be baptized with sinners."

Then entering upon His ministry in a moment, with the Spirit of God descending like a dove and lighting upon Him, and a voice from heaven, saying,

"This is My beloved Son, in whom I am well pleased."

It startled men. What, He God? A man who has lived like that Jesus who has been a humble man in Galilee. He God?

"Before Abraham was, I am."

I think sometimes we are not fair to these people who lived in these olden days. We say, how wicked they were to reject Him.

How many are there in Chicago to-day who would accept as the Son of God one who had been living away up by one of these Wisconsin lakes, and had come down to Chicago after spending thirty years in a little country village,—had come down to Chicago with

AN HONEST TAX-GATHERER.

Mighty rare thing. Make an apostle of Him every time you can get Him. (Laughter.)

If He had come down to Chicago with an honest tax-gatherer, and the humble fishermen, how many would accept Him in Chicago? How many ministers would own Him God? How many would say, This place is open to you, oh Son of God. All is thine?

I do not answer my question. I can not answer it. I will judge no man, excepting by his actions. I have a right to do that. I have a right to judge a man by what he says. It is

"By their fruits that ye shall know them."

I can not tell what people would do. I do not know what I would do. I hope I would own Him.

But, friends, the fame of this thing went right through the whole country; and the daring blasphemy of it as it appears to the high priest and priests that any man should say, "I am God," and that He should go about proving it, too. "I have power to forgive sin. I am God."

THE SURROUNDINGS.

Now I do not think this was an accidental assembly at all. It was a certain day; that indicates in the original tongue a set day. A day is set apart for a particular thing. It was a certain place, and it must have been a large place. It was in the home of His great, rich, noble friends that He gathered together this great ecclesiastical assembly. Look at it. It is an assembly. A very dignified assembly.

"There were Pharisees," [the orthodox men of the time] "and doctors of

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the law sitting by, which were come out of every town of Galilee, and Judæa, and Jerusalem: and the power of the Lord was present to heal them."

And there was not one of them healed. Not one of them healed, so far as the record goes.

"THE POWER OF THE LORD WAS PRESENT TO HEAL."

Now He is speaking, He is unfolding doctrine—for do not forget that Christ's ministry was principally spent in teaching, and every man who would follow in His footsteps must be first of all a teacher.

He went about doing three things as He said over and over again,

"Teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people."

Preaching is a simple thing. It is only the proclamation, technically, of an ascertained truth, a fact. It is like the announcement of the Herald who goes out and blows a trumpet in London. He says, "The Queen is dead. Long live the King." Passes on without any explanation. It is the proclamation of a messenger who went into the village and said,

"The kingdom of God is at hand."

Jesus Christ the Son of God is coming to this town, repent, believe His gospel. Goes on. No explanation.

A PREACHER SIMPLY ANNOUNCES A FACT.

The commission of our Lord Jesus Christ to the apostles was

"As ye go, preach, saying, The kingdom of heaven is at hand.

They did not enter into any talk. They simply announced Christ as coming, He sent them two and two to every village and town where He would go, and they just went into the market places, and they called the dark spirits wherever they went. They said, Christ is coming. Jesus of Galilee. Christ of God is coming. Repent and believe the gospel.

"The kingdom of heaven is at hand,"

And they go down to the low lanes and high places. Go right through the town. Jesus is coming. The King is coming.

"THE KINGDOM OF GOD IS AT HAND. REPENT YE AND BELIEVE THE GOSPEL."

That is what preaching meant, and I tell you it would be a mighty good thing if preachers would confine themselves to that, and when they are preaching instead of taking the text out of Ecclesiasticus to fight Divine Healing with, like that wretched Dr. Hillis, just say, Christ is coming, repent, believe the gospel. That is preaching.

But there is more in this mission than preaching.

TEACHING IS THE MAIN THING.

Christ was a patient teacher, and He sat down and He taught, and He taught, and He taught until the people had received the Word of God, and faith came by hearing.

Now as He sat there teaching, a number of people would not be taught.

You can not teach a fool who will not be taught.

They were saying, "Well now, who is this Jesus anyhow?"

"What right has He to assume the power to teach us?"

"We would like to know that."

I do not know why they came there.

Perhaps they were led by the influence of a man like Jairus a ruler of the Synagogue, and his conversion to be a disciple of Christ.

Perhaps they were led by the conversion of a titled lady like Joanna, the wife of Chuza, Herod's steward.

Perhaps they were led by the conversion of wealthy people like Susanna, and the nobleman who came whose son Jesus healed, and the commandant of the garrison of Capernaum, and the centurion whose servant was healed.

Perhaps they were led by the fact that Christ had reached the highest and the lowest, and that the reports came down to Judæa that Judaism had gone; that Christianity has swept the synagogue; that He was laughing at the priests, and making a mock of Herod as a mean pitiful fox; that everywhere He was triumphant; that the sheep in fact had gone after the Great Shepherd, and had left these poor miserable Baptists, Presbyterians, Congregationalists and other folks of that ilk, without any flocks.

I tell you, whenever Christ is preached there is an end to Sadduceeism, Phariseeism and Laodiceanism and all the rest of it.

There is no room for the Herodian politician in the Church of God.

There is no place for the Secret Society devil in the Church of God.

There is no place for any name.

Hush every lip. Close every mouth. Let the strife of tongues cease. Forbear, for the healing of the seamless robe is passing down the street, and the Christ Jesus of Nazareth is passing by.

Their lips were closed, and His followers were flocking out, wherever they could find the Christ, and

IT WILL BE THE SAME TO-DAY, WHEN HIS GOSPEL IS FULLY PREACHED.

But these men came to Christ nineteen hundred years ago, very much as ministers come to this Tabernacle. About a dozen are here to-day to see where on earth their sheep are going. They have suddenly waked up to find that the three thousand whom we have baptized within the last four years, the 638 whom we have baptized within the last six months in this place, and the 70 or more in that gallery, that we are going to baptize to-day that these have come from somewhere. They have gradually begun to find that quite a number have come from the valley of dry bones.

Well, they are hunting for their sheep, because one thing about it is, the sheep have a golden fleece, and when the sheep have gone and shearing time comes, and they can not clip any, there is a cry, and they can not be comforted, so they are seeking their sheep. These people give and give freely, and give largely, but many of them could give nothing when they first came. They came with their sickness and their sorrow, and their sin, did you not?

Voices:—"Yes."

Dr. Dowie:—Had you anything to give then?

Voices:—"No."

Dr. Dowie:—And the Lord has enabled you to give now, has He not?

Voices:—"Yes."

Dr. Dowie:—Yes, all who used to be stinkpots, stand. [At least 120 men rose.]

WHERE THE MONEY USED IN ZION COMES FROM.

Now, you used to spend a dollar a week on tobacco?

Voice:—"More sometimes."

Dr. Dowie:—Some of you two?

A voice:—"Five."

Dr. Dowie:—Well, now I know one among you who used to spend ten dollars a week in giving cigars to others. Now, there are 120 men risen who used to spend on an average of $2 a week, and do you not know that Zion is getting a good part of that? Is it not so?

Audience:—"Yes."

Dr. Dowie:—Golden fleece, do you not see? (Laughter.) The beerpot folks. Every man and woman who used to drink beer and does not now, stand. [About three hundred stood.]

Well, now, I only wanted to show you something. Part of that is now coming to Zion. That is why I can spend in three years $70,000 in printing as I have done; because I tell them what you do not tell them you miserable shepherds. You tell them they are very nice people. I tell them the whole pack of them are liars. (Laughter.) You tell them they are very fine people. I say every last one of them has been a thief. "Doctor, do you get anybody to listen to you?" Look at these galleries. I prove it too. Well, how can you prove it? Shall I prove it now?

Mr. Marsh:—"Prove it now."

Dr. Dowie:—One brother says prove it now. Every one

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in this room who never, never told a lie in your life, put up your hands. [No hands raised.] (Laughter.) You were all liars at one time.

Dr. Dowie:—Every one in this room who never, no, never, never took anything, no matter now small, which was not your own, put up your hands. [No hands raised.] (Laughter.) Every one of you have been thieves at some time. (Laughter and applause.) Now, that is how I talk to the people. That is how Christ talked to them. Did he not say they were all sinners?

Voices:—"Yes."

Dr. Dowie:—Well, have you not all been sinners?

Voices:—"Yes."

Dr. Dowie:—Is there one of the commandments that you have not broken in deed or thought?

Voices:—"No."

Dr. Dowie:—I believe there is not one who has not broken God's commandments. I do not say that we are all that now, because I do not believe it, just as our people are free from tobacco, and rum, and gin, and beer, and whiskey, and the association of theatres, cards, and the follies of Secret Societies. I ought to have brought a lot of things that came to me this week connected with Secret Societies.

Christ won the people, not by flattering them, but by telling them the truth, and making them to agree with Him that they were sinners needing a Saviour, and then saying, Now I can save you, and I can heal you, and I can take you safe to heaven.

There is no use talking, the man that can open the eyes of the blind, and make the deaf hear, and raise the dead, and feed the hungry, and still the tempest, and do the wonderful works that Christ did, that man is going to win.

ANECDOTE OF DIDEROT AND VOLTAIRE.

When Diderot said to Voltaire, "Why I could be a Christ myself," Voltaire said, "What did you say?"

"I could be a Christ myself."

"Well," he said, "First of all get yourself guillotined or crucified, and go into the grave and rise the third day." (Applause.)

Diderot, I guess you would not rise the rise the third day.

Said Voltaire, "It is the blood of Jesus. I see it. It is the blood of Jesus that touches the heart of humanity."

A Unitarian minister said a few weeks ago in this city, "Friends. Unitarianism is a failure. I recognize it. A religion without blood must always be a failure. (Amen.) It is like a man without blood. It is dead."

A religion without blood is a failure. It wants the quickening power of Him who can shed His blood and yet rise a triumphant, bloodless body, and do His mighty work.

But the sacrifice of His blood touched the heart of humanity.

They came to see what He was teaching; to hear Him. They were sitting by, and He was talking, and He was expounding the eternal verities, and they were cynically looking on.

They had learned by this time what the pastors of Chicago are beginning to learn, that it is safest to hold their tongues in all the languages they know; what the press of Chicago has learned, that it is safest to keep silent in all the languages they know; what the politicians have learned that it is safest to keep still; what the doctors have learned, that fighting Zion does not alter or hinder the work a bit. I do not believe in being at peace. I never believed in the religion that fought behind entrenchments.

The army that fights behind entrenchments is beaten.

You can have the masterly strategy of the McClellan on the Potomac, and the rebellion is growing on the other side. It is the man like Grant who can leave his fortifications, and his entrenchments, and go and take the other fellow's fortifications, and entrenchments, that will get the victory.

The church of God dare not stay on the defensive. They must take the aggressive, and the aggressive character of Christianity was a startling thing to these teachers. They liked to have things quiet. They liked to collect the tithes. They liked to make long prayers. Beware of the fellow who makes a long prayer. There is something wrong with him, especially when he prays David's prayers, and tells you that

"I was shapen in iniquity, and in sin did my mother conceive me."

Why, he does not need to tell all the world that he is a bastard, and make his mother a shame! If it is true, let him hold his tongue. I do not think any more of a man for praying such a prayer. I do not think any more of David for praying it. To tell you truth I do not take much stock in David. I never did. A man who would murder Uriah the Hittite, and steal his wife, and when he laid down to die told his son Solomon to go and murder Shimei and Joab when the breath was out of his body. I do not take much stock in that man, if his name is David, and I do not think I am sinning in saying it. If David murdered Uriah and stole Bathsheba his wife in Chicago, he would be hanged for it, and he ought to be, and he ought to be hanged all the more because he was a king. If the man who is mayor of Chicago, steals another man's wife and murders that man, hang him, if hanging is any good.

I would not hang anybody personally, because I believe in the commandment, "Thou shalt not kill," and I believe in the act of God who put a brand upon Cain and would not let anyone kill him. I would not kill these men by the hangman's rope or by electrocution. I would put them where they had to work to the last day of their lives. They dread solitary confinement and work more than thev do hanging. If you know anything of the criminal classes, you will know that. I know something of them. I have studied them very closely.

They did not understand Christ's aggressiveness, and they sat silent. I have no doubt but that He spoke as He always spoke; that He denounced hypocrisy, the leaven of the Pharisees who were sitting before Him; that He denounced their wickedness; that He denounced their formality; that He denounced them and said they had put aside the law of God by traditions, and made void the law of God; that He denounced sin. That was His work.

"The Son of Man was manifested that He might destroy," what?

Voices:—"'The works of the devil.'"

Dr. Dowie:—Is not sin the first master-work of the devil?

Voices:—"Yes."

Dr. Dowie:—And is not disease the next?

Voices:—"Yes."

Dr. Dowie:—Well, He went about destroying sin, disease and the powers of death and hell, and He went straight to His work always. There was no circumlocution. There were no essays. He never said to His apostles to write abstract essays. He wrote no essays.

THE FEW WORDS WHICH ARE PRESERVED, WHICH HE SPOKE ARE PRICELESS, AND THEY WILL NEVER DIE. (AMEN.)

As He talked they got uneasy. Pharisees out of every town of Galilee; many hundreds of towns, and out of every town of Judæa, and out of the great capital, Jerusalem, and they were all listening in this crowded room. It was not, I suppose, as large as this, but I presume it was a large assembly room with a large hall, perhaps in a nobleman's house.

The roof, as you know, in an eastern house is a very delightful place. They have roof gardens walled around, and the family meet there. It is easy to open it at various parts, just as it is easy to open this room. With a word I could have a pulley set in operation that could open or close any part of this room, and though these places do not look large here, a man could come down through each of them.

They could easily open or close the roof at various places. They took up things and let down things to the lower apartments by these openings. I do not think that this opening in the roof was a roof breaking at all. It was simply an open-

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ing or a covering which was there ordinarily, and could be replaced easily.

What is that which interrupts the discourse? They began to look up, and here the roof is opened, and the Lord looks up and there is a smile on His face. He has been telling them that he is God; that He forgives sin; that he heals sickness; that, if they will come to Him, He will make them clean in spirit, in soul, and in body, from sin, disease and the powers of death and hell.

WHILE HE IS TALKING THE ROOF OPENS.

You see a man being let down gently, lovingly upon a couch. Just such a couch as you see there, [Dr. Dowie here pointed to the wall immediately in the rear of the choir gallery, which is decorated with many trophies "captured from the enemy,"] on which Amanda Hicks was carried from Clinton, Kentucky when dying of cancer, and who was President of Clinton College. Just such a couch as that on which Captain Redman was carried in on from Harvey who was healed.

It was just some plain couch, and it is let down, and the man lies there, and four men, more or less, were looking down at Jesus, and they let him right down in the little space that is between him and the Pharisees, and the doctors of the law. Many of them shrank back in their dignity. They shrank back. Oh, that pale, ghastly man. Yes, he is pale, and he is ghastly, because he is sick, and he is dying, and he is paralyzed, and they let him down, and Christ takes the object lesson, and he says as they are looking at him,

"Whether is easier to say, Thy sins be forgiven thee; or to say, Rise up and walk?"

Oh, He has already said the word that has made them most indignant. He has looked at the man and He has seen something in the man's heart. That man has not said a word.

Now, listen, you who want to know how to pray. Hold your tongue in all the languages you know, and do not say anything at all.

SOMETIMES WHEN YOU PRAY, LIFT UP YOUR HEART TO GOD WITH THE SILENCE, AND LOOK UNTO HIM.

Oh, mine eyes do not see Him! "Lord open these eyes they may see Him." I tell you there is a telescopic power in a look of faith that is just as if you had held your eye to the eye-piece of the mighty telescope, and it bursts upon your sight, the City of God. It bursts upon your sight 1,500 miles in length and breadth and heighth, tier upon tier. It rises to the great white throne, and He bursts upon your sight a glorified Christ who is on the throne of universal empire.

Look, and before you start to speak, look with a look that reaches the highest heaven, and then say nothing, but at His feet let your spirit lie.

That man could say nothing, but as he looked into the face of his Lord, his eyes looked all his faith. His heart was full of faith, and he looked. That was all Christ needed.

He does not take much stock in your words. Words often times feebly and inadequately express our own conceptions, and He will not judge us by our failure to express our thoughts in elegant language. The mightiest prayers that are uttered are the prayers that go into fewest words, like that woman who had prayed a great many elegant prayers, and got down to

"Lord, help me."

then she got an answer. Like that Publican who said,

"God be merciful to me a sinner,"

and got to heaven. The Pharisee's prayer did not get to heaven. It took him to hell, that fine prayer he delivered. It doomed him. The broken-hearted cry of the Publican, justified him.

"Man," or as it is put in the story of Mark, "Son." Oh, I tell you I love to hear that word, Son.

Who said "Son?"

Was it our Elder Brother?

"Son, thy sins be forgiven thee."

No, Christ never said son. Christ never spoke a word, and never wrought a single work for our redemption. He said,

"The words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works."

It was the Eternal Father speaking in Christ, and through His lips, that said "Son." Do you not know that when He spoke it was God in Christ. It was the Father in the Son.

"THE FATHER THAT DWELLETH IN ME, HE DOETH THE WORKS."

Friends, He had laid aside His own power and Godhead, emptied Himself and had come down here as the Son of Man. The eternal Spirit of God, the eternal presence of the Father entered into Him at the baptism of the Jordan, and the voice from heaven said,

"This is my beloved Son, in whom I am well pleased."

That eternal presence entered Him, and when He stood upon this earth He was the fullness of the Godhead bodily. The Spirit was in Him. The Father was in Him.

THERE IS SOMETHING HIGHER THAN OUR GETTING THE HOLY GHOST.

Jesus said,

"If a man love Me, he will keep My words and My Father will love him, and We will come unto Him and make our abode with Him."

If a man love Christ, he will keep His commandments, and the Father will love that man, and the eternal Father, and the eternal Spirit will come, and with Christ, the eternal trinity, will make their abode in that man just in proportion to his love; just in proportion to the entire giving up of himself.

GIVE ALL YOURSELF TO GOD AND GOD WILL GIVE ALL HIMSELF TO YOU.

"Son, thy sins be forgiven thee."

It was the Father talking.

Now, these fellows all around the room did not see anything, but they began to talk on the side to themselves. There are about a dozen parsons in this building, and about a dozen times they put up their hands like that [Dr. Dowie here, amid much laughter, illustrating by placing his hand to the side of his mouth and speaking in undertone] and have whispered to their neighbors. They are the worst men that enter this place. You can always tell them. You can always pick them out in the whole audience by the way they behave. Hot work. [Dr. Dowie here wiped the perspiration from his brow, and again illustrated as above described.] Did you hear what he said? Did you hear him? Do you not think he is a fraud? (Laughter and applause.) Sh-h-h-h! What are you doing? These ministers will go back and say you clapped your hands here. Where did he get these crutches? Guess he bought them at an old junk shop. Say, did you ever see such a lot of cranks?

I wonder what they did not say. They whispered to themselves. They said inside,

"Who is this which speaketh blasphemies? Who can forgive sins but God alone?"

And He turned to them and said:

"Whether is easier, to say, Thy sins be forgiven thee: or to say, Rise up and walk?"

Now these fellows had learned to hold their tongues by this time, and they did not say anything. They so often opened their mouths and put their feet in them (laughter) that they held their tongues. When they answered His questions, they had got the worst of it, and they were quiet. He was only one man, but He was equal for all them. They held their tongues. Then He was angry.

Now you know Christ got angry. I do not care the snap of my fingers for the men that can not get angry. You do not get angry do you? Dr. Dowie gets angry.

If I could only do what I am angry enough to do, I would kick the whole liquor traffic to everlasting smash. (Applause. Amens.)

If I could only do what I am angry enough to do, I would

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knock the pipe out of every stinkpot's mouth. (Applause and laughter.)

Now some of you women took snuff, (laughter) and some of you took whiskey slings on washing day, you sinners. Oh, you are not all angels. You did like the men to catch it then, did you not? Oh, there is another side to you. You are not all angels. I know you. I love you too, but I know all your weak points, but I do not tell the other fellows. I like to help you out. Women are better than men. They ought to be too. I never forget how woman led us out of paradise, and it is very fitting that woman leads us back. Thanks be to God for that holy woman. (Amen.) I like to talk about the Virgin Mary as the Holy Blessed Virgin Mother. Let her be honored in all generations.

They would not answer. Then Christ was angry because they were such cowards that they would whisper things in their hearts, and they would whisper aside to each other, and they would talk and they would sneer, but they did not have the manliness to stand up and face Him.

Oh, the curs, the cowards of the religious press, and the religious pulpit in this land. I tell you sometimes I get angry.

They write about Zion, and were never within these walls.

They write about me and never saw my face, they tell their correspondents they know all about me, and they do not know the first thing. They do not want to know, the liars they are.

I can admire a manly fool, if he is only the size of that insignificant mayor that we had here. (Laughter.) I can admire a man, if he will stand up and fight even for the devil. Oh, when men are full of hypocrisy, and wearing the robes of the divine priesthood, and whispering lies, they are of all men most miserable.

Well, He got angry, and He said,

"That ye may know that the Son of Man hath power upon earth to forgive sins, (He said unto the sick of the palsy,) I say unto thee, Arise, take up thy couch, and go unto thine house."

You say that does not happen to-day? But it does. Many have been carried in here on beds and couches, and stretchers, and have they not walked out?

Voices:—"Yes."

Dr. Dowie:—Have you not seen them in these tabernacles walk out?

Voices:—"Yes."

[An usher hands Dr. Dowie a card.]

Dr. Dowie:—Something has been handed up here.

"I am here in the left gallery. I would like to testify, as I can not come here for quite a while again. I was blind in one eye from birth. I can see praise the Lord.

"Yours in Christ,
"MRS. CARRIE LINZ.

"Please pray that I may still keep near the Lord."

Where are you Carrie Linz? Stand up.

(The lady rose in the gallery.) Come right down, You see I was going to illustrate my text by a nineteen century old healing, but we have got one here. I do not know Carrie, but she will tell you all about it. [The lady stepped upon the platform.] What is your name?

Mrs. Linz:—"Mrs. Carrie Linz."

Dr. Dowie:—Where do you live?

Mrs. Linz:—"Hammond, Indiana."

Dr. Dowie:—What Street?

Mrs. Linz:—"747 S. Logan Street."

Dr. Dowie:—Where is your husband?

Mrs. Linz:—"At home."

Dr. Dowie:—What church do you belong to?

Mrs. Linz:—"Christian Catholic."

Dr. Dowie:—Now Mrs. Linz, you say you were blind in one eye from birth. I want you to tell us which eye it was.

Mrs. Linz:—"The left eye."

Dr. Dowie:—Now tell the whole story about your blindness, and your healing.

Mrs. Linz:—"I was born blind, and my parents did not know it until after I went to school. Of course, I never saw with one eye, and never knew any different. When I went to school I used to turn my head to one side so I could see across the book, and the teacher used to come along and slap my ears. I went home complaining to my father and he said, 'Why do you not hold your head straight?' I said, 'I can not see.' So he then took me to a specialist. I never could see with the side of my eye, it was flat. It was a birth mark. I came here on the 6th of July, Dr. Dowie prayed for me, laid hands on me, I opened my eye, and I can see."

Dr. Dowie:—How much can you see?

Mrs. Linz:—"Oh, I can see quite a good deal." (Dr. Dowie here placed his hand over the right eye.)

Dr. Dowie:—What do you see now?

Mrs. Linz:—"I can not see clearly. I can see to the door." [Dr. Dowie here called upon a man to rise in the audience.]

Dr. Dowie:—Who is standing there?

Mrs. Linz:—"A man."

Dr. Dowie:—What is he doing?

Mrs. Linz:—"He has his right hand up."

Dr. Dowie:—Where has he put it now?

Mrs. Linz:—"Over his head."

Dr. Dowie:—Where now?

Mrs. Linz:—"On his breast."

Dr. Dowie:—How many fingers does he hold up?

Mrs. Linz:—"Four." [These answers were all correct.]

Dr. Dowie:—Well, now, you can see?

Mrs. Linz:—"Yes, sir."

Dr. Dowie:—The Lord has given you sight?

Mrs. Linz:—"Yes, sir."

Dr. Dowie:—Is it getting stronger?

Mrs. Linz:—"Yes, sir."

Dr. Dowie:—Do you praise the Lord for that?

Mrs. Linz:—"Yes, sir."

Dr. Dowie:—I laid my hands upon you July 6?

Mrs. Linz:—"Yes, sir."

Dr. Dowie:—In whose name did I lay my hands upon you?

Mrs. Linz:—"In the name of the Lord Jesus."

Dr. Dowie:—And in the power of—?

Mrs. Linz:—"The Holy Spirit."

Dr. Dowie:—And in accordance with the—?

Mrs. Linz:—"Will of God our Heavenly Father."

Dr. Dowie:—You believe that God answered that prayer?

Mrs. Linz:—"Yes, sir."

Dr. Dowie:—You know it?

Mrs. Linz:—"Yes, sir."

Dr. Dowie:—Everybody who has been healed in this place, and know they are healed, stand up. [Several hundred rose.]

Dr. Dowie:—What I want to know is this: You have risen in hundreds and said the Lord healed you. Is He the same Lord as 1900 years ago?

Voices:—"Yes."

Dr. Dowie:—Doing the same thing?

Voices:—"Yes."

Dr. Dowie:—And is that a proof to you that He has heard your prayer for the forgiveness of sin?

Voices:—"Yes."

Dr. Dowie:—Have you felt happier since?

Voices:—"Yes."

Dr. Dowie:—Let me tell you that that is the proof that Christ Himself gave,

"That ye might know that the Son of Man hath power upon earth to forgive sins," He said, "arise."

That is His own test, Divine Healing. He said long ago,

"The same works that I do, bear witness of me . . . . Believe me for the very works' sake."

Oh, I tell you, if Christ did not do the same works to-day, he would not be the same Lord; but He does the same works to-day, is He the same?

Audience:—"Yes."

Dr. Dowie:—Yesterday?

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Audience :—"Yes."
Dr. Dowie :—To-day?
Audience :—"Yes."
Dr. Dowie :—Forever?
Audience :—"Yes."

CALL.

Dr. Dowie :—All who believe that stand. [With but a very few exceptions the entire audience rose.]

Pray with me :

PRAYER OF CONSECRATION.

"My God and Father, take me as I am. Make me what I ought to be, in spirit, in soul and in body. Give me power to do rig t in thy sight to all men. If I have wronged any, to restore, to confess, to trust in Jesus the Lamb of God that taketh away the sin of the world, who took my infirmities, bore my sicknesses, takes away the disease of the world, give me pow to trust Thee by Thy spirit, to do right, live a good life. Cleanse my spirit, my soul, my body, that I may be clean, holy and live for Thy glory, for Christ's sake. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

Dr. Dowie :—Did you mean it?
Audience :—"Yes."
Dr. Dowie :—Then God will answer and bless.

After a short intermission spent in song, the fifty-nine candidates for baptism were asked to stand, and Dr. Dowie then delivered the charge and administered the ordinance of Triune Baptism.

GOD'S WITNESSES TO DIVINE HEALING.

MR. SAMUEL H. HADLEY, Supt. of the McAuley Mission, Water St., New York.

[*Continued from page 422.*]

nights trying to find some way to bring relief to some of these terrible people. The worst degraded city I ever saw in my life-time, the worst need of rescue work I ever saw, was in San Francisco.

"I came on to Salt Lake City, Denver, speaking everywhere, and here I am. I have not been home yet. I am going to start home Wednesday morning, and I tell you I want you to look at me. Praise the Lord! I am here every inch of me, and I am able to just shout and sing.

"Now, I am a redeemed drunkard. Oh! people, I think God has been awfully good to me. It is fourteen years and eleven months ago on the 26th, at half-past nine o'clock that I knelt a dying drunkard in the Jerry McAuley Mission, just out of the Station House with the jim-jams, and the Saviour touched me with His bleeding hand, took my sins away and set me free, and I have never known what it is to want a drink of rum from that day to this.

"I suppose I had not earned an honest dollar in ten years.

"I believe in New York I have got more friends than in any city. They trust me with thousands, hundreds of thousands. I have handled hundreds of thousands of dollars with these two hands.

"I would have taken your eyes out of your head before that.

"Oh, glory to God what a Saviour!

"'Oh! it is wonderful, very, very wonderful
All His Grace so full and free;
Oh! it is wonderful, very, very wonderful
All His love and Grace to me.'"

(Applause and Amen.)

"*THE OLD McAULEY ST. MISSION, 316 WATER STREET, NEW YORK.*

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"NEW YORK, Sept. 16, 1897:

"DEAR DR. DOWIE:

"I enclose my Photo, with pleasure and would only say, The dear Lord has kept me in health,—good health,—mind, spirit, soul and body ever since that wonderful fifteenth day of January last, in Zion Home, when I resolved to trust Him and die if necessary.

"Then the laying on of Dr. Dowie's hands meant something, and when he prayed, "In the name of Jesus, by the power of the Holy Ghost and in accordance with the will of God the Father, Amen," it was done.

"I have never lost a day since through sickness, nor touched a drop of medicine.

"I will close by singing the chorus I sing so often in Water St

"'Oh! it is wonderful, very, very wonderful.
All His grace so rich and free.
Oh! it is wonderful, very, very wonderful,
All His love and grace to me.'

'With banner flying and great love for the dying. I am yours for the lost.

"S H HADLEY."

Leaves of Healing. Vol. II, 1895-6. Second annual volume of the New Series. 832 pp. $3.50.

This volume contains valuable material that in any other form would cost many times its price. The full reports of the wonderful meetings held in the Chicago Auditorium during six months, with large and enthusiastic audiences, are alone worth the price of the volume. There are also full reports of the Services on Lord's Days in Zion Tabernacle, Testimonies of Many Witnesses to the Power of the Lord to Save and to Heal, with fine illustrations, and a very complete and well arranged index. With Vol. I it gives a very complete record of "Zion's Onward Movement" during the last two years, and in a form that makes it easy of access.

OBEYING GOD IN BAPTISM.

Eight hundred and eighteen believers have joyfully followed their Lord in the Ordinance of Believers' Baptism by Triune Immersion, since the opening of the present Zion Tabernacle.

These were baptized as follows:

Lord's Day, March 14, 1897	141
Monday, March 29, 1897	16
Lord's Day, April 11, 1897	52
Lord's Day, May 9, 1897	61
Monday, May 24, 1897	26
Monday, May, 31, 1897	21
Lord's Day, June 13, 1897	58
Wednesday, June 23, 1897	21
Monday, June 28, 1897	24
Lord's Day, July 11, 1897	51
Monday, July 19, 1897	18
Wednesday, July 28, 1897	16
Wednesday, August 4, 1897	11
Lord's Day, August 8, 1897	38
Wednesday, Aug. 18, 1897	24
Wednesday, Aug. 25, 1897	38
Monday, August 30, 1897	22
Lord's Day, Sept. 12, 1897	59
Wednesday Sept. 22, 1897	36
Wednesday Sept. 29, 1897	31
Wednesday, Oct. 6, 1897	27
Lord's Day, Oct. 10, 1897	27
Total	818

The following are the names of twenty-seven *persons who were baptized in Zion Tabernacle, by Dr. Dowie, on Wednesday evening, Oct. 6, 1897:

Anderson, Mr. Robert Kirk	1347 72d Place, Chicago.
Bain, Mr. John A.	Fall Brook, Ontario, Canada.
Blanchard, Mrs. Emma	Bear Lake, Michigan.
Crites, Mr. A S.	Findlay, Ohio.
Edwards, Mrs. I D	Cor. Elizabeth and Spring Sts., Lima, Ohio.
Epley, Miss Lizzie	Mt. Airy, Hamilton County, Ohio.
Hall, Mrs. Cynthia Octavia	Richland, Michigan.
Hawkinson, Mrs. Augusta	2038 Paulina St., Chicago.
Holmes, Mr. W. B.	Danville, Kentucky.
Josett, Mrs. Frank	North Baltimore, Ohio.
Leatherman, Mrs. Lucy M.	Greencastle, Indiana.
Lindquist, Mrs. K.	7230 So. Halsted, Chicago.
Ludlam, Mr. Joseph	Cedarville, Michigan.
McKelvy, Mrs. A. H.	Warren, Pennsylvania.
Metcalf, Miss Jessie	Benton, Wisconsin.
Miller, Mr. Thomas	Ripley, Ontario, Canada.
Murphy, Miss Fannie	Greencastle, Indiana.
Petersen, Mr. J. A.	Appleton, Wisconsin.
Ruttle, Mr. Adam	Ripley, Ontario, Canada.
Sackett, Miss Ida F.	Winterset, Iowa.
Sterett, Mr. Joseph	Iowa City, Iowa.
Tucker, Miss Maria Cornelia	Cleveland, Ohio.
Vanderplow, Miss Jennie	1355 W. 71st Place, Chicago.
Wing, Mr. Matt	Elkader, Iowa.
Young, Mr. William	208 W. Huron St., Chicago.

The following are the names of twenty-seven persons who were baptized in Zion Tabernacle by Dr. Dowie on Lord's Day afternoon, Oct. 10, 1897.

Aikin, Mrs. Rose	6723 Marshfield Ave., Chicago.
Ames, Mr. Hubert F.	Waubaushene, Ontario, Canada.
Boegen, Miss Mabel	2622 So. 40th Ave., Chicago.
Boegen, Mrs. Maggie	2622 So. 40th Ave., Chicago.
Buckman, Miss E.	214 Factory St., Lindsley.
Chambers, Mr. E. A.	Clintonville, Wisconsin.
Eich, Miss Emma	1610 Hamlin Ave., Chicago.
Fawcett, Mrs. Alice	169 39th St., Chicago.
Folsom, Mrs. Rosanna	Chicago View Hotel, 578 W. Madison St., "
Hafner, Mrs. Mary A.	403 Chicago Ave., Chicago.
Hatch, Mrs. Cora	759 Logan St., Hammond, Indiana.
Huettner, Mr. A. F.	Appleton, Wisconsin.
Kern, Mr. W. H.	Bellevue, Ohio.
Kern, Mrs. Lottie	Bellevue, Ohio.
Kirsch, Mr. John	Appleton, Wisconsin.
Molback, Miss Rose	804 Honore St., Chicago.
Novander, Mrs. Sarah	251 W. 24th Place, Chicago.
Post, Master Frank Cummings	357 Webster Ave., Chicago.
Pratt, Mrs. Ella	1317 Bonney Ave., Chicago.
Shedron, Mrs. Sarah	Walton, Cass Co., Indiana.
Springer, Miss Joanna Belle	Lone Pine, Wisconsin.
Tharp, Mrs. Alice	Grand Haven, Kansas.
Thomas, Mrs. Ella	250 Wells St., Chicago.
Todd, Mr. Henry	2316 Indiana Ave., Chicago.
Vaillancourt, Miss Nellie	317 Linden Ave., Chicago.
Van Zandt, Master Earl	5959 May St., Chicago.
Woo.ley, Mr. J. F.	6 Washington Place, Chicago.

*Cards were not received giving the names and addresses of two of those who were Baptized on Oct. 6. As soon as they are sent to us, they will be published.

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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME.

The regular Saturday evening meeting, held in Zion Home, Oct. 2, was opened by singing No. 105, "Have Faith in God." The congregation then repeated together the 91st Psalm. The different states represented were enumerated, which included Canada, Japan, and the following seventeen states:

Alabama, Florida, Illinois, Indiana, Iowa, Kentucky, Maryland, Massachusetts, Michigan, Nebraska, New Hampshire, North Carolina, North Dakota, Ohio, Pennsylvania, Tennessee, Wisconsin.

The following testimonies were then given:

MRS. JACOB YOUNG, Defiance, Ohio, said: "The Lord has blessed me since I have been in the Home. I have only a partial healing, yet I know the Lord will finish the work."

MRS. H. O. HUTTON, New Paris, Ohio, said: "We take the LEAVES OF HEALING, and they are read wonderfully. People get so hungry for them they can hardly wait for them. Many have been blessed by reading the LEAVES OF HEALING. I am glad I am here. I have been trying to get here for two years, and I praise God I am here; and I wrote home to-day I felt like I would like to spend my days here, and I praise God I have seen some who were healed."

MR. LEANDER HEANES, Kirkpatrick Station, Indiana, testified to partial healing of blindness: "When I first came here I could just discern daylight from dark."

Dr. Dowie:—That was all you could do?

Mr. Heanes:—"Yes."

Dr. Dowie:—What were the condition of your eyes?

Mr. Heanes:—"There were big lumps on my eyeballs when I first came here, and now they are almost gone, and I am so that I can see how to go about some. I feel I am greatly blessed spiritually also. When I first came here I had no desire to be baptized, and it came to me all at once to be baptized, and I feel very much better since I have been baptized."

Dr. Dowie:—You can discern objects now can you not?

Mr. Heanes:—"Yes, sir."

Dr. Dowie:—You can discern things as small as a 25-cent piece, and the face of a watch. Can you walk up and down the streets without any help?

Mr. Heanes:—"Yes, sir."

Dr. Dowie:—How far have you walked without any help?

Mr. Heanes:—"I walked about half a mile; I could walk from here to the Tabernacle by myself I think."

MR. CHARLES REYNOLDS, Cheneyville, Illinois, testified that since his arrival in Zion he had received great spiritual blessing, and felt that the Lord is healing him.

MISS FANNY MURPHY, Greencastle, Indiana, said in part: "About six years ago I broke down as a school teacher with nervous prostration, and soon after the LEAVES OF HEALING fell into my hands, and I read them as a hungry child, and the Lord led me to see the healing was for me, and I prayed in the name of the Lord Jesus and He answered my prayer and healed me."

MR. A. G. BLACKMAN, South Haven, Michigan, testified that since he had read the LEAVES OF HEALING he had been to Zion and had been blessed both spiritually and physically; that he had abandoned the use of medicine and was expecting a perfect healing.

MR. A. E. MEYERS, Norwalk, Ohio, testified as follows: "I came into the Home here about four weeks ago. Dr. Speicher said he had a notion not to let me come; he said he thought I was dying. Within four days I received a blessing. I could not speak without crying I was so weak. My voice is very much stronger and the weakness is gone."

MRS. A. F. CLEMONS, of Zion Home, testified that her little boy had been healed of a great affliction by her fully trusting the Lord and consecrating herself to him.

REV. E. H. VAN DYKE, Shizuoka, Japan, testified as follows: "I have come to know the Lord as a full Saviour, and the Gospel as a full Gospel, and for two years and more I have been trusting the Lord, not so much for healing as for keeping, though I have had one or two remarkable instances of healing and of answers to prayer. As you doubtless understand by this time, I am a messenger of God to the Japanese people, and while you are here receiving your natural sight, your blind eyes being opened and your sick bodies being healed, I want to ask you all to join me in prayer that the scales may fall from the blind eyes of these people spiritually, and that they may be healed of their moral sin and degradation by coming out and confessing the Lord Jesus Christ and acknowldging Him before the world."

Rev. Van Dyke then related the following story of a healing in Japan:

"One of the native evangelists was on his round visiting, and he learned of a man who had been long afflicted with paralysis. He visited him, and talking with him opened the Word of God to read, and the Bible opened to that passage of Christ healing the paralytic, and as he was reading the man stopped him and said: 'Who is that of whom you are reading?' 'That is Jesus of Nazareth, the Son of the True and Living God.' 'Is that man living to-day?' 'Yes.' 'Has He the same power to-day as He had years ago?' He was forced to say 'Yes.' 'Then read on,' he said, and he read it. Then he said, 'Read it again,' and he read it again. He stopped him in the meanwhile and asked these two questions: 'Is that man alive? Is He the same to-day as of old?' And finally, after having it read a second time, he said to him: 'Take hold of my hand.' He had been on his bed for years—I do not know the length of time. 'Take hold of my hand and help me to rise.' He did so. He stood up. 'Now,' he said, 'let me go,' and he let go, and the man walked off, and he said, 'Jesus heals me,' and that man is living to-day and preaching the Gospel."

MR. W. B. ROBINSON, Washington, D. C., said in part: "I count it a great privilege to have spent the last week in Zion. I have received a great deal of help spiritually, and I feel that I am stronger physically for being here. I am not entirely healed from the trouble I have, but it is a progressive case."

MRS. SARAH TOOP, Ulysses, Nebraska, said in part: "I came here in January and received great spiritual blessing as well as physical. I did not receive perfect healing, but I have come again. I have been here a little over a week, and have received great spiritual blessing as well as a partial healing. I thank God for the blessing He has given me."

The meeting was closed by prayer.

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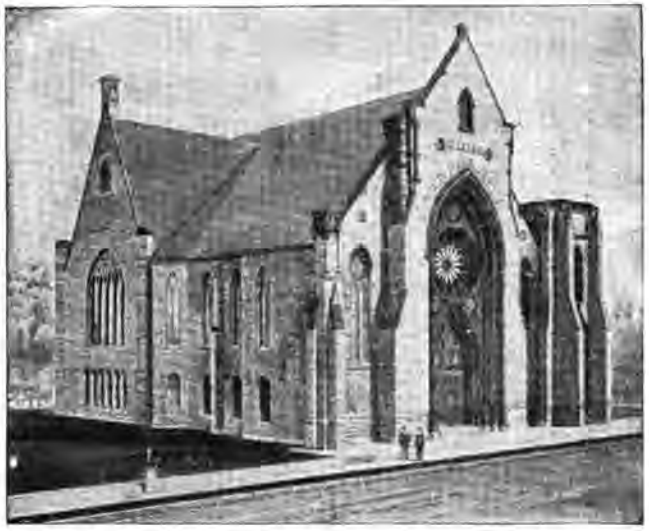


Zion Home 1201 Michigan Av., Chicago, Ill.

Morning and Evening Praise and Prayer Daily. Special Lectures on Monday Wednesday and Friday with Healing Services thereafter

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ZION TABERNACLE, 1621-1633 Michigan Ave., Chicago.

MEETINGS: Lord's Days:10:30 a.m.2:30 & 7:30 p.m. Mondays: 7:30 p.m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays:7:30 p.m. Special Lecture. Thursdays: 2:30 p. m. Children's Meetings. Saturdays: 7:30 p.m. Choir Practice.

Note.—Zion Refectary occupies the basement, where refreshments are served for the accommodation of Zion's Friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

MISSIONS OF THE CHRISTIAN CATHOLIC CHURCH.

CHICAGO DISTRICT.

HAMMOND, Indiana. Zion Tabernacle, one door south of Hohman Opera House, corner of State and Hohman streets. Lord's Day 10:00 a. m. and 7:30 Friday evenings. Rev. W. O. Dinius, Elder-in-Charge.

HARVEY, Illinois. N. E. corner 154th and Center Sts. 7:30 Tuesday evening. Rev. W. O. Dinius, Elder-in-Charge.

NORTH HARVEY, Illinois. S. E. corner of 146th and Union Sts., 7:30 Thursday evening. Rev. W. O. Dinius, Elder-in-charge.

SOUTH CHICAGO, Illinois. 9135 Erie Ave., 7:30 Monday evening. Rev. W. O. Dinius, Elder-in-Charge.

OAK PARK, Illinois. Zion Tabernacle, corner of Marion and Lake Sts. Lord's Day 10:00 a. m., and 7:30 Monday and Friday evenings. Special Praise and Testimony Meeting on third Friday evening of each month. Rev. W. Hamner Piper, Elder-in-Charge.

MAYWOOD, Illinois. Meetings are being arranged for.

RIVER FOREST, Illinois. Meetings are being arranged for.

HARLEM, Illinois. Meetings are being arranged for.

CHICAGO, 514 W. 18th St., 7:30 Thursday evenings. Conducted in the Bohemian language. Leader, Mr. John H. Schultz.

CHICAGO, 533 Seminary Ave., corner of Wrightwood, 7:30 Thursday evening. Leader, Mr. C. W. Post.

CHICAGO, 2556 North Forty-third Ave., (Irving Park.)7:30 Tuesday evening. Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 6110 Stony Isl. Ave., Zion Printing House, 7:30 Friday evening. Rev. Amos Dresser, Jr., Elder in charge.

KANSAS DISTRICT.

LAWRENCE, Kansas. Rev. O. L. Tindall, Elder-in-Charge. Meetings in this city and other adjacent places are being arranged for.

SOUTH AFRICAN REPUBLIC (TRANSVAAL) MISSION.

JOHANNESBURG, South Africa. Overseer, Rev. J. C. Büchler.

There are several Churches and Missions under Overseer Büchler's charge in Johannesburg, Ophirsburg, Pretoria, etc., of which fuller information will be publised.

There is also a Divine Healing Home in Johannesburg, under the charge of Overseer and Mrs. Büchler, where God's children are received for instruction and prayer.

MEXICAN MISSION.

GUADALAJARA, Jalisco, Mexico. 62 Calle Alcalde. Rev. Alexis A. Rehbinder, Elder-in-Charge.

Note.—Prices in Mexican currency, double of what they are quoted in United States Currency.

All the above are depots for the sale of Zion Publications, where LEAVES OF HEALING, Tracts, etc., can be obtained and subscriptions will be received.

"CHRIST IS ALL AND IN ALL."

Gottes Weg der Heilung.

Vom Redakteur.

Gottes Weg der Heilung iſt eine Perſon, und kein Ding.

Jeſus ſagte: „Ich bin der Weg, die Wahrheit und das Leben," und zu allen Zeiten wurde Er ſtets ſeinem Volke geoffenbart durch den Vertrags-Namen, Jehovah-rophi, oder „Ich bin der Herr, dein Arzt.' (Joh. 14: 6, und 2 Moſ. 15:26.)

Der Herr Jeſus iſt ſtets der Heiler.

Er kann ſich nicht ändern „Er iſt ſtets derſelbe, geſtern und in alle Ewigkeit" und Er iſt ſtets bei uns, denn Er ſagt: „Siehe, Ich bin bei euch alle Tage bis an der Welt Ende" (Hebr. 13: 8 und Math. 28, 20.) Weil Er unveränderlich iſt, und weil Er gegenwärtig iſt im Geiſte, gerade ſo wie damals im Fleiſch, deshalb iſt Er der, der ſein Volk heilt.

Göttliche Heilung beruht auf Chriſti Verſöhnung.

Es wurde von Ihm prophezeit: „Führwahr Er trug unſere Krankheit und lud auf Sich unſere Schmerzen, und durch ſeine Wunden ſind wir geheilt;" und es wird ausdrücklich erklärt, daß ſich dies in Seinem Dienſt der Heilung, welcher immer noch fortdauert, erfüllt hat. (Jeſ. 53 4 u. 5, und Math. 8: 17.)

Krankheit kann Niemals Gottes Wille ſein.

Sie iſt des Teufels Werk, folgend auf Sünde, und es iſt unmöglich daß ſie, des Teufels Werk, Gottes Wille iſt. Chriſtus kam um „die Werke des Teufels zu zerſtören, und, als Er hier auf Erden war, heilte Er allerlei Seuche und Krankheit, und alle dieſe Krankheiten ſind ausdrücklich für die „Überwältigung des Teufels" erklärt worden. (1 Joh. 3: 8, Math. 4: 23, und Apoſt. 10: 38.)

Die Gaben der Heilung ſind fortdauernd.

Es wird ausdrücklich erklärt daß „Gottes Gaben und Berufung Ihn nicht gereuen mögen," und die Gaben der Heilung ſind unter den neun Gaben des Geiſtes an die Kirche zu finden. (Röm. 11: 29, und 1 Cor. 12: 8-14.)

Es giebt vier Arten Göttlicher Heilung.

Die erſte Art iſt das direckte Gebet des Glaubens, die zweite iſt die Fürbitte von zwei oder mehr Perſonen; die dritte iſt das Salben der Älteſten mit dem Gebet des Glaubens, und die vierte iſt das Handauflegen derjenigen, welche glauben, und welche Gott vorbereitet und zu jenem Dienſt berufen hat. (Math. 8: 13, 18, 19; Jac. 5: 14-15, Marc. 16: 18.)

Göttliche Heilung wird von Teufliſchen Betrügern bekämpft.

Unter dieſen befindet ſich die Chriſtliche Wiſchenſchaft (fälſchlich ſo genannt), Geiſt-Heilung, Spiritualismus, Entzückungs-Evangeliſmus, u. ſ. w. (1 Tim. 6: 20-21; 4: 12; Jeſ. 51: 22-23.)

Tauſende ſind durch den Glauben an Jeſus geheilt worden.

Schreiber dieſes ſind tauſende von Fällen bekannt und er hat perſönlich vielen Tauſenden Hand aufgelegt. Vollſtändige Auskunft kann man erhalten in den Verſammlungen, welche im Zion Tabernakel No.2, Ecke 61ſte Straße und Stoney Island Avenue, nahe dem Jackſon Park, Chicago, abgehalten werden, ſowie aus vielen Schriften, welche die Erfahrung von vielen in den eignen Worten enthalten, die in dieſen und andern Ländern geheilt worden ſind. Dieſe Schriften werden von dem Zion Publiſching Houſe, No. 6100 Stoney Island Ave., Chicago, herausgeben.

„Der Glaube kommt durch die Predigt und die Predigt durch das Wort Gottes."

Sie ſind herzlich eingeladen zu kommen und ſich ſelbſt davon zu überzeugen.

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DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, today and for ever." (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 sicknesses."

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 every sickness and every disease 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 who 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 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 those 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, "Faith cometh by hearing, and hearing by the word of God." (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 Ave., or at Zion Tabernacle, 1621-1633 Michigan Ave., 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.

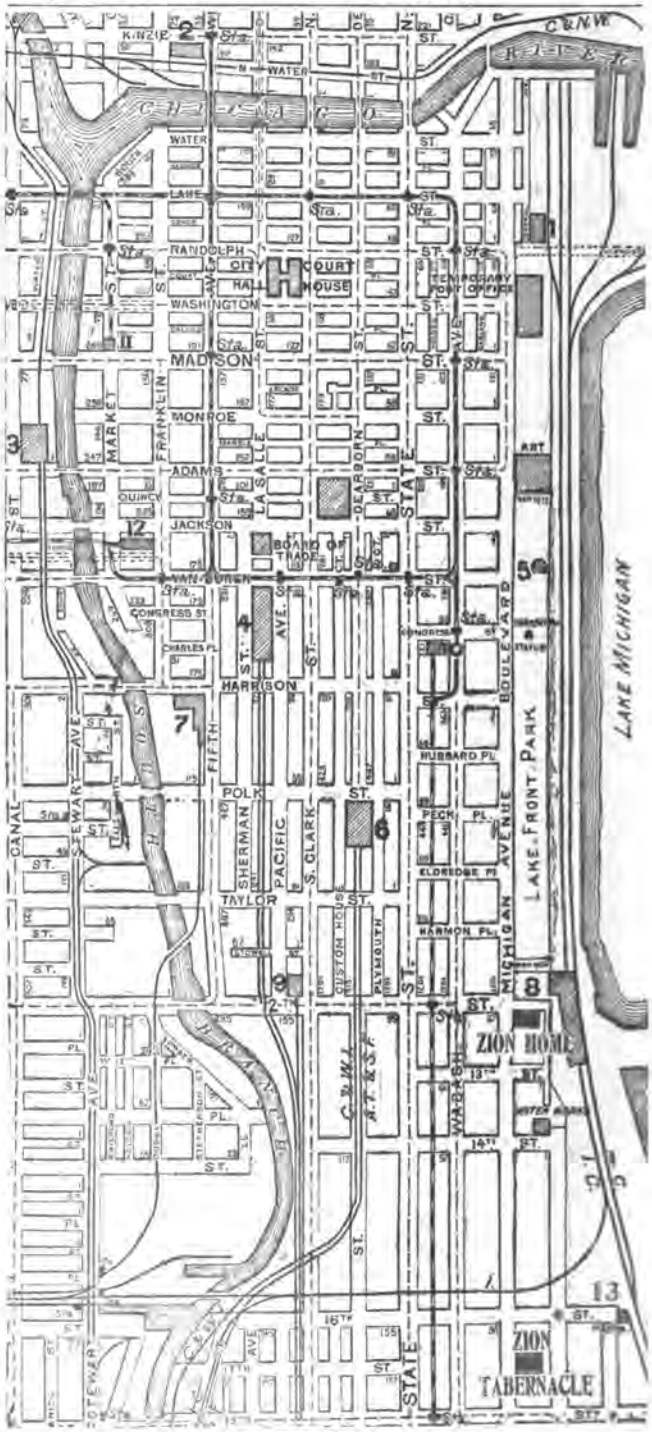
"Hush every lip, close every book,
The strife of tongues forbear;
Why forward reach, or backward look,
For love that clasps like air."

"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."

DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

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Chicago, Milwaukee & St. Paul,	3
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New York, Chicago & St. Louis,	9
Pittsburg, Ft. Wayne & Chicago,	3
Wabash,	6
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Michigan Avenue and 12th Street, Chicago.

A Voice From Zion. Monthly. 32 pp. 50 cents a year.

Subscriptions should begin with the volume.

Vol. 1. No 1, January, 1897.....A Woman of Canaan.
No. 2, February, " .....Permission and Commission.
No. 3, March, " .....Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5, May. " .....Redemption Draweth Nigh.
No. 6, June, " .....Talks With Ministers.
No. 7, July, " .....Sanctification of Spirit, Soul and Body.
No. 8, August, " .....Secret Societies; the Foes of God, Home, Church and State.
No. 9, September," "I Will." Address on Divine Healing with Answers to Questions.
No. 10, October, " ....Doctors, Drugs and Devils, or the Foes of Christ the Healer.

A Woman of Canaan: With Its Applications. 32 pp. with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

The effect of ancient idolatrous worship is shown, and its present counterpart clearly pointed out. The prelude gives valuable advice regarding vaccination.

Christian Science Exposed; as an Anti-Christian Imposture. 32 pp. with portrait of autbor. Price five cents, 12 for 50 cents, 100 for $4.

The true character of Christian Science is revealed by quotations from the writings of the "Mother" of the imposture, and a statement of what Dr. Dowie heard in the church of which she is the founder. Its conflict with the teaching of the word of God is clearly shown.

Conquests for Christ in America, Past, Present and to Come. 32 pp. with author's portrait. Price 5 cents, 12 for 50c, 100 for $4.

A full report of the concluding service of a six months' Series of Meetings in the Auditorium, Chicago, where a full gospel was preached to large audiences, and many thousands consecrated themselves to God.

Divine Healing Vindicated. 32 pp. Five cents per copy. 12 for 50 cents. 100 copies $4.

A reply by the Rev. John Alex. Dowie to an attack by the Rev. Dr. Chapman and the Oakland Pastors' Union, Delivered in the First Baptist Church, Oakland, California, on Lord's Day afternoon, Jan. 27, 1889.

Do You Know God's Way of Healing? 12 pp. with author's portrait. No. 4. Divine Healing Series. 2 cents, 15 for 25 cents. 50 for 75 cents, 100 for $1.25, 1000 for $10.

The teaching of the Bible in regard to Divine Healing, is clearly brought out in dialogue form, and after reading this little tract, one who has never seen this truth before, will be led to read the Bible in an entirely new light.

A Danish edition is also published at the same price.

Doctors, Drugs and Devils: or, The Foes of Christ The Healer. 32 pp. with portraits of Dr. and Mrs. Dowie, Price five cents, 12 for 50 cents, 100 for $4.

Showing from the Scriptures, from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

German and Danish editions are also published at the same price.

How I Came to Speak for Jesus: by Mrs. Dowie. 12 pp. with portrait of Author. No. 3. Divine Healing Series. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for a $1.25, 1000 for $10.

An interesting reminiscence of the beginning of Mrs. Dowie's public work in 1883, with a brief account of several remarkable cases of healing.

How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, nd it is hoped that in its present form its field of usefulness will be still more widely extended.

"I Will." An Address on Divine Healing with Answer to Questions. 48 pp., with Portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

This address was delivered at a conference with Mennonites, at the Railway Schoolhouse, near Pekin, Illinois, May 14, 1897. It presents the truths regarding Divine Healing in clear simple words, and at its close Dr. Dowie answered the questions asked by the audience and these questions and answers are included in the report.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and bas been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

A Norwegian edition is also published at the same price.

Ingersoll Exposed: 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1896. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the **True** Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

This pamphlet puts in convenient form for reference the entire proceedings which resulted in the organization of the Christian Catholic Church. It will be valuable to all who have received a full gospel, and to all who desire to receive a full gospel.

Our Second Year's Harvest. 180 pp. Twenty-five cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

Being a brief record of year of Divine Healing Missions, on the Pacific Coast of America, in California, Oregon, Washington and British Columbia, conducted by the REV. JOHN ALEX. DOWIE and MRS. DOWIE, with an appendix containing Farewell Addresses, and a full report of the First General Convention of the Divine Healing Association.

Permission and Commission. "Whom the Lord Loveth He Chasteneth,' Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Anthor. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

Sanctification of Spirit, Soul and Body. 48 pp. With Portrait of Author. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Secret Societies the Foes of God, Home, Church and State. 96 pp. With Portrait of Author. Price 10 cents, 12 copies for $1, 100 copies for $8.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle May 23, 1897, accompanied by the testimony of Past Master Edmond Ronayne, who came out of Keystone Lodge 639, A. F. & A. M., and the testimonies of many others who came out of various Secret Societies, when they became acquainted with the Lord.

Souvenir of Zion, 96 pp. and cover. Beautifully illustrated. 25 cents per copy (30 cents postpaid); 10 copies postpaid, $2.25.

A description of the Christian, Temperance and Divine Healing Home, corner of Michigan Avenue and Twelfth Street, Chicago. Beautiful, full-page, half-tone illustrations, with accompanying notes, give an excellent idea of the character of Zion.

Talks with Ministers, 32 pp. Five cents per Copy. Six cents postpaid. 50 copies postpaid, $2.

Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco, on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon presents in a clear, forcible manner, the command and example of Baptism as revealed in the Scriptures, with an interesting account of Dr. Dowie's personal experience.

The Man of Sin Revealed; or, An Exposure of the Blasphemous claim of the Pope of Rome to be the Infallible Head of the Church of our Lord Jesus Christ. 32 pp. with Author's portrait. 5 cents.

A clear and exhaustive treatise, showing the unfounded claims of the Pope by quotations from reliable authorities, and how the word of the Lord reveals and rebukes the Man of Sin.

Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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Zion Home, Michigan Av. and 12th St., Chicago.

Zion – December 25th 1896

Brothers and Sisters in Christ: –

Hearty New Year greetings from all in Zion for 1894 –



New Zion Tabernacle, 1621-1633 Michigan Av. Chicago.

In the Name of the Lord Jesus; in the Power of the Holy Spirit; and in accordance with the Will of God our Father, I write to Leaves of Zion in every land whither our little White Dove shall carry Leaves of Healing from the Tree of Life for all nations.



Praise God for Wonderful Answers to our United Prayer for Seven Blessings in 1896.

Pray with me Daily in 1894 for the following Nine Blessings: –

First: The constant Presence and Power of the Holy Spirit in the new Zion Tabernacle and in Zion Home.

Second: The Salvation from Sin of hundreds of Thousands through the Words which shall go forth from thence to all the World.

Third: The Healing of Multitudes over all the earth through Faith in Jesus in 1894

Fourth: The Cleansing, Keeping and Quickening of all in Zion, and in all the work of the Christian Catholic Church.

Fifth: One Million Dollars, at the least, for the promotion of God's Kingdom and Zion's Onward Movements.

Sixth: The Preparation and sending forth of Seventies into Chicago and elsewhere from a fully organised Church.

Seventh: The Extension of Zion Publishing House, and the printing and circulation of Leaves of Healing in many Tongues.

Eighth: The Guidance of God in the selection and laying out of a suitable site for Zion city in America.

Ninth: The Co-operation of all in Zion, for the good of all, in the Church, the Family, and in Daily Business.

Zion's Watch-word for 1894 is: –

"ARISE YE, AND LET US GO UP TO ZION, UNTO THE LORD OUR GOD" – JEREMIAH 31:6.

Great Conflicts await us; but also yet Greater and more Glorious Victories for God.

We shall "sing in the Height of Zion", the Song of Salvation, Healing, Holiness, and Everlasting Joy.

Chicago and her Two Millions open unto us Gates into every Nation for the Everlasting Gospel.

The King of Glory, the Lord of Hosts, is leading Zion's Onward March, and He will conquer.

Let us Work, and Watch, and Wait, and Give our all to Him who loved us and gave Himself for us and for all!

I am, your friend and fellow servant in Jesus Christ,

John Alex. Dowie

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FORM OF APPLICATION FOR MEMBERSHIP

—IN THE—

CHRISTIAN CATHOLIC CHURCH.

To all who are desirous of entering into Fellowship with the Christian Catholic Church:

MY DEAR BROTHERS AND SISTERS:—The principles of the Christian Catholic Church have been fully set forth in the Reports of Two Conferences on Organization, held in Zion Tabernacle No. 2, which are fully reported in LEAVES OF HEALING for January 31 and February 7, 1896. The Basis of Fellowship is set forth in the second section of the Resolution passed on February 5th (see LEAVES OF HEALING, Volume II, Number 17, page 267):

FIRST—That we recognize the infallible inspiration and sufficiency of the Holy Scriptures as the rule of faith and practice.

SECOND—That we recognize that no persons can be members of the Church who have not repented of their sins and have not trusted in Christ for Salvation.

THIRD—That such persons must also be able to make a good profession, and declare that they do know, in their own hearts, that they have truly repented, and are truly trusting Christ, and have the witness, in a measure, of the Holy Spirit.

FOURTH—That all other questions of every kind shall be held to be matters of opinion and not matters that are essential to church unity.

All who are conscious of fulfilling these conditions, no matter where they may reside, are invited to fill up the following blank and answer the questions contained therein.

I am, faithfully yours in Jesus,

John Alex. Dowie

General Overseer of the Christian Catholic Church.

.....

No......

.....

To the Rev. John Alex. Dowie,

General Overseer of the Christian Catholic Church,

1201 Michigan Avenue, Chicago, Ill., U. S. A.

I hereby make application to be received as a member of the Christian Catholic Church, and declare my agreement with the Basis of Fellowship agreed upon at a Conference held February 5, 1896, as set forth in your circular letter of February 7, 1896.

What is your full name?.....

What is your age last birthday?.....

Are you married, unmarried or widowed?.....

If married, how many of your children are living?.....

Where is your residence?.....

What is your occupation, profession, or trade?.....

Where were you born?.....

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

When and where were you converted to God?.....

.....

Are you conscious that you are saved through faith in Jesus?.....

Were you sprinkled or immersed in Baptism?.....

When and where were you sprinkled?.....

When and where were you immersed?.....

With what Church were you formerly connected?.....

REMARKS:

.....

[Extra Copies of this Form will be sent to intending members, on application to the General Recorder of the Christian Catholic Church, Zion, Michigan Avenue and Twelfth Street, Chicago.

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ZION.

Corner Michigan Avenue and Twelfth Street, 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.

VOL. 3. NO 52 CHICAGO, OCTOBER 23, 1897. PRICE FIVE CENTS.

THE HOME OF LEAVES OF HEALING.



SIXTY-FIRST STREET AND STONY ISLAND AVENUE, OPPOSITE JACKSON PARK.

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A VISIT TO ZION PRINTING HOUSE.

A TALK WITH THE MANAGER.

"Mr. Manager, these are friends of Zion, who would like to look through the Printing House."

We are glad to see you. Zion Printing House is only three years old, but it is a healthy, growing infant, and has been able recently to send out in a single week 15,000 copies of the LEAVES OF HEALING, as a first edition, besides large quantities of tracts, announcements, etc. All our facilities are devoted to the direct work of the Lord in connection with Zion, and we decline any and all offers of other work.

God has given to Dr. Dowie the desire to proclaim a full gospel among all nations, and translations of some sermons and tracts have already been published, some here, and some abroad, in German, Danish, Swedish, Dutch, Spanish, Bohemian, Italian, French, Japanese, Chinese, and copy is now in hand for a polyglot edition of *A Voice from Zion* in Spanish, Russian, etc.

Through the liberality of one whose heart God has touched, and whose body God has healed, a "dress" for a German edition of the LEAVES OF HEALING has been provided, and as soon as we are assured of 1000 regular yearly subscribers, at $2, the weekly publication of „Blätter der Heilung" will be begun.

And now we will introduce you to some of the practical details of the work.



VIEW IN THE COMPOSING ROOM.—The Manager at his Desk.

This is our Composing Room, which occupies what was formerly known as the Healing Room in Tabernacle No. 2, and you will see that my desk is on Dr. Dowie's old platform in this room, with the motto "I am the Lord that healeth thee" over it. Many have received spiritual blessing and physical healing here, and many others have received the same gracious gifts from God through the printed message which has been put into type. It is still a Bethesda—the House of Mercy and Healing.

Our five compositors receive the "copy" sent by the Editor, and, seating themselves before the "case," with their quick fingers spell out the words in type, which is first placed in the "stick" in the compositor's hand, and then emptied on the "galley" which you see on the rack at your right.

"How does the compositor know where to find the proper letters?"

The "case" is divided into compartments, varying in size in accordance with the average number of each letter used. The letter "e" is used most, and its compartment is half as large again as that given to any other. The type is so arranged in the "case" as to bring the letters in connection which spell the most common words.

"She picks them up so fast! How does she know how to put them properly in the "stick?"

Each type has "nicks" on one side, toward the bottom, which the compositor always keeps in sight, and then the type is sure to be right side up without any further care.



VIEW IN THE COMPOSING ROOM.—Two Compositors at their Cases.

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"How much type can a compositor set in a day?"

From 7,000 "ems" upward. The "em" is a square piece of metal, and four or five letters like "l" would be needed to equal it in width, so that an average compositor would place in proper position about 20,000 type in a day.

After the "copy" for the paper has all been set, "proofs" are taken of the "galleys," each containing type sufficient for one page of the LEAVES OF HEALING. These "proofs" are carefully read and compared with the "copy," and the type is then made up into pages and sent by a "dummy"



VIEW IN SOUTH END OF THE ELECTROTYPING ROOM.—The Electrotypers at Work.

into the Electrotyping Room below. Let us go down also.

"Do you electrotype the LEAVES OF HEALING?"

Yes, and as we have frequent calls for back numbers, the plates of this paper are very valuable.

The pages of type, after being delicately polished with plumbago, are laid in a press; a pan of prepared wax, warmed, is placed over them and pressed down. The wax mould is then dusted with plumbago, and suspended in the electric bath. On this, in a few hours, is deposited a thin shell of copper, which, after being coated with tin solder, is backed up with metal to the thickness of "pica," or, about one sixth of an inch, and, after being properly finished, it is then ready for the "patent block" which raises it to the heighth of type.

"What kind of wax do you use for the mould?"

The best and purest beeswax. A friend of Zion, living in Michigan, has heretofore furnished us with beeswax of an excellent quality, but unfortunately in rearranging our printing house last spring, his address was lost or mislaid, and we may be compelled to buy again in the open market. We always prefer to deal with Zion people, if we can.

"What preparation is necessary before the mould is ready for the bath?"

The mould is first carefully cut down with a peculiar, thin, razor-edged knife, so that the indention of the type is about one sixteenth of an inch below the surface. The blank spaces of any considerable size, are then "built up," so that the plate when finished, will show a corresponding depression, preventing the danger of being touched by the roller, and thus bringing ink upon the paper where it is not wanted. The mould is now covered with plumbago and placed in the "black-leader," where its surface is polished until it shines like your parlor stove.

When taken out, with its shining metallic surface of plumbago, copper rods, curved at one end like the letter "J" are fastened to the edges of the mould, by letting melted wax fall upon the ends of the rods, which when cold fastens them down firmly, and the mould is read for suspension in the bath.

"How long do you keep the mould in the bath?"

About three hours. Before dynamos were added to the bath, from twelve to fourteen hours were required to deposit a suitable shell of copper on the mould.

"Do you think it is possible to still farther reduce the time?"

Oh, yes. This has already been done. By the aid of proper machinery, the solution in the bath is kept in constant motion, and its action is thereby quickened, so that its work is done in one hour instead of three.

"Why do you coat the copper shell with solder?"

Because the electrotype metal, which is largely composed of lead, would not fuse with the copper. The solder is composed of tin and lead in equal parts, and the tin will fuse with both copper and lead, and makes just the connecting link between the two that is necessary.

"Why do you have the lead in the solder at all?"

Simply because it makes it easier to use the tin, and makes the solder less expensive. The amount of tin which you get in "half and half" solder, is sufficient to do the work, just as two spoonfuls of sugar is sufficient to sweeten a cup of coffee, and any more is unnecessary.

"What "finishing" is required?"

The plate is first carefully leveled on a steel slab, and then the superfluous metal is removed from the back in a "rougher." The plate is next brought down to standard thickness in a "shaver," and the bearers are removed which are put around the edges to protect the type in handling. The electrotyper also keeps a keen eye on the plate for any imperfections that may have escaped the eye of the proof-reader, or have been caused by accident after the type left the Composing Room.

Our electrotyper has invented a pneumatic casting-box, by means of which the shells will be kept perfectly level, while they are being covered with metal in the pan, thus producing a better quality of plate than can possibly be obtained by the usual methods, and in less than one half of the time.



VIEW IN NORTH END OF ELECTROTYPING ROOM.—The Electrotypers at Work.

"What is the value of the plates you now have?"

The composition and electrotyping of each number of the LEAVES OF HEALING costs not less than $50, and the average cost of the photo-engravings per week is more than $10, so that the plates of the three volumes now completed have cost more than $10,000.

"It must take a great deal of money to keep up this House!"

The Lord has furnished more than $70,000 for this branch o. the work during the last three years, and we are looking to Him for still larger resources during the years to come.

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"What has been the largest single outlay during that time?"

The new press which was recently added to our facilities. This is a Hoe, Two Revolution, 44x60, with all modern improvements, printing the entire 16 pages of the LEAVES OF HEALING at a single impression. Let us go and see it.

Here it is, and a group of our helpers standing around it.



VIEW OF PRESS ROOM, LOOKING WEST,—with Group of Employees.

Their presence reminds me that all our helpers in Zion Printing House meet in the Press-room every morning at 7 o'clock for prayers.

The first press we used is now kept busy on tracts and smaller work, and the new press is principally devoted to the printing of our paper. With the folding machine, stapling and cutting machine, all driven by power, we have a very complete outfit for the present edition of our paper, but if this continues to increase as rapidly in the future as it has in the past, we shall soon be compelled to make large additions to our facilities.

"Can you begin printing as soon as the the plates are put upon the press?"

Oh no. The form must first be "made ready," and this requires patient, careful, conscientious work. As soon as the plates are properly secured upon the press, a proof is taken, and with this before him, the pressman makes "underlays" and "overlays," until the desired result is obtained. The thickness of a sheet of tissue paper is sufficient to make a perceptible difference in the effect produced by a half-tone engraving, and the perfect pressman is necessarily an artist as well as a craftsman.

"How long a time is required for "making ready?"

In a recent competition between representatives of the pressmen of the United States, the winner spent nine and one half hours in making ready his "form," which contained no engravings, A "form" with engravings, like the illustrations in the LEAVES, would require considerable more work to bring out satisfactory results, than one which contained type only.

"What is the number of sheets per hour that you can print?"

That depends upon circumstances, and it is very difficult to name a fair average. The manufacturers of printing presses recognize this difficulty, and frequently speak of their machines as running satisfactorily at "high speed," or as limited only by the "capacity of the feeder," instead of naming a definite number of impressions per hour. We have four "speeds" upon this press, 900, 1,200, 1,500 and 1,800 per hour, but have never yet used the highest speed.

"You spoke of printing your entire paper at one impression, and yet you only print one side of the paper at a time!"

Very true, and when one half of the edition is printed on one side, the sheets are turned, and the pressman inserts a small circular knife on the delivery cylinder, which, as the other side is printed, neatly cuts the sheet in two complete papers, and they are then delivered into two orderly piles, ready for the folding machine, which stands near the rear of the press.

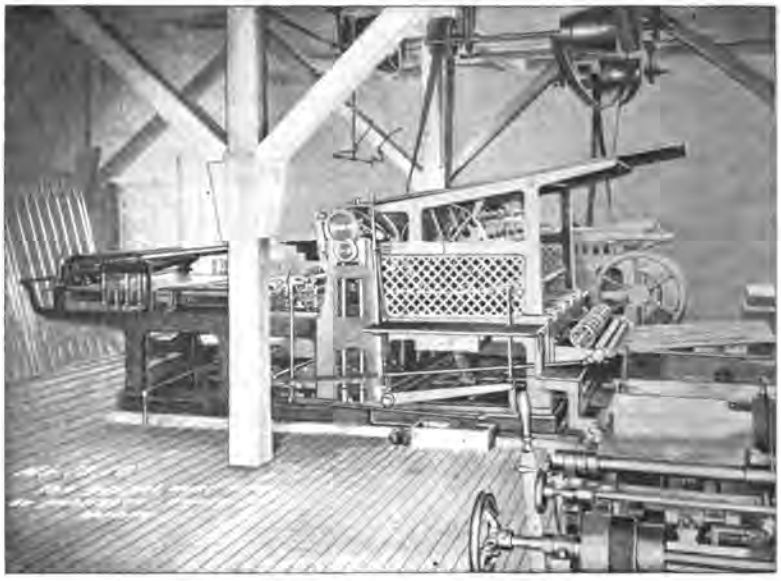
"You seem to have a very fine printing press."

Yes. It is built by an old and well-established house, and it is one of the best presses of its class, being made especially for illustrated periodicals and rapid book work, which it will perform at a high speed, with accurate register and excellent distribution of ink. The cylinder makes two revolutions to each run of the bed, rising to allow the bed to run back, and can be kept raised while the ink is being distributed upon the rollers. The patent reversing motion enables the feeder to stop the press and run it backward without leaving his stand. The patent delivery cylinder takes the printed sheets from the impression cylinder without the aid of cord or tapes, and sends them, by a set of independent and adjustable cords, down in front of the fly.

"Can you fold the papers as soon as printed?"

No, a little time must be given for the ink to dry. When it is possible, we print one half the edition and let it remain over night, before completing the press-work, and thus prevent the papers from becoming blurred through "offset."

"The folder seems a very ingenious piece of machinery!"



VIEW OF PRESS ROOM LOOKING EAST,—our New Printing Press.

Yes. Were it not for the help of improved machinery, it would be impossible for us to accomplish the work we now do, and we are expecting still greater facilities in the future.

"Are the papers ready to send out when folded?"

No, they are first run through the stapling machine, and then the edges are trimmed in the cutter, and the work on them in the Press-room is done.

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"Where are the papers mailed."

In the corner room, over which the sign "Zion Publishing House," appears. Let us step outside and look in. Here you will find the mail sacks furnished by the Post Office Department, hung around the room, with the names of the states for which they are designated plainly printed on slips above. The addresses and the time to which the subscribers have paid, are kept in type, and an impression is taken every week and the papers sent out with the proper name and time stamped on each by a little mailing machine. With one to operate the machine, and another to take away the papers as fast as stamped, the LEAVES OF HEALING are mailed as fast as received from the press-room.

"Do you have to stamp the papers?"

Only those going to foreign countries beyond Canada and Mexico. Until last May, for nearly two years and a half, through the ruling of Washington Hesing, the former postmaster of Chicago, each copy of the LEAVES OF HEALING had to be stamped with a two-cent stamp before it could be mailed, and Dr. Dowie has now a claim against the United States Government of nearly $7,000, for excess postage paid during this time. Only a man of unbounded faith would have attempted to continue the publication of the paper under this heavy and unjust burden, but Dr. Dowie felt that God had called him to establish the paper, that God had greatly blessed its message to multitudes, and that God would enable him to still carry it on.

"As we look at Zion Printing House to-day, we are reminded of the gracious words of our Lord Jesus Christ,

"'According to your faith be it unto you.'"

And your quotation reminds me of the absolute necessity of faith in us, if we would be in the attitude to receive blessing from God, for the Apostle says

"Without faith it is impossible to please God."

"Yes, and how closely faith unites the believer with omnipotence, for the Lord Jesus Christ says

"'All things are possible to him that believeth,' and 'With God all things are possible.'"

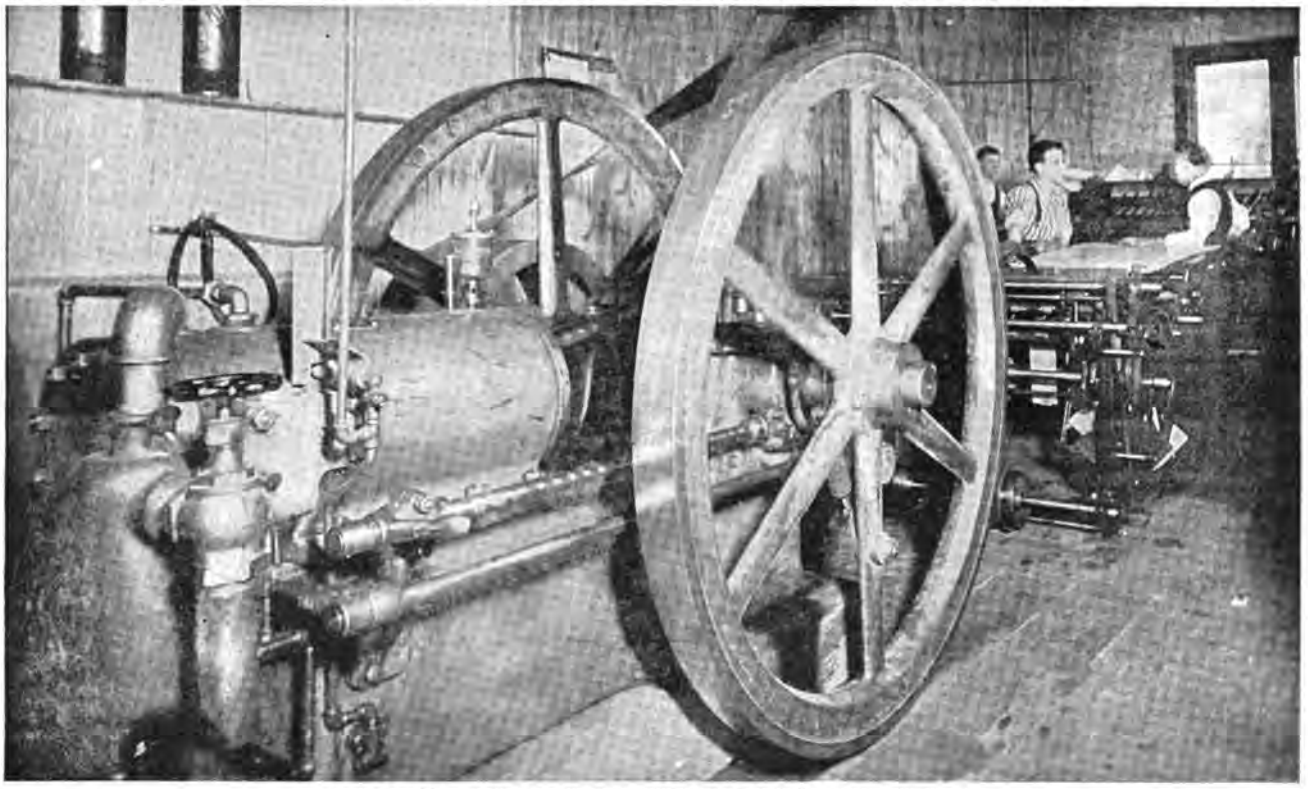
And now while we have been talking about the unseen, spiritual power which brought this Printing House into existence, and has kept it hitherto, we have almost come to the end of our inspection and it only remains for me to show you the visible, material power that keeps the machinery in motion.

"Do you have electric power?"

No, the only useful service that electricity now renders us is in connection with our telephone, and the dynamo connected with the bath in the electrotyping room, but electricity in our stock sometimes troubles us greatly in printing, causing the blank sheets of paper to adhere together almost as tightly as if they were glued.

"What power do you use?"

The Lewis Gasoline Engine, of which we have one of the largest sizes that are made. This is the engine that was referred to in the arrest of Dr. Dowie in 1896, for "Maintaining a Nuisance, the Nuisance being a Printing Press that is run by means of a Gasoline Engine."



10 H. P. LEWIS GASOLINE ENGINE, WITH DEXTER FOLDER IN THE REAR.

Zion Publishing House is now fully in possession of what is very sacred soil to Zion.

Here multitudes were saved and healed and cleansed and baptized, and here the Christian Catholic Church was formed on February 22nd, 1896, already numbering thousands of members in this and many foreign lands.

But soon we shall have to follow Dr. Dowie and Zion Home and Zion Tabernacle "down town," and be nearer to the headquarters, from which we are now eight miles distant, although the telephone here and in the Editor's room in Zion brings us into immediate connection. Zion Publishing House is increasingly becoming a power for God, and we all rejoice in the work we have here in hand, and hope the Friends of Zion will everywhere remember it in their prayers and offerings to God.

"We thank you very much for showing us through Zion Printing House."

You are very welcome.

"God be with you, till we meet again."

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

Meetings in Zion Tabernacle, 1621-1633 Michigan Av., Chicago, On Lord's Day, October 3, 1897.



Exposition of the Great Neglected Chapter Delineating the Nine Gifts of the Holy Spirit.

Ordination of Six Elders in the Christian Catholic Church.

THE GOSPEL OF HEALING THROUGH FAITH IN OUR LORD JESUS CHRIST DECLARED AND DEFENDED.

Apparently the Entire Audience by Rising Express their Consecration to God.

REPORTED BY A. D. JR. AND S. D. & E. W.*

MORNING SERVICE.



The meeting was opened by singing:

"O day of rest and gladness,
O day of joy and light;
O balm of care and sadness,
Most beautiful, most bright;
On thee the high and lowly,
Through ages joined in tune,
Sing 'Holy, holy, holy,'
To the great God triune."

Mrs. Dowie read the Scripture lesson from the 12th chapter of Corinthians. After singing, the announcements were made.

Dr. Dowie then took charge of the meeting, and said as he unfolded a package which he held in his hand.

This little package reached me the other night. It contains something, as you see, that if you were not told differently, you might think belonged to a cook in a kitchen. (Laughter.) [Dr. Dowie exhibited a Masonic apron.] I suppose you all know what that is by this time.

Well, there it is, the badge of a Mason, and with it a letter stating that the writer has renounced Freemasonry and has no farther use for this apron.

Now, beloved friends, this is a thing that is happening all the time.

COMING OUT OF SECRET SOCIETIES CONTINUALLY.

I was praying the other day in a room with the sick when a man took out of his waistcoat pocket and handed me a high Masonic badge, and so every day nearly, and every week frequently we receive aprons, and badges from one secret society or another. And so this work goes on.

I want to take this opportunity of saying that this testimony of Zion against secretism is to be kept up all the time; that we are determined to follow the Lord who said:

"In secret have I said—"
Audience:—"'Nothing.'"

Dr. Dowie:—Nothing. Christianity is diametrically opposed to secretism in every form, and the making of these vows, and the taking of these oaths and covenants with death and hell are anti-Christian, and absolutely so in their nature; and we do hold that those that come out must come out from them publicly.

A brother who has been blessed gradually right along, who is attending these services, and has found rest in Christ for soul, and bodily blessing, and has received the ordinance of baptism, said the other day: "I have also come out of the Masons. I do not go near them, and I have taken thirty-two degrees. I will be willing to give Dr. Dowie all my badges, aprons and everything else, only I do not want publicly to say so."

I would not take them. All the badges, aprons, demits, all these things that go upon these walls shall be accompanied always by a public statement as to who they come from, and the man that comes out from amongst them must courageously say that he has come out.

Now, I want to say that there are some of you here who are not living as close to God as you might, because of this. There are a very few about us, not members of the church so far as I know, who are afraid apparently to come out.

I do not know of a member of this church who is connected with Secret Societies; there may be, but I do not know of any—but it is not a condition of fellowship. Many of you were members of this church before you gave up your connection with Secret Societies. But I want to say this, it is time to come right out, and I make this statement this morning. I am glad to get a bold, noble and good letter from this brother. He is a railway man, and you know nearly all these men connected with the railways in any considerable position are Freemasons.

CANCER UNKNOWN AMONGST ORTHODOX JEWS.

Dr. Dowie, in calling attention to the LEAVES OF HEALING, among other things, said:

There is not one case of cancer amongst orthodox Jews. A great many have not noticed it, but you will but reflect, there is not one case of cancer healing in the Bible, so far as record goes. Why? Becase there was no cancer in Palestine. It did not exist. There might have been healing of

*Owing to a great pressure of work, Dr. Dowie has been unable to revise the report which follows.

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cancer if He had been long enough in Gadara, but after He had sent the devils into the pigs, the devils that were in them sent Him out of Gadara.

There is not one case of cancer healing in the New Testament, because the Jews did not eat swine's flesh.

That man who has been making an attack upon us, for our position respecting pork, in print, too, is suffering from a cancer.

It is just what is happening all the time. Cancer is increasing in this country rapidly, because of the increase of swine—hogs.

We have a case here in this week's issue.

Mr. Marsh:—"There are some things the farmers do not understand. They are breeding hogs so they can fatten them quickly. Fat is a disease, therefore they are breeding the very thing that makes scrofula and disease."

Dr. Dowie:—I feel very much impressed to impress upon you that point. Many of you here this morning are farmers.

Dr. Speicher:—"I saw four loads being taken to market, and one died and was thrown off from the wagon. Hundreds of hogs are dying in Iowa now, and yet they are sending them to the market."

Mr. Wing:—"I know it is true."

Dr. Dowie:—You do not raise hogs?

Mr. Wing:—"No, sir."

Dr. Dowie:—Have you been preaching against the hog lately?

Mr. Wing:—"Yes, sir."

Dr. Dowie:—What do your people say?

Mr. Wing:—"They do not like it; they want their hog."

Dr. Dowie:—Friends, I make no joke about it when I say this, I want a practical Christianity. The day has gone by forever for a set of mere abstract scholastic theories. I have not any use for them, and never did have, and I have got a perfect detestation of them.

I want a practical Christianity that abstains from every form of evil, and if you want to be a clean, good, sweet, holy people, and have clean children, and have a clean heart, and a good, clean life, abstain from every form of evil, and

ABSTAIN FROM THE EATING OF THAT WHICH CREATES DISEASE.

That is good, sound, common sense, and therefore we plead in Zion for every one of our people to be free from this thing.

I am exceedingly sorry that this gentleman who attacked us is afflicted with cancer, and I almost hope that my information is not correct, but I have got it in such a fashion that there is no doubt about it; it is very direct

I am sorry because that man has been warned, and he has not heeded the warning. He has fought me very hard, both in the printed page and otherwise, because of my opposition to pork; but Zion must not touch it.

That is my exhortation, abstain from it.

Oh, this last week I saw one case—I cannot describe it. Some things get beyond description. I think if I were to tell you some of the things I sometimes see, it would nauseate you as you sit. But just think of seventy-two sores upon one human being, scrofulous sores. Think of a child like that. Miss Lotta Stephens had fifty-six abscesses, and she took out thirty-six pieces of bone. Just think of it. She got the Healing, thank God. She was carried in in her brother's arms, a miserable cripple, and full of these sores. Now she walks about all over Clinton, Iowa, and does her work, but of course she abandoned everything evil and gave up that unclean food She is a bright little girl. She is a milliner, and she is a happy little girl. She is oftentimes here. She was here the other Sunday.

I want you to be clean; I do not love any word I have to preach more than this, "Be ye clean, *clean*, CLEAN."

Get clean, spirit, soul and body, then you will be healthy, and you will be holy, and you will be happy.

The offering was then received, after which Dr. Dowie delivered the morning discourse on

THE GREAT NEGLECTED CHAPTER.

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, Oh Lord, my Strength and my Redeemer.

After briefly reviewing the ground covered by previous discourses on this chapter, Dr. Dowie said,

Continuing the thought "To whom are the Gifts of Healings committed" let me remind you that the Word of Wisdom, the Word of Knowledge and Faith, creating a divine courage, are precedents, and that all these gifts come in their own divine order. They do not come in a disorderly manner. The order laid down in that chapter is the divine order of communication, and I do not believe any of the gifts are ever given out of their order.

Laying that down, then, as a basis, I want to continue to consider to whom the Gifts of Healings are committed.

Presuming that the man is wise and knows, and has faith, and an absolutely invincible courage, without any fear at all, which means a perfect love,—for there is only one thing that creates perfect fearlessness, and that is perfect love—there comes next in order this, that

THE GIFTS OF HEALINGS CAN NEVER BE COMMUNICATED TO MEN OF WEAK MENTAL, SPIRITUAL, PSYCHICAL AND PHYSICAL ORGANIZATION.

Of necessity, in the very nature of things the organization of the person to whom these gifts are committed must be strong mentally, spiritually, psychically, physically, for the tremendous strain of that ministry will be absolute destruction quickly to the man who exercises them. Hence it is that so many persons have come to grief who have not waited until God had built them up.

Built them up, I say; for this body and soul and spirit of ours are a building; they have got to be built up by God. I am not speaking of a mere physical development such as that of an athlete, which, by the way, is a very imperfect and poor physical development; because there is nothing so foolish as the over-development of a pair of legs upon a bicycle. I think I will have to preach a sermon upon the text:

"The Lord hath not pleasure in the legs of a man."

(Laughter.)

Too much of this leg business going on. I am mightily disgusted.

I say I am not talking about a mere theoretic development. The development of the prize-fighter is a one-sided development. It develops all the muscles for fighting and striking at the expense of the heart; and the prize-fighter after a short time comes to an untimely end, having a weak heart —and, of course, he never has any brains—he is an unthinking brute who feeds upon blood. Perhaps you do not know that.

I saw that brute, Fitzsimmons, once in a cafe, or restaurant in this city. I did not know the brute at all, but I heard the conversation at the table near to me, and I heard him curse the waiter for bringing him "meat like that!" The meat was already underdone to my eye, but he demanded it should be brought as red as he could bring it, and I think the waiter cut off a piece of raw meat, and when he brought it that man said, "Now, that is something like it," and he ate blood. He broke the law of God.

The blood is the life.

"Abstain from pollutions of idols, and from fornication, and from things strangled and from blood,"

was the decision of the Council at Jerusalem, and it is a right decision.

Men that eat blood, and women that eat blood, eat the life of the beast, and they become like the beast they eat the life of; and hence these prize-fighters are no more than just like so many bulls. They rush at each other to strike and to kill. There is nothing to admire in them. Mere physical strength of that kind has no attraction for me.

It is never an enduring physical strength. It quickly passes

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away. The over-development of certain things at the expense of the heart, and the expense of the whole moral nature, is not what we want.

WE WANT AN ALL-ROUND DEVELOPMENT.

Now, I want to say, in conferring these gifts God has always, and will always, take the man who has an all-round development, or a woman—preferably it will be a man, because the organization of man is better adapted for the exercise of these gifts. The organization of a woman is not adapted for these gifts, and I will just speak plainly here.

There are some people who are prepared to contend that the organization of a woman is equal in all things to the organization of a man for all purposes.

Now, I admire women, and I suppose I am the only minister that for many years has ever placed his wife where I place mine. She has been by my side, and has been my helper on my platforms here and in Australia for many years, and I believe in the ministry of women; but "I suffer not a woman," said Paul. "to teach," and I believe you have got to put in there the word that is necessary: "I suffer not a woman to teach in such a way way as to usurp authority over a man."

WOMAN IS NOT FITTED, AS A RULE, FOR THE EXERCISE OF THE GIFTS OF HEALINGS,

because, on account of the organization of a woman's physical nature, there is at least one-fourth of every year in which it is improper for a woman who is losing vitality to lay her hands upon the sick; she will absorb their diseases.

You have got to talk very plainly in these days. Women have no right to lay their hands at all times upon the sick; perhaps at no time.

I will not say that as an absolute rule, but I say that that is one reason.

There are other reasons. There are very grave reasons. First, the sexual position of a woman is such as to make it exceedingly undesirable that she should lay hands upon men for the healing of their diseases.

She cannot acquaint herself with the details of these diseases without immodesty, and cannot discuss them.

She cannot give the godly counsel to the man which it is proper should be given in connection with the exercise of this ministry of healing. It would not be proper.

Admitting the fact that I do not believe God will refuse to hear the cry of faith, and to use a woman who lays hands upon the sick, and is qualified to do so in a measure, yet the continuous exercise of the Gifts of Healings, even if they were imparted, would be impossible to a woman.

GOD CALLS TO THE EXERCISE OF THESE GIFTS, FIRST A STRONG MENTALITY.

A man must be well balanced in brain, and must be an all-around man, must be cultivated on certain sides of pathological knowlege; and it is necessary often in the larger exercise of these gifts to be well acquainted with the anatomical construction of the human body, and many other things. But the co-relation in the man's mind whom God thus uses between the various parts of his being, the co-relation between the spirit, soul and body, the exercise of the Word of Wisdom, and the Word of Knowledge, and Faith, and the prudent courage which must be exercised, are all parts of a strong mentality, and of a strong spirituality.

A man must study the physical and psychical conditions, and therein comes what I have always declared, that physicians learned in the anatomy of the human frame, in the co-relation of the various organs, and well acquainted with their various functions—apart altogether now from medicine and surgery—that men learned in these things, all things being equal, will always be most likely to be used largely in the ministry of healing; because this ministry involves the laying of the hands sometimes locally upon the part affected. It does not always, but sometimes it does. And people make grave mistakes who do not know something about what they are doing; very grave mistakes.

THE MAN MUST BE SPIRITUAL WHILE HE IS STRONG MENTALLY.

I differentiate between mental and spiritual power. Mentality is possible to every unspiritual man. Spirituality may exist without a strong mentality.

But, after all, a man of strong mentality, who is spiritually pure, must bear well in mind, the psychical and physical conditions, as well as the spirtual, of the persons for whom he is praying, or the person whom he is teaching; for it is there the exercise of the Gifts of Healings have their first place. The exercise of the Gifts of Healings is entirely subordinate to, while it is a part of, the exercise of these other gifts that preceed it; and hence a man must be first a teacher and a preacher before God can use him as a healer.

Now, the proof of that is that Christ so exercised His ministry. Matthew 4:23 puts it:

"Jesus went about all Galilee ' doing three things. First, what?
Audience:—"Teaching."
Dr. Dowie:—"In their synagogues." Second, what?
Audience:—"Preaching."
Dr. Dowie:—"The Gospel of the Kingdom." Third?
Audience:—"Healing."
Dr. Dowie:—"All manner of sickness and all manner of disease among the people."

There is a divine order; hence the spiritual power of him who is going to be used in the ministry of healing must be first exercised.

He is, first of all, a minister of Christ dealing with the spirits of the people, not preaching to them, but teaching them.

PREACHING IS A SMALL MATTER COMPARED TO TEACHING.

Teaching is a large matter. Teaching is infinitely more than preaching. It is not merely the presentation of truth, but it is the elimination of truth from error, and the placing of truth in its own proper light, and its proper proportions.

It begins with a radical body taking radical positions, and the man that teaches must go right to the bottom of things, and begin at the beginning, and he must patiently continue to teach over, and over, and over again fundamental principles, and not be tired.

He must not preach faith as the first condition of the divine life; he must preach repentance, and must by the grace of God master the minds of those that are before him, the Spirit of God using him to compel these people when he commands them, to repent; to compel repentance.

The trouble is, a great many ministers never command. They never command men to repent. God commandeth, and they who are God's servants begin to advise people. "Do you not think it might be better for you to consider whether tobacco is not injurious, and whether it would not be best for you, my friend, to lay that aside?"

A teacher does not do any such thing.

He says, "You unmitigated stinkpot, give it up!" (Laughter.) You dirty fellow!

He commands repentance. He does not advise and entreat, "Don't you think it might be well for you to do this."

Abstain, you nasty beer-pot, whiskey, gin-pot, and all the rest of it, from that infernal poison!

He does not advise. He does not go roundabout. A teacher who is gifted, and is seeking for the healing of his fellowman will command. He will hit them straight in the mouth, and bump them all around until they want to hit him on the nose.

A PRACTICAL ILLUSTRATION OF TEACHING.

That is usually the way with people who hear me preach. First they want to hit me on the nose, and I am always glad to know that, because then I know I have hit them hard, and they go away like a man did the other day. "Ugh, I won't go there any more. You took me there to hear a man who called me a stink-pot."

He looked down at his little wife, and she was smiling very sweetly. He said: "You do not believe I am any such thing?" She looked up and said to him very sweetly,

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"John, what do you really think about it yourself? [Laughter.] Why are you so angry with Dr. Dowie? Is it not because it is true?"

"Ah! how disgusting that man was. Why," he said, "I believe you would call me a stinkpot in your heart."

"Well," she said, "I really do think something like that, though you are my husband."

"Well," he said, "look here, I am angry with the Doctor, and the real fact is I am a stinkpot, and a dirty stinkpot, and I won't be it any more. No, dear, I won't."

He did not. He came to hear me again. He is all right now; he is a member of this church. He gave up many things.

Now, a man must carry his courage into his teaching; but he must so teach that people will feel that he is not desirous of creating personal offense; that his blows are struck not to create personal offense but to destroy iniquity, and to save that person from his sin. That must be the operation of the Spirit of God; hence his spirituality must pervade his teaching, and he must always do two things.

A TEACHER MUST INSTRUCT AND HE MUST EDUCATE.

Now, instruction is building in something. *In*, in, *structus*, to build, to build in; education is drawing out something, *E*, out, *duco*, to draw, to draw out. Just as when you want to get water out of a well when the pump is dry, you put in water to make the pun p suck, and then you get out some water, and it is mighty dirty at first, and you keep on pumping until you get it clean.

So the teacher must instruct, and then he must draw out and draw out until at last he finds that the deeper streams are touched, and that God has led that heart down into the deeper things and the pure Water of Life is springing up.

Now, I will not go into the details of what that means, but simply just touch it; that he must be a teacher.

The next thing is he must be a preacher.

THE PREACHER'S POSITION IS THAT OF A HERALD WHO SIMPLY DECLARES A FACT.

The preacher does not discuss anything in the proper sense of the term.

For instance, suppose Queen Victoria died. The royal heralds in Great Britain would at once assemble before the Garter King at Arms, who would wear the royal uniform of the Garter King at Arms, with the mourning badge, and he would be surrounded by a number of heralds. He would deputize a number to go to various large cities, such as Edinburgh, the capitol of Scotland, and Dublin, the capitol of Ireland. He himself would proceed to the Mansion House in London, and when he got there these heralds would have seven trumpets, silver trumpets, and they would blow a long blast on their silver trumpets. When that blast is over the people are all assembled, and the Garter King at Arms stands forth; he is the principal herald, and he says: "The Queen is dead: Long live the King."

That is all he says. He passes on.

What has he done? He has preached; he has proclaimed a fact, two facts.

First, that Queen Victoria is dead; second, that Albert, Prince of Wales, has become king. Possibly he may proclaim his title; possibly he may not. It may not be in his knowledge what title the new king takes, because the new king may not have given his title.

The herald is there simply to proclaim two things. First, Queen Victoria is dead; second, a new king reigns. So it is in preaching.

A GREAT MISTAKE HAS BEEN MADE ABOUT PREACHING.

Preaching is supposed to be taking a text and juggling with it, and all that kind of thing. No such thing. Preaching is proclaiming a fact.

When they went forth, they said: "The time is fulfilled. The kingdom of God is at hand; repent ye and believe the Gospel; Christ is coming to this town," and they went on.

That is all they said. Sent them out two and two to every village, and they preached. They simply said these things. Perhaps somebody said, "Who is Christ?"

"He is the Saviour; He is the Healer; He is the Cleanser; He is the Keeper; He is the great eternal God; He is the Messiah," and they passed on.

They did not reason things. They simply declared facts. Now, I would there was more preaching of that kind. There needs to be teaching, but when you get down to facts, you are not called upon to discuss them. You are called upon simply to declare them.

Teaching is different. Teaching is reasoning out a thing. So, therefore, the man to whom the Gifts of Healings are committed, must be, first of all, a teacher with strong spirituality pervading all his teaching, with large knowledge of men and of the world, and of things which are not acquired in a day. He must have been prepared for this by long training.

THE MAN MUST NEXT HAVE STRONG PSYCHICAL POWER.

Now, I use that word psychical power in the strict sense, of the soul; that is to say, his life, his animal vigor, his life, the *psyche*. Not the *pneuma*; the *psyche* must be strong, that is, his soul must be strong as well as his Spirit.

The animal life must be clean, and his blood must flow cleanly.

His blood must be clean, because a divine power is to flow through that life; and as a pure river leaves a rocky pass in the mountains, you know that it is affected by the soil through which it flows. If it flows through rocks, it comes out pure and clean. If it flows through the loose soil, yellow earth, or whatever it may be, it is tinged with that and becomes muddy.

Now, a man who is to be used of God in the Gifts of Healings must have clean blood.

The prophet Joel in the last verse of the prophecy, writes these words:

"For I will cleanse their blood that I have not cleansed: for Jehovah dwelleth in Zion."

The cleansing of the blood is a precedent to being used in the Gifts of Healings.

If a man has unclean blood, he cannot be used.

If it were possible for him to be used, he would be the means of communicating disease; and, moreover, he would take upon him by attraction the diseased conditions of others; it would be dangerous to him as well.

THEN, THE MAN MUST BE STRONG PHYSICALLY,

because the wear of such a ministry, continued day and night, week after week, month after month and year after year, straining every part of a man's nature, that man must be strong, made strong by God.

Therefore, the Holy Ghost must dwell in his Spirit, in his soul and in his body, and he must be strong in every part, in everything.

He must be a strong man whom God would call to that office.

God can, and God does, and God will continue to prepare men, and, in a measure, women after that order; for there is a limited degree in which women can be used; it is not as man may be used.

There is one of the things in which a man is, by the construction of his being, stronger than a woman.

May God bless His Word.

CALL.

Now, all of you who this day want God to make you strong, and pure, and true, stand to your feet, and ask God to do it. [Apparently all rose.]

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, Soul and Body. Make me pure and good and true. Give me power to do right. If I have wronged any, to repent, to confess, to restore, to do right in Thy sight. Give me Thy Spirit. Help me to trust Thee for Jesus' sake. Amen. [*All repeat the prayer, clause by clause, after Dr. Dowie.*]

After singing the Doxology the meeting was closed by Dr. Dowie pronouncing the benediction.

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ORDINATION OF SIX ELDERS

OF THE CHRISTIAN CATHOLIC CHURCH IN ZION TABERNACLE, CHICAGO, ON LORD'S DAY, SEPT. 5, 1897.

It was an impressive scene.

Amidst deepest silence, and most intense spiritual earnestness, nearly 1,300 members of the Christian Catholic Church witnessed the Ordination of six Elders by their General Overseer.

The great afternoon audience who assemble to hear the afternoon discourse, had been dismissed, and it was eventide.

The Lord's Table had been spread.

Six noble looking men ascended the platform of Zion Tabernacle, and took chairs directly facing the General Overseer, and in full view of all.

The ceremony was most simple, and most solemn, and when the time came, as set forth in the report, when the six knelt down and around the Ordaining Officer, there was felt by all to be a most wonderful consciousness of the presence and power of God.

And, when all was over, everyone felt that "something had happened," that the Glory of Jehovah had filled the Tabernacle, and that the six men who stood up around their leader, had passed into a new stage of their life and were from henceforth different men than when they had ascended that platform.

They had received the Holy Ghost for the work of the Ministry.

The following is a full report of the proceedings, so far as they can be put on paper; for the real power and presence of God cannot be committed to type and ink and paper.

After singing

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

The General Overseer (Rev. John Alex. Dowie) said,

Let us invoke Him who alone can bind us all in His Eternal Love.

INVOCATION.

Blessed be the God and Father of our Lord Jesus Christ, who, through His Eternal Mercy hath saved us, washed in the blood that was shed for the redemption of the whole race, and by the Holy Ghost hath led us, so that we are now standing in the fellowship of the Father and of the Son, and of the Holy Ghost.

Grant that this service may be one of truth, sublime in its simplicity, and Divine in its reality, that not one may fail to get a blessing while these Elders receive the Holy Ghost.

ADDRESS.

My brothers, it has been my privilege to have communication with you individually, and to address you in the privacy of my own office.

Some of you I have known for a number of years, and others more recently.

Some of you have co-operated with me, and stood by me in the terrible fight; and now to-day God has, we believe, empowered me here to ordain, to separate, and to send you forth as Elders of the Christian Catholic Church.

Before we proceed to that ordination service, and before you make the vows that God calls upon you to make, I desire to read to you one passage, and to remind you of others in the inspired Word of God in the various Apostolic Letters of a like character.

Paul, in writing to Titus, declares that he is:

"A servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the knowledge of the truth which is according to godliness,

"In hope of eternal life, which God, who cannot lie, promised before times eternal;

"But in His own seasons manifested His word in the message, wherewith I was intrusted according to the commandment of God our Saviour;

"To Titus, my true child after a common faith: Grace and peace from God the Father and Christ Jesus our Saviour.

"For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and appoint elders in every city, as I gave thee charge."

Here are the qualifications, my brethern, for an elder, which, I believe, so far you are concerned, are fulfilled; so far as it is possible for them to apply to you.

They do apply, I believe, but with the qualifications which are easily understood, and have been all explained to you privately.

"If any man is blameless, the husband of one wife, having children that believe, who are not accused of riot or unruly."

That is, that having children, these shall be true believers, whose example will be a blessing to the flock of God.

"For the bishop must be blameless, as God's steward; not selfwilled, not soon angry, no brawler, no striker, not greedy of filthy lucre;

"But given to hospitality, a lover of good, soberminded, just, holy, temperate;

"Holding to the faithful word which is according to the teaching, that he may be able both to exhort in the sound doctrine, and to convict the gainsayers."

"For there are many unruly men, vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped; men who overthrow whole houses, teaching things which they ought not, for filthy lucre's sake."

These, my brethren, are the conditions of Eldership in the Church.

This matter in its detail is one that lies between you and me, for God imposes upon me the full responsibility of this act.

I will, therefore, not inflict upon this large Assembly of the Church the lengthened expositions of God's Word which have been given and which will continue to be given when needful to you as elders.

Beloved brothers, will you stand? [The six brethren rise.]

Before your God and my God, your Father and my Father, your Saviour and my Saviour, your Comforter and my Comforter, and before the Elect Angels, before this company of God's people, and before the unseen company of the members of this Church whom these words will reach, and who will be in full sympathy with us as they read them, I beseech of you, my brothers, to answer me truly, as the General Overseer of this church, the questions that I will now address to you.

I will not ask them individually. I believe that if any of you cannot answer them individually, that you will signify the same.

QUESTIONS:

So far as you know your own hearts, my brothers, are you confident that you are saved by grace in spirit through faith in Jesus Christ, our Lord? Can you say I am?

Answer:—"I am."

Q. So far as you know your own hearts, have you definitely resolved to trust God in Christ, and in the power of the Spirit, as your continuous Saviour, Healer, Cleanser, Keeper, Guide, your all? Can you say, by the grace of God I have?

A. "By the grace of God I have."

Q. So far as you know your own hearts, have you fully resolved that this ministry with which you are now about to be entrusted, and which you, by your own willingness, assume, shall be the supreme object of your life to fulfill; and that beyond all other obligations, conditions of citizenship, or of family relations, you will consider your obligation, the fulfillment of this ministry as your supreme obligation, the fulfillment of this ministry as your supreme desire? Can you say I will?

A. "I will."

Q. Will you obey God so far as He gives you grace and understanding, and fulfill the duties of an elder as they are set forth in the inspired Word of God? Can you say I will?

A. "I will."

Q. Do you believe that this Church has been called into existence by God the Almighty to effect divine purposes in this period of the dispensation of His grace? Can you say I do?

A. "I do."

Q. May I ask you if you believe that God has called me to this office of General Overseer? Can you say I do?

A. "I do."

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Q. And so far as I follow Christ, and fulfill the Word of God, are you prepared to obey me as him who has the rule over you? Can you say I am?

A. "I am."

Q. And are you now prepared to believe that in this ordination to-day you shall receive the Gift of the Holy Ghost? Can you say I am?

A. "I am."

Q. Then, my brothers, if you will gather around me we will pray, and ask the Church to pray with me. [The six elders kneel in a circle, the General Overseer being in the center.]

PRAYER.

God the Father, we come to Thee in the name of Thy Son, guided and inspired by Thy Spirit, and beseech of Thee most humbly that Thou wouldst take Thy servant who speaks to Thee, and use him now, and the varied powers that Thou hast entrusted him with; that Thou wilt take his spirit, his soul, his body and make his act a divine reality when his hands are imposed; so that that the laying on of these hands, may be accompained by the power of the Holy Ghost, that these brethren may go forth to fulfill the obligations imposed upon them by Thy revealed will, as Elders, and working in loyal co-operation with him who speaks, no matter how far away from the center of this organization they may be, that they shall be preserved in perfect loyalty to Thee, to him, to this Church, and to each other. Amen. [All the people said, Amen.]

IMPOSITION OF HANDS.

Having thus prayed, the General Overseer laid hands upon each, and naming each separately, he said:

In the name of the Lord Jesus, in the power of the Holy Spirit, in accordance with the will of God, our Heavenly Father, *Receive ye the Holy Ghost for the work of the Ministry.*

And let all the people say Amen. [All the people said Amen.]

ORDINATION PRAYER.

John Gabriel Speicher, I ordain thee an Elder in the Christian Catholic Church. Be thou faithful unto death, and God will give thee the Crown of Life.

Alexis Alexandrovitch DeRehbinder, I ordain thee an Elder in the Christian Catholic Church. Be thou faithful unto death, and God will give thee the Crown of Life.

Orlando La Fayette Tindall, I ordain thee an Elder in the Christian Catholic Church. Be thou faithful unto death, and God will give thee the Crown of Life.

William Hamner Piper, I ordain thee an Elder in the Christian Catholic Church. Be thou faithful unto death, and God will give thee the Crown of Life.

William Otterbein Dinius, I ordain thee an Elder in the Christian Catholic Church. Be thou faithful unto death, and God will give thee the Crown of Life.

Amos Dresser, Jr., I ordain thee an Elder in the Christian Catholic Church. Be thou faithful unto death, and God will give thee the Crown of Life.

Having completed the Ordination, the General Overseer, uttered the following words:—

BENEDICTION.

God the Father, God the Son, God the Holy Ghost, bless, preserve and keep you. The Lord mercifully with His favor look upon you, and so fill you with all spiritual benediction and grace that you may so fulfill the duties of an Elder in this life, that ye may enter into the fullness of the joy of your Lord and Master in the life to come.

"Jehovah bless thee, and keep thee:

"Jehovah make His face shine upon thee, and be gracious unto thee.

"Jehovah lift up His countenance upon thee, and give thee peace.

"Jehovah, sanctify thee in spirit, in soul and in body, keep thee in all peril, guide thee in all perplexity, strengthen thee in all weakness, provide for thee in all necessity, and enlighten thee in all darkness, strengthen and give thee courage in all times of peril and temptation, and lead thee with me by and by into that fullness of joy which we desire to enter through faith in Jesus Christ our Lord in the Everlasting Kingdom of the Father, by the power of the Holy Ghost.

Grace, mercy and peace in God the Father, God the Son, God the Holy Ghost bless you and ever abide in you. Amen. (Amen.)

The Doxology was then sung.

"Praise God from whom all blessings flow;
Praise Him all creatures here below;
Praise Him above ye heavenly host;
Praise Father, Son and Holy Ghost."

The General Overseer then said,

Do the members of the Christian Catholic Church recognize these as elders in the Christian Catholic Church? All who do say, Amen.

The Church with one voice said:—"Amen."

The General Overseer said, I know that you have given allegiance to me loyally at the very beginning of this organization when we claimed the privilege of standing here and acting in this capacity, and you conceded it unanimously, and I am so thankful that these first six elders are men in whom my heart fully confides. May God ever keep them faithful. Let all say Amen. (The Church said Amen.)



ZION TABERNACLE, 1621-1633 Michigan Ave., Chicago.

MEETINGS: Lord's Days: 10:30 a.m. 2:30 & 7:30 p.m. Mondays: 7:30 p.m. Tuesdays: 2:30 p. m., and 7:30 p. m. Wednesdays: 7:30 p.m. Special Lecture. Thursdays: 2:30 p. m. Children's Meetings. Saturdays: 7:30 p.m. Choir Practice.

Note.—Zion Refectory occupies the basement, where refreshments are served for the accommodation of Zion's Friends who come from a distance.

ORDINANCES.

THE LORD'S SUPPER, open to all Christians, at the close of the afternoon service *on the first Lord's Day of each month.*

BELIEVERS' BAPTISM BY TRIUNE IMMERSION at the close of the afternoon service, *on the second Lord's Day of each month; and more frequently, if necessary.*

PRESENTATION AND CONSECRATION OF YOUNG CHILDREN, at the close of the morning service, *on the third Lord's Day of each month.*

MISSIONS OF THE CHRISTIAN CATHOLIC CHURCH.

CHICAGO DISTRICT.

HAMMOND, Indiana. Zion Tabernacle, one door south of Hohman Opera House, corner of State and Hohman streets. Lord's Day 10:00 a. m. and 7:30 Friday evenings. Rev. W. O. Dinius, Elder-in-Charge.

HARVEY, Illinois. N. E. corner 154th and Center Sts. 7:30 Tuesday evening. Rev. W. O. Dinius, Elder-in-Charge.

NORTH HARVEY, Illinois. S. E. corner of 146th and Union Sts., 7:30 Thursday evening. Rev. W. O. Dinius, Elder-in-charge.

SOUTH CHICAGO, Illinois. 9135 Erie Ave., 7:30 Monday evening. Rev. W. O. Dinius, Elder-in-Charge.

OAK PARK, Illinois. Zion Tabernacle, corner of Marion and Lake Sts. Lord's Day 10:00 a. m., and 7:30 Monday and Friday evenings. Special Praise and Testimony Meeting on third Friday evening of each month. Rev. W. Hamner Piper, Elder-in-Charge.

MAYWOOD, Illinois. Meetings are being arranged for.

RIVER FOREST, Illinois. Meetings are being arranged for.

HARLEM, Illinois. Meetings are being arranged for.

CHICAGO, 514 W. 18th St., 7:30 Thursday evenings. Conducted in the Bohemian language. Leader, Mr. John H. Schultz.

CHICAGO, 533 Seminary Ave., corner of Wrightwood, 7:30 Thursday evening. Leader, Mr. C. W. Post.

CHICAGO, 2556 North Forty-third Ave., (Irving Park.) 7:30 Tuesday evening. Rev. Amos Dresser, Jr., Elder in charge.

CHICAGO, 6110 Stony Isl. Ave., Zion Printing House, 7:30 Friday evening. Rev. Amos Dresser, Jr., Elder in charge.

KANSAS DISTRICT.

LAWRENCE, Kansas. Rev. O. L. Tindall, Elder-in-Charge. Meetings in this city and other adjacent places are being arranged for.

SOUTH AFRICAN REPUBLIC (TRANSVAAL) MISSION.

JOHANNESBURG, South Africa. Overseer, Rev. J. C. Büchler.

There are several Churches and Missions under Overseer Büchler's charge in Johannesburg, Ophirsburg, Pretoria, etc., of which fuller information will be publised.

There is also a Divine Healing Home in Johannesburg, under the charge of Overseer and Mrs. Büchler, where God's children are received for instruction and prayer.

MEXICAN MISSION.

GUADALAJARA, Jalisco, Mexico. 62 Calle Alcalde. Rev. Alexis A. Rehbinder, Elder-in-Charge.

Note.—Prices in Mexican currency, double of what they are quoted in United States Currency

All the above are depots for the sale of Zion Publications, where LEAVES OF HEALING, Tracts, etc., can be obtained and subscriptions will be received.

"CHRIST IS ALL AND IN ALL."

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CHEERING WORDS FROM ZION'S GUESTS.

NOTES FROM ZION HOME

The regular Saturday evening meeting, held in Zion Home, October 9, was opened by singing.

Dr. Speicher conducted the services, and at the conclusion of the opening hymn invited all to unite in repeating the 91st Psalm.

After some remarks by Dr. Speicher the States represented were enumerated and found to be twenty in number beside the Dominion of Canada. They were as follows:

Alabama, Colorado, Florida, Illinois, Indiana, Iowa, Kansas, Kentucky, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New York, North Carolina, Ohio, Pennsylvania, South Dakota, Tennessee, Wisconsin.

The meeting was then thrown open for praise and testimony.

MRS. HENRY W. PRIDEAUX, Dodgeville, Wisconsin, said that she had been greatly blessed since her stay in Zion Home, and that when she came she was unable to even shake hands, but had received her healing to the extent that she could now do so.

MRS. A. A. MCDONALD, Toledo, Ohio, said: "I praise God to-night for a spiritual blessing. I have not been here two weeks yet, but I feel this blessed quietness, this holy quietness that could not do otherwise but bless the soul and the body. I feel it more and more every day."

MR. A. S. CRITES, Findlay, Ohio, said: "I thank God for the blessings I have received since I have been here, and for healing. I came here with consumption, and I am now stronger."

Dr. Speicher:—Did you get the strength here?

Mr. Crites:—"Yes, I got the strength since I came."

Dr. Speicher:—You were very weak when you came here?

Mr. Crites:—"Yes, and I am getting stronger every day, and I have a good appetite."

MR. JOHN KIRSH, of Appleton, Wisconsin, said: "I have been here since Tuesday morning, and I have experienced the blessings of God. I was afflicted with lung trouble, and I slept for the first time last night in peace."

MISS MINNIE RUTTLE, Ripley, Ontario, Canada, said: "I praise God to-night that I was led to come to Zion. I thank Him for the blessings received."

MRS. W. W. BLYTHE, 7923 Ontario Ave., South Chicago, Ill., testified: "I have received great spiritual blessing since I came here. My baby passed blood from its bowels and was very sick. We sent in a request for prayer, and it came out all right, and I have frequently had healing for the other children through my own prayers. I have seen very high fevers broken up up in fifteen minutes when prayer was offered. My children always look to me to pray when they get sick, and know it will be all right. I thank God for the teaching here, and I pray that there may be men raised up all over the country to teach the Gospel of Healing."

MISS IDA SACKETT, Winterset, Iowa, said: "Two weeks ago Monday I came to the Home. I was told that there was no hope for me; that I would be a crazy woman entirely, but since I came here I have met God, and I shall go home strong."

Dr. Speicher:—You have been converted in Zion?

Miss Sackett:—"Yes."

Dr. Speicher:—And you are healed?

Miss Sackett:—"I feel that I am healed."

MR. LEANDER HEANES, Kirkpatrick, Indiana, said: "I thank God that he has blessed me When I eame here there were large lumps on my eyeballs, and now they are almost gone, and they were also out of shape, and now they are getting into proper shape. They were soft in addition, and are now getting solid. When I came I could not see objects, and I am sure that God will bless me with good eyesight, which has been impaired for eighteen years."

MRS. E. L. ROGERS, Clintonville, Wisconsin, said: "I came to Zion a year ago last April. When I came I had been suffering from stomach trouble for several years, which the doctors could not help. I was also troubled with rheumatism. Three weeks previous to coming into the Home, I was unable to lie down and was only able to keep the distressing feeling down with medicine. When I came I threw the medicine in the fire-place and trusted the Lord, and that night went to bed for the first time in three weeks and slept. I also had enlargement of the spleen, and I have been healed so that I can now do my own work."

MRS. H. M. BISSET, Palmyra, Wisconsin, said: "I praise the Lord for the blessing I have received here. I have not taken a drop of medicine for five years, and have been healed without it."

MRS. C. H. MERRITT, Mason City, Illinois, said: "I praise God that I can come back again to Zion. I was wonderfully healed when here a year ago in July. I was healed of liver complaint of long standing, and have never had any return of it. I had heart trouble also, and have been greatly blessed of that. I have been quite well all summer."

MRS. MCKELOEY, Warren, Pennsylvania, said: "I am very thankful for all the Lord has done for me. I had throat and lung trouble, and nervous prostration. One physician in Philadelphia would not take my case. I have improved since I have been here."

MRS. SARAH MILES, Attica, Indiana, said: "I am thankful for the privilege of testifying in Zion. I was here last spring and received a wonderful blessing spiritually and physically. When I came here last March I could not walk more than a block at a time, and I think I can say confidently that I walked five miles this afternoon. I thank God for all the blessings I have received here."

Dr. Speicher here asked the question as to how many had received spiritual blessing in Zion, and in response thereto nearly one hundred hands were raised.

The services were then closed with prayer.

Zion Divine Healing Home

Is not a Hospital, not a Hotel, nor is it a Public Meeting Place. . . . . .

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

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

Situated on the Finest Boulevard in Chicago. Fire-Proof Construction Is within one Block of the Illinois Central Railway.



ZION HOME, Michigan Ave. and 12th Street.

Morning and Evening Praise and Prayer Daily. Special Lectures on Monday Wednesday and Friday with Healing Services thereafter

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DO YOU KNOW GOD'S WAY OF HEALING?

BY 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, the Truth, and the Life; no man 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, today and for ever." (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 sicknesses."

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 every sickness and every disease 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 who 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 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 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, "Faith cometh by hearing, and hearing by the word of God." (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 Ave., or at Zion Tabernacle, 1621 1633 Michigan Ave., 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 lead 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."

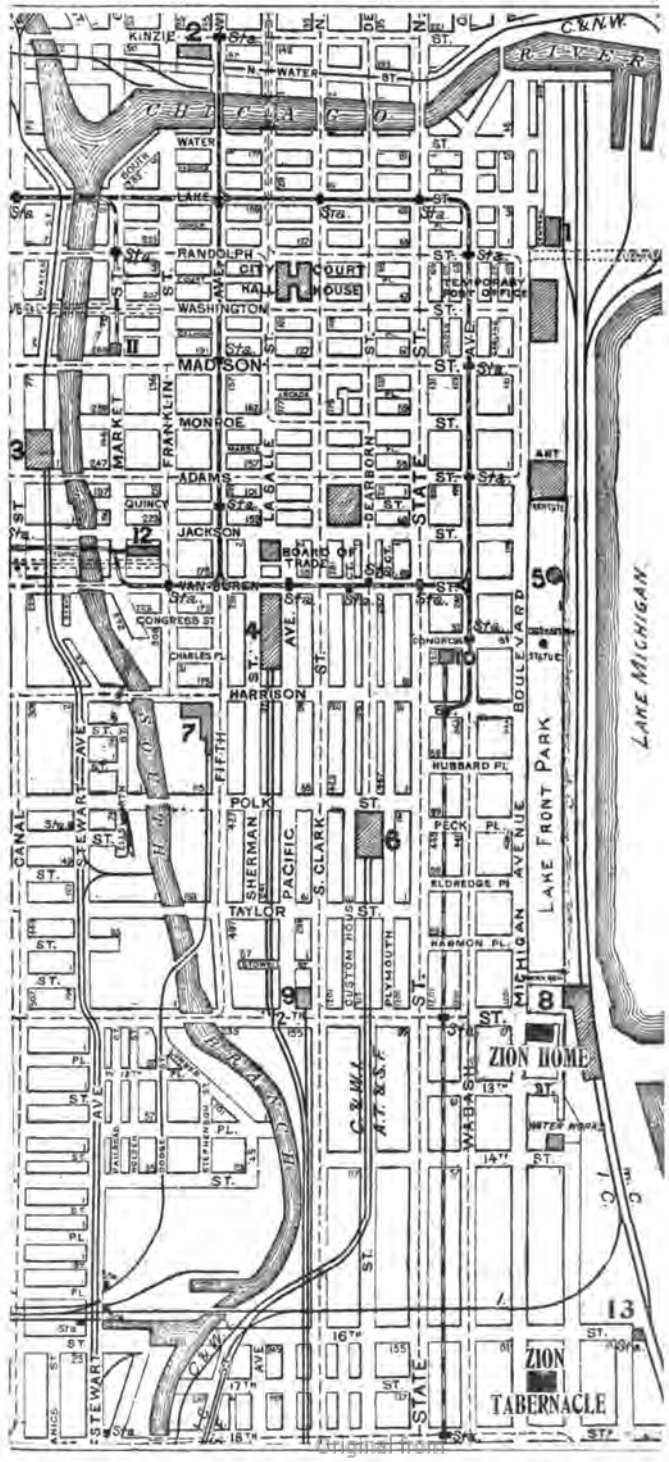
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DIAGRAM SHOWING LOCALITY OF ZION HOME AND TABERNACLE.

With Index Showing Railways Terminating in Chicago and Locality of Their Respective Depots.

RAILWAYS.	DEPOT NO.
Atchison, Topeka & Santa Fe,	6
Baltimore & Ohio,	7
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Chicago Great Western,	7
Chicago, Milwaukee & St. Paul,	3
Chicago, Rock Island & Pacific,	4
Chicago & Alton,	3
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Chicago & Erie,	6
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He sendeth His word and healeth them.

LEAVES OF HEALING

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

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

EDITED BY THE REV. JOHN ALEX. DOWIE.

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CHICAGO, ILLINOIS, OCTOBER 23, 1897.

EDITORIAL NOTES.

AWAKE, AWAKE, PUT ON THY STRENGTH, O ZION.

THE Strength of Zion is Jesus her Redeemer.

HAVE you found Him to be your Strength?

As we close this Volume of LEAVES OF HEALING, we gladly say,

"Jehovah is the Strength of my life."

AND we also say,

"Of whom shall I be afraid?"

How often have we come to our weekly editorial task utterly worn out with the many other toils of our work for God in Zion, and found our Strength was waiting to reveal His Presence and His Power at our desk.

HIS Love has banished all Fear, and His Grace has been sufficient; for the Glory of His Majesty and Beauty has shone into our spirit and He has been our Light and our Salvation.

OUR Father's Face as seen in the Christ our King has been revealed to us by the Holy Spirit, whilst we have written the pages which lie behind these lines in this volume.

WE have never written a line without the sweet consciousness of the overshadowing of the Power of the Highest.

AND that Power also entered into us.

WE have written, therefore, as we have spoken, in the Power of the Spirit, and, dispute it who dare, we have ten thousand tokens that we have neither spoken nor written in vain.

LEAVES OF HEALING never fade: for they have come from the Tree of Life.

WHAT God has written by the inspiration of His Spirit never dies.

LEAVES OF HEALING are inspired by God.

THEY only tell of His Glory and display His Grace.

THESE pages have no Story of Man, they tell the Story of God's wonderful words and works in Zion.

THESE pages will live when all the words of the "generation of vipers" who hate them have been buried in the unfathomable abyss of an eternal oblivion.

HALLELUJAH! We are boasting in the Lord.

WE have a right to do so.

"Thou art my King, O God.
Through Thee will we push down our enemies,
Through Thy Name we will tread them under
That rise up against us.
For I will not trust in my bow,
Neither shall my sword save me.
But Thou hast saved us from our enemies,
Thou hast put them to shame that hated us.
IN GOD WE BOAST ALL THE DAY LONG,
AND PRAISE THY NAME FOR EVER."

HYPOCRITES do not like such boastings.

FORMALISTS do not like such boastings.

LIARS and thieves and murderers and whoremongers do not like such boastings.

SECRET Society Fools and Fiends do not like such boastings.

BUT we will "boast in God all the day long."

LEAVES OF HEALING in their present form have now completed the third year of existence.

JESUS ministered but three years and left us the Glorious Leaves of Healing in the four Gospels.

THESE Leaves never can fade or die; but every age only adds to their deathless beauty, to their spirit and life-giving power.

THE Acts of the Apostles which are a Fifth Gospel cover less than thirty years of Apostolic Ministry, and the Leaves of Healing which they contain can never be dimmed by Time nor be marred by the follies of the Church.

THE Letters of the Apostles are a continuance of the Fifth Gospel, and the Leaves of Healing which they contain shed their blessed influence over well nigh all of the first century of Christianity; and they also live forever.

BUT the Sixth Gospel, called the Revelation of Jesus Christ which He gave to His servant John in the Isle of Patmos is filled with Leaves of Healing; for it reveals the River of Water of Life, and the Tree of Life, and the Way by which we may enter in through the Gates into the City, having washed our robes.

LISTEN to its sweet words;—

"Blessed are they that wash their robes,
That they may have the right to come to
The Tree of Life,
And may enter in through the Gates
Into the City."

WE have spirits that God has clothed in souls and bodies.

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HAVE you washed your robes?

ARE your souls, your animal lives, made clean by Him who hath promised to cleanse them?

LONG, long ago, He spake by the trumpet Voice of Joel,

"For I will cleanse their blood
That I have not cleansed,
For Jehovah dwelleth in Zion."

HAVE you been to Zion and seen what God is working there?

GOD is writing a Seventh Gospel by His fingers on the Walls of Zion.

"The Times of the Restitution of All Things, which God hath spoken by the mouth of all His Holy Prophets since the world began" have come, and every day makes the fact clearer and clearer.

LEAVES OF HEALING are again being written by God.

HERE is another Volume, and they are God's work.

DO these words startle you, O reader?

IF the Words of Saving and Healing and Quickening Power in this Volume are not God's, then whose are they?

IF the Works of Divine Healing here recorded are not God's, then whose are they?

THEY cannot be the Devil's; for he never saves and heals and cleanses the sinful, the sick, and the weary.

THEY cannot be man's; for no man that came from the womb of mortal woman, can do these works since they are miracles of divine power.

THEY are only possible to God.

THEREFORE, these LEAVES OF HEALING are God's own work, as much as any of the Six Gospels preceding.

ARE you afraid that God shall write a Seventh Gospel?

WHY should He not do what He has promised to do?

CAN He restore "All Things" without restoring the Nine Gifts of the Holy Spirit as set forth in Paul's First Letter to the Corinthian Church, chapter 12, verses 8 to 11?

ARE not the Gifts of Healings, the Fourth of these?

WHY are you afraid that He should do what He promised by the mouth of all His Holy Prophets since the world began?

Is it blasphemy to believe God?
Is it blasphemy to recognize God's work?
Is it blasphemy to give God all the glory?

THEN it is good to be a blasphemer of that kind.

IF a corrupt ministry, an unclean press, and a scoffing world in and out of the churches should call us a blasphemer for so doing, it is well.

WE believe God.

We recognize His work on every page of the LEAVES.

We give Him and Him alone all the glory and honour and power for ever and ever.

AND we are glad that He dwells in Zion.

WE are quite sure that this is the fact, and so are tens of thousands beside, and here He is writing every hour and every day and every week and every year, another Gospel, in every way like unto all the Gospels that have preceded, which were written by Matthew and Mark and Luke and John, the two latter of whom wrote the Acts of the Apostles and the Revelation respectively.

THE Seventh Gospel is in every respect a continuance of the things "that Jesus began both to do and to teach," as Luke puts it in beginning the Acts of the Apostles.

DO you not see that the first Four Gospels only tell of what Jesus "began to do and to teach?"

DO you think that He has finished doing and teaching?

CERTAINLY not: for He is doing and teaching in Zion here in Chicago, just as He did in Jerusalem, in Samaria, in Ephesus, in Phillippi, and in all the places mentioned in the Acts of the Apostles.

CHRIST lives, and He lives wherever there is a heart to receive Him, a Church to serve Him, and a Nation to worship God His Father whom He came to reveal by the Spirit.

ZION is found wherever He dwells.

LET your heart, your Church, your Nation be a Zion.

TAKE these LEAVES OF HEALING from the Tree of Life, written by the hand of another John, and let them be a Message from God to thee.

PERHAPS you may not like their style, and refuse them, because they are not clothed in the rhetorical rhodomontade of the contemptible liars and unspiritual fools who so largely fill the pulpits and fill the press with their abominable trash called philosophy and advanced thought.

REMEMBER that Peter the Fisherman and Paul the Rabbi were both apostles, and that God used Fishermen to convert Rabbis.

THE Words and Works of God have come to you in these pages, and God has stamped His divine approval upon them long before these words reach your eyes.

WHAT God approves, you dare not refuse!

AND so we close the Volume of the Book which God has caused us to write in His Name, and we do so in the words which John in Patmos used in opening his writing:—

"Blessed is he that readeth, and they that hear the words of this prophecy and keep those things that are written therein:

FOR THE TIME IS AT HAND."

AND when in Heaven at last the Books are opened may every reader's name be found in "the Lamb's Book of Life."

BRETHREN PRAY FOR US.

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Michigan Avenue and 12th Street, Chicago.

A Voice From Zion. Monthly. 32 pp. 50 cents a year.

Subscriptions should begin with the volume.

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No. 3. March, " .....Reply to Dr. Hillis.
No. 4, April, " .....Reply to Ingersoll's Lecture on Truth.
No. 5. May. " .....Redemption Draweth Nigh.
No. 6. June. " .....Talks With Ministers.
No. 7. July, " .....Sanctification of Spirit, Soul and Body.
No. 8. August, " .....Secret Societies; the Foes of God, Home, Church and State.
No. 9, September," "I Will." Address on Divine Healing with Answers to Questions.
No. 10, October, " ....Doctors, Drugs and Devils, or the Foes of Christ the Healer.

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Showing from the Scriptures. from facts and from witnesses, the terrible evils which come upon God's people through forsaking their Heavenly Father, who said thirty-four centuries ago, "I am the Lord that healeth thee," and relying upon other agencies for the accomplishment of His work.

He Is Just The Same To-Day. 12 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1000 for $10.

This tract is No. 2 of the Divine Healing Series, and many hundreds of thousands of copies of it have been issued. It also has been reprinted in other countries and translated into several European languages by writers in religious papers, especially in Germany and France. It contains the Story of the beginning of Dr. Dowie's Ministry of Healing in 1876, and describes in detail what was probably the first occasion in which God used him in the exercise of Gifts of Healings. It has been greatly used of God to the blessing of many, and in its new form will doubtless be blessed to multitudes.

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How to Pray. 32 pp. with portrait of author. A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day, May 24th, 1896. Price 5 cents, 12 for 50 cents, 100 for $4.

This Sermon, as published in the LEAVES OF HEALING, has been greatly blessed of God, nd it is hoped that in its present form its field of usefulness will be still more widely extended.

"I Will." An Address on Divine Healing with Answer to Questions. 48 pp., with Portrait of author. Price five cents, 12 for 50 cents, 100 for $4.

This address was delivered at a conference with Mennonites, at the Railway Schoolhouse, near Pekin, Illinois, May 14, 1897. It presents the truths regarding Divine Healing in clear simple words, and at its close Dr. Dowie answered the questions asked by the audience and these questions and answers are included in the report.

"If It Be Thy Will." 16 pp. with portrait of author. Price two cents, 15 for 25 cents, 50 for 75 cents. 100 for $1.25, 1000 for $10.

This Tract is No. 1 of the Divine Healing Series, and was printed some years ago in LEAVES OF HEALING. It is called for from all parts of the world, and has been widely used of God in removing difficulties from the minds of earnest Christians who had erred concerning God's willingness to heal. It has lead to the healing of many.

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Ingersoll Exposed. 32 pp. with portrait of author. Price five c. 12 for 50 cents, 100 for $4.

This pamphlet contains a Lecture which was originally delivered at the Auditorium, Chicago, to an audience of over 5,000 persons and attracted widespread attention.

In this tract the arguments of Ingersoll are not only controverted, but the exposure is supported by such an array of facts as must seem marvelous to one unacquainted with Dr. DOWIE'S ministry.

We strongly recommend it to all who have been injured by Ingersollian Infidelity, and to Christians who doubt God's willingness to heal.

Jesus the Healer. 16 pp. With Portrait of Author. Price 2 cents, 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

The first sermon of the six months series preached by the Rev. John Alex. Dowie, in the Chicago Auditorium, beginning Oct. 27, 1896. The spacious building, with the exception of the upper and almost inaccessible galleries was filled to its utmost capacity to hear the Gospel of the Glory of God.

Job's Boils: or Objections to Divine Healing Considered. 32 pp., with portrait of author, Do You Know God's Way of Healing, etc. Price five cents, 12 for 50 cents, 100 for $4.

An address delivered at the afternoon service of Zion Tabernacle, Chicago, March 24th, 1895, and published in the LEAVES OF HEALING. The difference between *permission* and *commission* is clearly shown, and the general objections to Divine Healing are fully considered.

Like a Shepherd. 16 pp. With Portrait of Author. Price 2 cents. 15 for 25 cents; 50 for 75 cents; 100 for $1.25; 1,000 for $10.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 1, 1896, from the text, "He shall feed His flock like a Shepherd." The author clearly shows the difference between the false shepherds described in the 34th chapter of Ezekiel, and the True Shepherd described in the 40th chapter of Isaiah.

Organization of the Christian Catholic Church. Containing *verbatim* reports of the two General Conferences of Jan, 22 and Feb. 5, and Formation of Church on Feb 22, 1896. 100 pp. with portrait of Dr. DOWIE. Ten cents per copy, 12 copies for $1., 100 copies for $8.

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Permission and Commission. "Whom the Lord Loveth He Chasteneth," Paul's Thorn in the Flesh, and Answers to other Difficulties and Objections to Divine Healing. 32 pp. with portrait of Author. Price five cents, 12 for 50 cents, 100 for $4.

A Sermon delivered in Zion Tabernacle, Chicago, on the afternoon of Lord's Day, May 12, 1896. The LEAVES OF HEALING in which it was first published, have been in great demand, and we trust its field of usefulness may be increased in its present form.

Reasonings for Enquirers Concerning Divine Healing Teaching. 32 pp. with portrait of author. Price 5 cents, 12 for 50 cents, 100 for $4.

A sermon delivered in Zion Tabernacle, Chicago, on Lord's Day afternoon, Sept. 20, 1896, unfolding the teaching of the Bible regarding Divine Healing.

Redemption Draweth Nigh. 32 pp. With Portrait of Author Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, April 4, 1897. The Kingdom of God and the glorious results was fully shown, and at the close the large audience by rising testified to their desire to be redeemed, spirit, soul and body.

Reply to Dr. Hillis. 32 pp. With Portrait of Author. Price 5 Cents, 12 for 50 cents, 100 for $4.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Nov. 29, 1896, from the text, "Ye do err, not knowing the scripture, nor the power of God." Dr. Hillis took as his text an alleged quotation from the book of Ecclesiasticus.

Reply to Ingersoll's Lecture on Truth. 32 pp. With Portrait of Anthor. Price 5 cents, 12 for 50 cents.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, March 21, 1897. The Truth as exemplified in the Lord Jesus Christ is clearly shown, and the word spoken was confirmed by signs following.

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A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle, Chicago, Feb. 10, 1895. The same subject was also considered in a series of Wednesday evening lectures in the spring of 1897. God's gracious provision for all the needs of the three-fold nature of man is clearly shown.

Satan the Defiler. 16 pp. with portrait of author. Price 2 cents, 15 for 25 cents, 50 for 75 cents, 100 for $1.25, 1,000 for $10.

A sermon delivered in the Auditorium, Chicago, November 3rd, 1895, showing that it is impossible for God to communicate disease, and giving the true exposition of "Whom the Lord loveth He chasteneth," and other similar texts.

Secret Societies the Foes of God, Home, Church and State. 96 pp. With Portrait of Author. Price 10 cents, 12 copies for $1, 100 copies for $8.

A sermon by the Rev. John Alex. Dowie, delivered in Zion Tabernacle May 23, 1897, accompanied by the testimony of Past Master Edmond Ronayne, who came out of Keystone Lodge 639, A. F. & A. M., and the testimonies of many others who came out of various Secret Societies, when they became acquainted with the Lord.

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Being two addresses on Divine Healing, delivered by the Rev. John Alex. Dowie and Mrs. Dowie, by invitation of the Congregational Club, at their meeting held in the parlors of the Y. M. C. A., San Francisco. on Monday, Dec. 17,

The Christian Ordinance of Baptism by Triune Immersion. A Sermon delivered in Zion Tabernacle No. 2, on Lord's Day, May 10, 1896. 32 pp. with Author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

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Zion's Answer to the Messengers of the Nations. 32 pp. and cover, with author's portrait. Price 5 cents, 12 for 50 cents, 100 for $4.

This sermon was delivered in Zion Tabernacle, Chicago, Lord's Day, September 13, 1896. The prelude published with it gives several interesting Testimonies concerning the power of the Lord to save and to heal.

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