

A Voice From Zion

SERMONS BY THE REV. JOHN ALEX. DOWIE (ELIJAH THE RESTORER)
GENERAL OVERSEER OF THE CHRISTIAN CATHOLIC CHURCH IN ZION

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LORD'S DAY MORNINGS APRIL 27, 1902
TO JULY 6, 1902



The Lord's Day Morning in Zion City.

Shiloh tabernacle, Zion City, Lord's Day Morning, April 27, 1902, at 6:30 A.M.

THIS was the first Christian Sabbath Morning Gathering in Shiloh Tabernacle for Praise, Prayer and Preparation.

It was a glorious spring morning—sunny, calm, bright, radiant—as hundreds upon hundreds wended their way to the Temple Hill in Shiloh Park, eager to offer to God their Morning Sacrifice.

Heavenly Sabbath Bells seemed everywhere, although all was silence on Earth, save for the songs of birds, and happy voices of the people of the City of Zion.

The lovely blue waters of Lake Michigan, which for miles lay along the city's front, and the City rising around Shiloh Park on every side, never looked more beautiful. But it was the Meeting with the Risen Lord which was the desire and object of the throng that entered Shiloh Tabernacle. They decided to see that Gracious Master who said to Mary on the Resurrection Morn: "Why weepest thou? Whom seekest thou?"

Many realized that Christ was "risen indeed" on that morning; for He revealed Himself to all whose eyes were opened to see Him, and, especially, as the Holy Spirit enabled the General Overseer to present our Lord as the Teacher and Inspirer of Prayer to "Our Father."

More than one thousand were present, although the notice was short, and many did not know.

It was the Opening of an Era of Prayer in Zion City—of Early Communion with God in the Spirit, on the Lord's Day.

The General Overseer took charge of the meeting, which was opened by the Congregation singing Hymn Number 202:

Oh, for a thousand tongues to sing
My great Redeemer's praise;
The glories of my God and king,

The triumphs of His grace.

The General Overseer then read the First Epistle of John, 6th chapter. This was followed by singing.

What can wash away my sins?
Nothing but the blood of Jesus.

After prayer and song, the General Overseer called for one minute testimonies of praise and thanksgiving, calling first upon Elder Dinius who spoke a few words of Thanksgiving, especially thanking God for a delightful Zion Seventy Meeting on the evening previous.

BRIEF TESTIMONIES OF PRAISE AND THANKSGIVING.

Among the many words of Praise and Thanksgiving uttered, were expressions like the following:

"I thank God for Shiloh Tabernacle; it is very delightful to be here in the presence of the Lord."

"I thank God for the way in which He is blessing Zion in her commercial and financial departments."

"I praise God for the healing of my son."

"I praise God for a people that begins the day in praising God."

"I was very lame last night, but was able to walk here this morning."

"Praise God for His healing, keeping, and cleansing powers."

"I thank God for His help in the Health Department."

"I thank God for the healing of my son, and the privilege of being here this morning."

"Praise God that our General Overseer is in Zion City and that we are here to hear him."

"I praise God for a full Gospel."

"Praise God for good health."

"Praise God for continuous blessing."

"Praise God for His wonderful Healing Power."

"Thank God for His blessing in South Africa through Zion."

"Praise God for bringing us here. Satan tried to hinder us."

"I thank God for the brotherly love here."

"I thank God for good news from California. One lady in writing

to me said she had given up four spurious holiness papers, and thanks me for LEAVES OF HEALING.” She says she thinks Dr. Dowie is inspired. She is going to send her tithes to Zion.”

“Praise God for LEAVES OF HEALING.”

“Praise God for renewed strength given me since coming to Zion City.”

“Praise God for all His goodness.”

“Thank God for His Healing Power, I was quite sick yesterday, but He has healed me.”

“Thank God with all my heart that the Lord has sent the General Overseer to foreign lands to establish Zion.”

“I praise God for the multitude of spiritual and physical deliverances, and the privilege of worshiping Him in Zion City this morning.”

“Praise God for the privilege of being permitted to be in the first Zion Tabernacle in Zion City.”

“Praise God for the General Overseer and LEAVES OF HEALING.”

“I thank God for His sustaining grace.”

“I thank God for the privilege of bringing up our family in Zion City.”

“Praise God that an aged lady, eighty-one years of age, was brought to Christ during the past week.”

“I praise God that I am able to be out of doors. This is the first time I have been out on a Sabbath day for one month. I was quarantined. Quarantine is not half as bad as you might think. We were brought closer to God.”

“Praise God, I am being fully saved.”

“I thank God that I and my only son are in Zion.”

“I praise God for Zion City and the privilege of being in Zion City General Stores.”

“Praise God that in Him is Life, and the Life is the Light of men.”

“Thank God for Elijah the Restorer and Overseer Jane Dowie.”

“Thank God for His unfailing promises.”

“Praise God for His great Love.”

“Thank God for a clean city.”

“Praise God for a teacher who is leading sinners from darkness to light.”

“Praise God from whom all blessings flow, and that He has let my eyes to see the Messenger of the Covenant and Elijah the Restorer.”

“Thank God for a pure people in Zion.”

“Thank God for a heart of praise this morning.”

“Praise God for restoring my sight.”

“Praise God for His wonderful works.”

The General Overseer requested Elder Brock to pray especially for the sick in Zion City, and Elder Dinius followed with prayer for the children.

The General Overseer then told the audience to engage in a few moments of silent prayer, saying, “let every one talk to God for himself.”

Search me, O God and know my heart:

Try me, and know my thoughts:

And see if there be any way of wickedness in me,

And lead me in the Way Everlasting.

“Now let us pray for the unsaved, whom we love.”

All in silence prayed, and then united with the General Overseer in singing:

For you I am praying

For you I am praying

For you I am praying

I'm praying for you.

“Our Father.”

INVOCATION

Let the words of my mouth and the meditation of my heart be acceptable in

Thy sight, profitable unto this Thy people, and unto all to whom these words shall come, for the sake of Jesus, Our Lord, our Strength and our Redeemer. (Amen).

I read from the sixth chapter of the Gospel according to St. Matthew, fifth verse:

And when ye pray, ye shall not be as the hypocrites: for they love to stand and pray in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have received their reward. But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee. And in praying use not vain repetitions, as the Gentiles do: for they think that they shall be heard for their much speaking. Be not therefore like unto them, for your Father knoweth what things ye have need of, before ye ask Him. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. And bring us not into temptation but deliver us from the evil one. For if ye forgive men their trespasses, your heavenly Father will also forgive you. But if ye forgive not men their trespasses neither will your Father forgive your trespasses.

TEXT.

After his manner therefore pray ye: Our Father

It is my earnest desire, beloved, to minister to you in the short time that God has left me for ministry in this world—for at the longest it is short—in such a way as best to help you while I live, and, should I proceed you, to be of some help to you when I have passed away.

THE VALUE OF KNOWING HOW TO PRAY

I cannot better minister to you in these morning hours than by delivering a very brief address on Prayer, each morning that I am able to be here.

This is one of the greatest joys of my life, and I say that I think I can be best used to you by speaking to you concerning that which has

been my constant exercise, and which I know a little about.

If I can only help you, my brothers and sisters in the ministry, and you my dear people, many of whom have long been in the Lord, to understand better what it is to pray the Prayer of Faith that saves the sick, the sinful, and sorrowful and the weary, then I shall have done well.

In this address, I desire to talk to you first of all concerning Him to whom it is our privilege to pray.

I desire to remind you of what our Lord has said in the words that I have read.

PRAYER MUST BE ADDRESSED TO OUR FATHER.

Our Lord has said, “After this manner, therefore, pray ye, Our Father who art in heaven.”

Our Father! Our Father! Father! Not Brother; not mother.

We have a great High Priest, our Elder Brother, who pleads for us. It is not unto Him that we must pray. He is our Advocate with the Father, Jesus Christ the Righteous one.

He is our Advocate with the Father; do not forget that.

He pleads for us with God.

The Holy Spirit is God’s Advocate with us.

He pleads with us for God.

He pleads with the Father and reveals the Father to us by His pleading, helping our infirmities, teaching us how to pray.

Never forget that the Holy Spirit pleads with us on behalf of God.

Jesus pleads with God, in behalf of us.

But you will see that both the Holy Spirit and the Son of God are Intercessors, Mediators, Pleaders, Advocates.

We are never taught to pray to either Jesus or to the Holy Spirit.

Jesus said, “When ye pray say,” — what?

Audience— “Our Father.”

General Overseer— “Our Father.”

Most earnestly and simply I remind every one of you that

YOU MUST PRAY AS JESUS TAUGHT YOU.

It does not matter what you think. It does not matter what you have done in the past in your ignorance.

The Apostle said, "The times of ignorance therefore God overlooked; but now He commandeth men that they should all everywhere repent."

THE TIMES OF IGNORANCE IN YOUR PRAYER GOD
OVERLOOKED.

You did not know any better. You were taught to pray like that. You were brought up like that; but now He commands you to pray aright.

It is time to stop praying in a way other than God has taught.

It is time to get right, and to keep right.

One reason why a great many letters go astray is because they are not properly addressed.

One reason why a great many prayers are not answered, is because they are not rightly addressed.

Jesus Christ and the Holy Spirit have both taught us to pray to the Father.

The Holy Spirit comes into our hearts crying what?

Audience— "Abba! Father!"

General Overseer— Jesus Christ come to the earth to teach us how to live and how to pray.

UNITARIAN PRAYER TAUGHT TO CHILDREN

Children have been brought up practically Unitarian by being taught to pray to Jesus Christ in the prayer;

Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,

Suffer me to come to Thee.

Where is there in these lines any prayer to the Father?

Where is there any recognition of the Holy Spirit?

It is not there.

The child is taught that Jesus Christ is all he needs; that he has only go to Jesus and say, "I come to Thee," and pray to Jesus.

If anybody could tell me where Jesus ever taught us to pray to Him, I will do what Jesus said,

He is my Lord, My teacher, and my Leader; He is the Son of God, and if He so directs, me I shall pray to Him.

If He teaches me to pray to the Holy Spirit, I shall pray to the Holy Spirit.

If the Holy Spirit teaches me to pray to Jesus, I shall pray to Jesus, because I must be led by the Spirit.

But neither lead me so: for I am led by the Spirit of God to pray to God the Father, and I am led by Jesus Christ the Son to pray to God the Father.

I am not a poet; but I would suggest as a substitute for the old Unitarian rhyme which I have referred to, the following lines as a Children's Prayer:

Heavenly Father, I'm thy child,
Make me meek and make me mild,
For the sake of Christ, my Lord,
By Thy Spirit, through Thy word.

You will notice that Jesus never talked of praying to any one else than the Father.

When, in the days of His flesh, some prayed to Him, I want you to remember that they did not really pray to Him at all, but they prayed to the Father who was in Him. He told them that. He said:

The words that I say unto you
I speak not from Myself;
But the Father abiding in Me
Doeth His works.

When He taught them to pray, He taught them to pray to the Father through the Spirit.

DURING THE DAYS OF HIS FLESH CHRIST NEVER
TAUGHT ANY ONE TO USE HIS NAME IN PRAYER.

In that prayer which He Himself taught His disciples, His Name is not to be found, and the Name of the Holy Spirit is not to be found.

Just before He passed away, he said:

Verily, Verily, I say unto you, If ye shall ask anything of the Father, He will give it you in My Name.

Hitherto have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be fulfilled.

His meaning was, "I am going to the Father. I am going to be your Advocate and Pleader with the Father. When ye pray in the future, pray in My Name, I will pray the Father for you."

So He taught His people that He went into the Heavens, to be the Advocate with the Father.

He said that when the Holy Spirit came, He would lead us into the way of all the Truth, and would reveal to us all the teaching of Jesus, and bring all things to remembrance, whatsoever He had said.

IN THESE LATTER DAYS, THE HOLY SPIRIT IS
BRINGING TO YOUR REMEMBRANCE

the Great Fact that Jesus taught us to pray to the Father, and to Him alone.

He Himself also prayed to the Father.

He still prays to the Father.

The Holy Spirit prays to the Father.

All God's children throughout the Universe must pray to the Father.

The Apostle Paul put in beautiful and appropriate words when he

said:

For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that He would grant you, according to the riches of His glory, that ye may be strengthened with power through His Spirit in the inward man; that Christ may dwell in your hearts through His Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto all the fulness of God.

Remember that this was the apostolic mode of teaching; that the apostles taught men to pray to the Father; that they taught men that their fellowship was with the Father, and with His Son, Jesus the Christ, and that He, the Christ, was the Advocate with the Father, the Righteous One.

We must pray in the Name of Jesus Christ, the Son of God; and in that Name alone.

We must pray in the power of the Holy Spirit, and helped by that Spirit, and by Him alone; then we shall pray acceptably.

May God grant that we shall so pray. (Amen.)

Sing with our last hymn, "Glory to God the Father."

The audience joined heartily in singing:

"For God so loved! Oh, wondrous theme!

Oh, wondrous key to wondrous scheme!

A Saviour sent to sinful men—

Glory to God, the Father!

CHORUS.—Glory to God, the Father!

Glory to God, the Father!

Glory, Glory,

Glory to God, the Father!

In love God gave, in love Christ came,

That man might know the Father's Name,

And in the Son salvation claim—

Glory to God, the Father!

As man He tarried here below,
The power and love of God to show;
To help and heal all human woe—
Glory to God, the Father!

Upon the cross His life He gave,
His people from their sins to save;
For them descended to the grave—
Glory to God, the Father!

By God exalted from the dead,
He reigns on high, the living Head
Of every soul for whom He bled—
Glory to God, the Father!

CLOSING PRAYER.

Father in heaven, we thank Thee for a good morning.

I pray Thee to command Thy blessing upon the dear people who did not know about the meeting, and upon those, our Father, who did, and did not come.

God bless them all, and help them to come together as Mary did, when she sought her Lord on the first day of the week, very early in the morning. She found Him in the garden, and she said, Raboni, and she knelt at His feet.

Let us, our Father, also see Jesus. Let us, too, cry, Raboni, and let us find Him here in Shiloh Tabernacle every First Day morning, and may He and Thy Holy Spirit, go with us into the work of the day, and throughout the week.

Again we commend unto Thee, our Father, the sick ones in Zion City and everywhere, and Zion through out the world.

O God, bless our dear ones in the far distant outposts in Australia, in Asia, in Africa, and in Europe, and in the Islands of the Sea. Bless them everywhere today for Thy dear Son's sake, by Thy Spirit on this Lord's Day, and alway. Amen.

BENEDICTION

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

of God everywhere, forever. Amen.

OUR FATHER WHO ART IN THE HEAVENS.

Shiloh Tabernacle, Zion City, Illinois, Lord's Day, May 4, 6:30 A.M.
Reported by O.L.S. and I.M.S.

“Another beautiful Lord's Day morning in Zion City, and the privilege of attending another wonderful season of grace in Shiloh Tabernacle,” was the thought which filled the hearts of multitudes who rose in Zion City on Lord's Day, May 4, 1902.

As if specially prepared by the loving Heavenly Father, the morning came with a delightful spring-like atmosphere and beautifully clear skies.

As the people from all parts of the city streamed forth to Shiloh Tabernacle, the very air seemed to fill them with praise and thanksgiving, and each looked about him and wondered at the sight of the people coming from all directions.

About two thousand gathered.

Those who were privilege to go up to the “House of the Lord” at that early hour will never forget the scene.

It seemed as if the whole city was turning out *en masse* to offer unto God their morning thanksgiving and prayers.

Surely, no Roman Catholic early morning mass ever called forth from any city of its size, such a wonderful throng of people.

They were not there because their forefathers had “worshiped in this mountain.” They were not there simply to obey the rule of the Church. They did not go simply to go through the form of prayer written in a prayer-book. It was not because this was to be the only service of the day in which they could worship God.

What brought them there?

It was a throng of men and women, and even little children who had been called together by a Prophet of God in these latter days.

They had been touched by the Messages from God's servant in Zion.

Obedience to these Messages had brought them into new spiritual and physical life; into a new hope and trust in God; into a clearer revelation of the Word and the will of God.

Many of them had been brought from the very gates of death through the ministry of the Christian Catholic Church in Zion. At last they had been brought together to build a City for God, from which might be prepared and sent forth, Messengers of Zion, to all the earth, to labor for the extension of the Kingdom of God.

To begin the day in praising and worshipping God was to them a blessed privilege and an inspiration. And so, with love and worship in their hearts, they came once more early in the morning to seek their Lord and to receive His blessings.

"Holy, holy! holy!! is the Lord," they sang, as they sat in the "Tabernacle of the Most High."

With eager ears and loving hearts they drank in the words of testimony and praise from each other.

Then with most earnest and appreciative attention they listened to the General Overseer as he spoke so thrillingly of "Our Father, which art in the Heavens."

We cannot say into which of the heavens their spirits were carried, but all received a wonderful uplift, and were brought into a closer relationship with God.

O. L. S.

The meeting was opened by singing Hymn Number 63, "Glory to God, the Father!"

The General Overseer then read the Sixty-fifth Psalm,—

Praise waiteth for Thee, O God, in Zion:
And unto Thee shall the Vow be performed.
O Thou that hearest Prayer,
Unto Thee shall All Flesh come!

Prayer was then offered by the General Overseer, closing with

the Disciples' Prayer.

After another hymn, the announcements were made, after which the meeting was thrown open for

SHORT TESTIMONIES OF PRAISE AND THANKSGIVING.

"I praise God for the victory He gave me last week over Satan's work."

"I praise God for leading me, with my family, a few days ago to Zion City. We are all safe under a tent."

"I praise God because Zion City is the easiest place to be good that I ever struck."

General Overseer—You will find it the hardest place to do wrong.

"Praise God for the blessing I have received this week."

Praise God for the teaching I have received through LEAVES OF HEALING."

Prayer was then offered by the General Overseer for the sick, who had sent their requests, and for the work in general

INVOCATION

Let the words of my mouth and the medication of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coming time, till Jesus come. (Amen.)

"Father"—that is a glorious word.

It is the best word. No other word brings us nearer to God.

Great as are the words Saviour, Redeemer, Sanctifier and Keeper, let us remember that everything comes from the Foundation of all Blessings, our Father, who is in the heavens.

This morning I desire to speak to you about these words: "Who art in the Heavens." The word heavens is not singular; it is plural.

In the original Greek the words are (Ἡἄτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς) *Pater hemon ho en tois ouranois, Father of us who (art) in the Heavens.*

THERE ARE MANY HEAVENS

Moses said to Israel:

Behold, unto Jehovah thy God belongeth the Heaven,
And the Heaven of Heavens,
The Earth, with all that therein is.

Solomon said, in dedicating the Temple of God at Jerusalem:

But will God in very deed dwell on the Earth?
Behold, Heaven and the Heaven of Heavens
Cannot contain Thee;
How much less this House that I have builded!

The Apostle Paul said:

I know a man in Christ . . . caught up even to the Third Heaven. . . how that he was caught up in to Paradise, and heard unspeakable words, which it is not lawful for a man to utter.

There is more than one Heaven, but I do not know how many.

There are these lower Heavens, where there has been so much defilement and in which the “Prince of the Power of the Air, the spirit which now worketh in the children of disobedience,” hath so much power.

The words translated, “spiritual wickedness in high places” mean literally “hosts of evil spirits in the upper air.”

That word Heaven is applied sometimes just to the upper air around us, which today is so beautiful and sweet because the clouds have been swept away and the dark shadows have gone.

There is no depression. The clouds are not pressing down the atmosphere and making it hard to breathe, but today it is all open right away up to the Sun. The lower air is so delightful to breathe because everything is open. In these lower Heavens, sometimes, there is a great deal of Diabolical power.

The Devil is the Prince of the Power of the Air.

He gets into the air, and sometimes the word which comes almost

to your lips is “The very Devil was in the air.”
That is often literally true.

STORMS ARE THE WORK OF THE DEVIL

He is here; and when you see a terrific storm, and the mad elements raging and tearing down houses and crushing people to death, do not call it God’s work; it is the Devil’s.

God never crushed babies to death.

God never beat out the brains of innocent little children.

God never brought down the houses upon His own children, sometimes whilst in the very act of true worship. It is the Devil’s work—that Prince of the Power of the Air, who tried to drown Christ.

He got up a big storm when Christ was asleep, and the men who were accustomed to that sea, and had sailed it for many years, were in a terrible state. They awakened the Master and said, “Carest Thou not that we perish?” Did Christ say “Why, you are afraid of what My Father is doing. My Father is doing this thing”? He said no such thing. He stood up there and rebuked the winds and waves, saying, “Peace, be still!” They were not doing God’s will. They were doing the Devil’s will. He would never have rebuked them if they were doing His Father’s will.

I expect the Devil said, “Ha! There is the Master asleep. I will get up a storm and drown Him, and that will save all the pigs in Gadara.” (Laughter.)

Christ was on His way across the Lake of Galilee to cast out Devils and kill pigs at Gadara.

You cannot wonder that the Devil got up a storm. I never wonder when he gets up a storm. He is never happy; but he tries to destroy happiness.

THE DEVIL IS CONTINUALLY BEING DEFEATED.

If I were the Devil, I would keep on getting up storms: for that

would then be my nature; but it is not, since God has made me a lover of True peace.

I am more surprised that Satan does not get up more storms, only I see that he keeps on getting whipped, and doubtless he does the worst he can.

Make no mistake, however; whether the Devil is singing a soft song or a loud one, he is all around a bad one. He is in some part of the upper air, and is probably being driven by God's angels from one place to another. One day the Appointed Angel will bind him, and throw him down into the depths of Hell, as the Book of Revelation declares.

It is all clear this morning, but he is there, and he will get down in a few days and there will be a tremendous roar.

When I opened this Shiloh Tabernacle, there was a tremendous roar.

He said, "I will knock down their little cockleshell of a Tabernacle."

In the very first Divine Healing Meeting we had a storm. We received the beautiful rain in the next hour and the Devil had to stop. The storm passed away. Satan wept. God sent rain.

The Devil cannot fight successfully against God's people if they will only be faithful to Him.

"Our Father who art in the Heavens."

I am so glad our Father is in the Heavens. He is in the Heavens far above the lower skies.

"IN THE HEAVENS."

Far above these lower skies,
Where heaven's unfading mansions lie
Blest within these blessed abodes
Dwell the ransomed saints of God.

in the highest heavens with the Lord Himself.

Their days of weeping are gone. Passed is this scene of toil and pain. They are with our Father.

They are with our great Elder Brother.

O mothers! the baby is all right. He is in heaven with God, with the gentle Shepherd. She is all right. Baby is happy. Growing, growing, all these years into a glorious manhood or womanhood in Heaven.

"Our Father, who art in the Heavens."

In the Heavens all the saints of God have been gathering through all the ages.

In the Heavens is Enoch, who walked with God on earth, and was translated that he should not see death.

The Heavens are full of the great and mighty saints who have wrought great things for God.

THERE ARE MANY IN THE HEAVENS WHOM WE
WANT TO SEE.

O, Mary, Mother Mary, Holy Blessed Virgin Mary!

We scarcely wonder that people worship thee, for we want to see thy face.

Thou wert the one pure woman on God's earth, whom God could use to be the Mother of the Holy Child, Jesus.

We want to see Joseph, the Carpenter of Nazareth.

We want to see the good man who stood by the maiden who had a babe with no earthly father.

We want to see the apostolic men whom Christ loved—that Nathaniel who prayed on earth, Paul and Peter, and the mighty ones whom He called from lowly stations, and made greater than the greatest of earthly rulers.

We would like to see Dorcas, who cared for the poor, and who was resurrected amidst the prayers and tears of those whom she had blessed in Jesus' Name.

We would like to see the holy women and men of all ages.

"Our Father! Our Father, who art in the Heavens."

We would like to see Jesus who is in the Heavens.

We would like to see the City of God, and join its Songs of

Triumph, and fall down in adoration before the Great White Throne.

Remember that Heaven is a location and that in the Heavens there is One Center, and that Center is the City of God, and the Throne of God. From that center all the Universe proceeds.

“Our Father, who art in the Heavens.”

Remember also that the Kingdom of Heaven must come into us. “Neither shall they say, Lo, here! or, there! for lo, the Kingdom of God is within you.”

Let the Heavens get within us, but let the hell get out of us.

Let there be no hell within us, but let Heaven be in us.

May God grant you that blessing.

Everyone who desires that blessing, stand and tell God so.

The assembly then repeated the following prayer, clause by clause, after the General Overseer:

PRAYER OF CONSECRATION

Our God and Father, in Jesus’ Name we come to Thee. Take us as we are, and make us as we ought to be in spirit, soul and body. Let Thy Kingdom come. Let it be within our hearts. Let it be in all the homes in Zion City, and in our daily work for Thee, and throughout all Zion and the world. Now give us a glorious day of mighty blessing here and everywhere for Jesus’ sake.

After the Doxology, the meeting was closed with the

BENEDICTION

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit, 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.

“HALLOWED BE THY NAME.”

ALTHOUGH a very cold wind was blowing, fifteen hundred of the citizens of Zion City gathered in Shiloh Tabernacle in the sweet calm of the early Sabbath morning, Lord’s Day, May 11, 1902.

The hearts of all overflowed with thanksgiving and praise to God for His wonderful mercies and blessings, as His Messenger spoke upon the duty and privilege of thankfulness. The regular address on Prayer was brief, but full of Divine Power, as the General Overseer spoke on the words of the prayer taught by our Saviour, “Hallowed be Thy Name.” A.W.N.

Shiloh Tabernacle, Zion City, Illinois, Lord’s Day morning, May 11, 1902.
REPORTED BY I.M.S. and A.C. R.

The meeting was opened by singing Hymn Number 395:

God loved the world of sinners lost
And ruined by the fall;
Salvation full, at highest cost,
He offers free to all.

CHORUS—Oh, ‘twas love, ‘twas wondrous love
The love of God to me;
It brought my Saviour from above.
To die on Calvary.

SCRIPTURE READING AND EXPOSITION

The General Overseer then read in the Inspired Word of God from

the tenth chapter of the Gospel according to Saint John:

Verily, verily, I say unto you, He that entereth not by the door into the fold of the sheep, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name and leadeth them out. When he hath put forth all his own, he goeth before them, and the sheep follow him for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which He spake unto them.

Jesus therefore said unto them again, Verily, verily, I say unto you. I am the Door of the sheep. All that come before Me are thieves and robbers: but the sheep did not hear them. I am the Door; by Me if any man enter he shall be saved, and shall go in and go out, and shall find pasture. The thief cometh not, but that he may steal, and kill, and destroy: I came that they may have life, and may have it abundantly. I am the Good Shepherd: the Good Shepherd layeth down His life for the sheep. He that is a hireling, and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them, and scattereth them: He fleeth because he is a hireling, and careth not for the sheep. I am the Good Shepherd; and I know Mine own, and Mine own know Me, even as the Father knoweth Me, and I know the Father; and I lay down My life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and they shall become one flock, One Shepherd.

It is not one fold—there are many folds—but it is “one flock,” and this is a very important point.

They shall become One Flock, One Shepherd.

That is what is to become of God’s People in this world: that there shall not be a great many separate flocks—no matter how many folds there may be, the Flock shall be one, one Universal Church, one Christian and Holy Catholic Church, and all forms of Denominationalism, whether it is the *nomen* (the name) of a nation, a man, an ordinance, or a form of church government, shall forever pass away.

The prayer of the Master shall be answered: “That they may all be one; even as Thou, Father, art in Me, and I in thee, that they also may be in Us: that the world may believe that thou didst send Me.”

The world will never believe that God sent Christ as long as Christians are divided into all kinds of flocks. There must be one

Flock and One Shepherd.

This beautiful promise of the Lord Himself is given to us here:

Other sheep I have which are not of this fold.

That is to say, they do not belong to this particular race, and it doubtless also means to this particular planet. There are other races, and there are other sheep throughout the Universe.

Them also I must bring, and they shall hear My Voice.

THE PREACHING OF CHRIST TO THE SPIRITS IN PRISON

What a wonderful thing it was to that poor miserable multitude, that myriad that had perished before the Flood, that they should hear the Voice of Christ ringing through the dark courts of hell, preaching the gospel to their spirits in prison, to those that had been bound there all through the ages in the awful confines of that horrid abode of misery!

What a wonderful thing it would be to hear His Voice there!

He will bring His lost sheep from the darkest depths of Tartarus and Gehenna or Hades.

Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My Voice: and they shall become one flock, One Shepherd. Therefore doth the Father love Me, because I lay down My life, that I may take it again. No one taketh it away from Me, but I lay it down of Myself. I have power to lay it down, and I have power to take it again.

Never forget that: There was no possibility of any one taking Christ's life from Him without His consent, without His submission. “No one taketh it away from Me, but I lay it down of Myself.”

“I have power,” more properly should it read: Authority. “I have power”: I have authority to lay it down, and I have authority, “power, to take it again.”

This commandment received I from My Father.

I will also read in the First Epistle of John, the third chapter, and the first verse:

Behold what manner of love the Father hath bestowed upon us, that we should be called children of God: and such we are. For this cause the world knoweth us not, because it knew Him not. Beloved, now are we children of God, and it is not yet made manifest what we shall be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him even as He is. And every one that hath this hope set on him purifieth himself, even as He is pure. Every one that doeth sin, doeth also lawlessness; and Sin is Lawlessness.

All wilful sinners are Anarchists in God's sight.

Lawlessness rebels against the Most High God. Sin is Lawlessness.

And ye know that He was manifested to take away sins; and in Him is no sin.

May God bless His Word.

Prayer was then offered by the General Overseer, after which Hymn Number 44 was heartily sung by the assembly.

General Overseer—I am glad this morning to find among the requests for prayer, a number of thanksgivings.

I always like to get the thanksgivings.

I am sure that God loves to have us recognize Him, and to remember to give Him thanks and praise for blessing that He has given.

Many ask to be healed and blessed, and in various ways get the blessing, and then they never give thanks.

THE BEAUTIFUL GRACE OF GRATITUDE

“Were not the ten cleansed? But where are the nine?”

“Where are the nine?”

If you ask God to give you healing, why not give Him praise when you get it?

When the Lord healed these ten lepers and only one came back to give him thanks, it was a very plaintive, piteous cry that came from

the Master’s heart, “Where are the nine?”

There had not one returned to give Him thanks, save that Samaritan.

There were nine Jews that were healed, probably, because the Master mentions this Samaritan’s thankfulness specially; but the Jews just took the healing and never returned to give Christ thanks. Alas, the same is true of Christians in yet larger numbers who get blessing and are afraid to give open thanksgiving.

Think of these lepers who, without a word of thanks to their Healer, went on their way, healed of the most deadly disease.

The ingratitude of God’s children is beyond all understanding.

They get a great deal of blessing, and never think at all of returning thanks. Then the next time they get sick, they cry again, and wonder why God does not answer, and wonder what the reason is. Did they give Him praise or did they give Him any offerings and come into His courts?

THE DUTY OF GIVING THANK OFFERINGS.

Now, suppose you had been in the world, and doctor had come and you had given him praise for having healed you. Would he have been satisfied with that? You would have had to give him dollars, would you not?

Voices—“Yes.”

General Overseer—He would have had you in the courts and held you up to the justice of the people as a mean ungrateful fellow, who wanted to pay him simply with words.

Yet God’s people oftentimes do not pay Him even with words, let alone bringing an offering and coming into His courts.

If I had a thank offering adequate to the blessing that they have received, from every one that has been healed through my ministry, why, I would have enough money to build a Zion Temple of gold in this City.

It is a matter of fact, that when you do not thank God, He notices it and the next time He makes you wait. Perhaps one of the reasons

why you do not get the blessing quickly is because you did not thank Him the last time nor the time before. How much did you thank Him?

In what way did you show your gratefulness to Him?

You would have been compelled to give a doctor an offering or pay the debt—an honest debt you would have called it.

You have to pay the doctor whether you get well or not.

Widows and orphans know that.

PAYING \$50,000 FOR THE DEATH OF PRESIDENT M’KINLEY.

I notice that Congress has before it a resolution to pay for the death of Present McKinley.

They have brought the bills together for the death of the late President McKinley, and have paid the doctors for killing him Fifty Thousand Dollars!

Ten Thousand Dollars is paid to the man who took a surgeon’s instrument and probed for the bullet, and I believe that probing killed him.

It comes quite expensive to kill presidents, does it not?

President McKinley got a wound almost exactly where Senior Sergeant Sauer, for whom I prayed in Chicago, did.

It was only a little bit of a wound, no bigger than the end of a small pencil, but they went at it and opened it five inches and dug away down into his body and made a big hole out of it.

They could not find anything. So they stitched it up.

Of course, there was nothing to find; the bullet was safely buried.

Why not have left the bullet where it was?

There are hundreds and thousands and tens of thousands of old veterans of the war who are carrying bullets in their bodies.

A MAN HEALED WITH A BULLET IN HIS HEAD.

I know one man that has one in his head.

A man came to us with a bullet in his head, put there by an outraged husband. He confessed his sin and got healing. He is still in Zion with a bullet in his head.

He has given thanks and praises to God.

He told us that he deserved all he got. He said that he deserved to have died that night.

He did not know where on earth to go but to Zion, so he came in the midnight hour to Zion Home in Chicago, and got healing.

If that bullet had been probed for, that man would have died.

I have not the slightest hesitation in saying it—I said it before the president died, from the platform of the Chicago Auditorium, that they were killing him.

When the body was examined they found that the wound had not killed him, but that he died in consequence of the rotten condition of the wound after the stitches had been put in.

They took up the instruments that had been lying there in the dusty place amidst the Pan-American Exposition, and had not been properly looked after.

Instruments used in that way must be kept perfectly clean, and cleaned before use with antiseptic cleansing. They went in with them and used them immediately. Oh, it was a botch of a business!

The point that I am aiming at is this: That Fifty Thousand Dollars was paid by Congress from the National Treasury to doctors who were worse than useless to the President!

What has been paid to the doctors by you for treatment of members of your family, after they died?

(Reads a note)

A man give thanks this morning of the healing of his little son when dying of pneumonia.

I believe that this man is grateful, I see his name attached to the note. He is a good man and I believe gives to the Lord all he can.

He is Deacon Lake.

I remember that his wife was shot and was wonderfully healed.

Deacon, where is she?

Deacon Lake—“She is not here this morning.”

General Overseer—You talk yourself and tell us about her. Where was she shot?

MRS. JENNIE LAKE SPEEDILY HEALED WHEN SHOT
NEARLY THROUGH THE BODY

Deacon Lake—“She was shot in the back, and the bullet came practically through to her navel. It came within a few inches of coming clear through.

“I could press my hand down on her abdomen and catch the bullet between my fingers.

“After she was shot, she succeeded in living until morning.

“The physicians held a council in the city, and said that she would die of peritonitis in two days.

“But the wound never showed the slightest sign of inflammation, the skin was just as white and clean as any other portion of her body, and by the mercy of God she was perfectly healed.”

General Overseer—What became of the bullet?

Deacon Lake—“It is there yet so far as we know.”

General Overseer—The bullet does not bother her and she does not bother the bullet.

Here is another thanksgiving. I may as well read it. It may do some of you good.

When I was a boy I was employed in a pleasure resort, and found some jewelry. I was willing to give it up if an owner was found, but no one claimed it so I thought I would give ten dollars to the Lord’s treasury and call it mine. Also two dollars for the Baby House.

Twelve Dollars! This is a young man who is earning his bread here in Zion City. He gives us that money as an equivalent to the jewelry.

He was willing to give it up but he could not find the owner.

I thank God for the thanksgivings, but I would like to see more of them, and I like to see them accompanied in that way. That goes into the Treasury of God, and if ever the owner of the jewelry is found the money will be returned.

I am glad to say that I have not had to take any of the tithes and offerings for a very long time for my own personal use.

I am grateful to God that I am able to give. I would like you to get some of the luxury of giving, too. It is a blunder not to give.

THE BLESSINGS WHICH FOLLOW GIVING.

Give, and it shall be given unto you: good measure, pressed down, shaken together, running over shall they give into your bosom. For with what measure ye mete it shall be measure to you again.

If we give, it shall be given unto us. I gave. I give still.

I give what no money can ever buy. I pour out my life for this work.

Last Friday night I worked all night owing to some of you people taking up so much of my time and bothering me with your interviews during the week so much that I just could not get to work at my paper at all.

When I want a quiet place now, I go to Chicago.

I went to the city Friday and went right to my rooms.

I went to work on Friday morning— I worked up to midnight on Thursday—and I worked right through the whole of Friday, except to stop for my meals, and never left my chair until 5:30 o'clock on Saturday morning, when I laid down my pen and had a good sleep.

People have said to me, many, many years past, “Oh, if you go like that, you will be killed.”

I am not killed yet. I am strong and well by the grace of God—stronger and better than a great many who are sleeping at home this morning because they are “so tired.”

STINGINESS TENDETH ONLY TO WANT

It is a mistake not to give. Give, and God will give you health, wealth, and life.

If you keep back. “There is that scattereth, and increaseth yet more; and there is that withholdeth more than is meet, but it tendeth

only to want.”

Sometimes people will grudge what they give to the soil. Elder Ropp, you are a farmer; did you ever give anything to the soil that you did not get back?

Elder Ropp—“No sir.”

General Overseer—Does it not pay to give?

Elder Ropp—“Of course it does.”

General Overseer—It actually pays to give to the dull, dead soil. It not only give you back what you have put into it, but richer fruits, flowers and the beautiful grain, an hundred fold.

There are some grudgers, nevertheless, who say, “Oh, I do not think it will pay to give to that soil.”

You should see France, a veritable garden.

You land in France anywhere, and it is a garden.

They cultivate every inch of the ground to the highest point of productiveness.

In China, four hundred millions of people get bread out of the soil. They get back everything they put into it, and a great deal more.

DILIGENCE OF THE CHINESE GARDENER AND ITS REWARD

You watch a Chinaman cultivating. He cares for every inch of the soil and he gets back accordingly.

He can live where an American would starve, because he takes the things that an American throws away in waste, and puts them into his land. He plows it in, and digs it in, and digs it in, and waters it and weeds it, and then he gets the finest vegetables possible.

John Chinaman walks off with the money, while an American starves and is looking around for something to do—something to turn up.

Go and turn up something, that is the way, if it is only a shovelful of dirt.

“DIG, DIG, DIG!”

I hate to see a man walking around waiting for something to turn up.

If you see any of these fellows walking around here waiting for something to turn up, give them a shovel, and say, “Dig, *dig!!* DIG!!!”

If there is anybody in Zion waiting for something to turn up, I say to him, “dig! *dig!!* DIG!!!. You sinner, dig!”

You need not wait for something to turn up.

I will let you have a little spot of ground to raise potatoes if you have nothing else.

May God bless you.

I am very glad to have this glorious morning again. It is a glorious morning. There are nearly as many here as there were last week, even in this cold morning.

We are fifteen hundred here this morning.

Let us pray and let us praise God.

Let us give to God.

Let us not be like the horse-leech, always crying, “give, give, give,” but let us give to God.

Give Him praise.

Bring in your offerings into His courts.

It never impoverished any one yet to give to God.

I have given to God, hundreds of times, my last cent.

GOD PROVIDES WHEN THE LAST CENT IS EXPENDED
FOR HIM

I remember an occasion in Los Angeles. I did not in those days take up any collections.

I was a very foolish man. I never asked the people for anything. They did not think that I needed anything.

There were many people being blessed, many being healed.

One day my secretary said to me, “Doctor, I want some money.”

I had given him money just as he wanted it for things connected

with the mission. I looked in my pocket, and found no money.

The last quarter I had given to a poor woman who got healing just a few minutes before.

I said to my secretary, “All right, I will give you that after this meeting.”

I wanted to call for a collection. It was time there was a collection. But I forgot all about the collection.

After the meeting a very wealthy man was introduced to me.

He said, “Now, Doctor, I just want to tell you how grateful I am for the blessing that has come to me through you, and to ask you if it is possible to let me drive you out.”

I said, “I have not time to drive out; I have to drive the Devil out of Los Angeles.”

Then he said, “Here is just a crumb for you,” handing me an envelope. He said the Lord told him to give it to me.

I opened that envelope, and there was a thousand dollars in it.

But some of you might give your last quarter, and not get a thousand dollars, because the Lord would know you did not give it cheerfully.

You only try it on the Lord. (Laughter) I was not thinking about that. It was a delight for me to give.

Give with all your heart, and if you do not, do not give at all. The Lord does not care for a miserable, grumbling giver.

EVERY SANE BEING ON GOD’S EARTH HATES
STINGINESS.

A stingy man must hate himself: he knows what a mean skunk he is anyhow.

Zion gives freely, and is sowing “the good seed of the Kingdom” now all over the world.

I noticed yesterday that Zion Free Distribution Mission Fund report declares that 2,330,000 rolls of Zion Literature have been sent out free.

That is a gift to the world of 2,330,000 pieces of the Bread of

Life.

I have known some copies of LEAVES OF HEALING to be read by several hundred persons.

Suppose that only twenty persons read each roll before it is destroyed, then something like forty-six millions of people have received what we have sent out from Zion freely.

Is that lost? Not at all.

“Cast thy bread upon the waters.”

Will it come back again? Yes, but sometimes not until “after many days.”

After prayer, there were a number of short testimonies of praise and thanksgiving to God for blessing and healing during the last week.

“HALLOWED BE THY NAME.”

INVOCATION

Let the words of our mouths and the meditations of our hearts be acceptable in Thy sight, and profitable to this people, and unto all to whom these words shall come, in this and all the coming time, for Jesus' sake. Amen.

TEXT

Our Father who art in the Heavens,
Hallowed be Thy Name.

I speak to you this morning very briefly about these beautiful words: “Hallowed be Thy Name.”

These are the first words that our Lord teaches us to address to our Father in the Heavens.

“Hallowed be Thy Name.”

Sacred, venerated, delighted in, loved, preserved, enjoyed, hallowed, consecrated be Thy Name.

I want to speak to you regarding the Name, “Our Father.”

“Hallowed be Thy Name.”

When you ask the Father to hallow the Name to you, do not pass on, but stop and think what it means.

“Hallowed be Thy Name!”

SWEETNESS OF THE LOVE OF AN EARTHLY FATHER

Many of you have great reason to thank God for a good father, for a father who was patient with you, for a father who was not angry beyond measure; who loved his son, his daughter, and while there was disappointment in the sadness and sorrow you gave that father's heart, yet that father's love waited for you; loved you; cared for you and brought you back.

I think there is nothing sweeter than for a father to hear from his son what I so often get from my boy over yonder in Boston.

A TOUCHING INCIDENT IN THE GENERAL
OVERSEER'S FAMILY.

I do not often speak of my family affairs, but, if I may, I would like to tell you a little incident.

When I came back from Europe, I had been praying for my boy. You know he is my only boy, my only son.

He is very dear to me, and it has always been hard for me to be away from my children.

Yet Mrs. Dowie and myself have given up home and family again and again to help others.

We left our children, once, when the one was, I think, about five, and the other nine, for six months—and that was very hard—in order that we might carry the Gospel down through the South Seas through New Zealand.

But God took wonderful care of the children.

They loved their father and mother: for Love has always ruled in our home.

When my little daughter was not more than five years old, her

grandmother, came from Adelaide to see her and asked her if she did not want father and mother to come home. Holding down a kind of sob, she answered: “Grandma, I must not say I do, although I do, because papa and mamma are doing God’s work in New Zealand. I must not ask God to sent them home until His work is done.”

That has always been the uppermost thought in my children’s hearts, as in ours, that His work should be done, and our pleasure in each other’s presence be secondary at all times.

I came by way of Boston for two reasons; to see my son, first of all, and then to see the Boston Branch. I must confess, however, that I would have left the Boston Branch until another time had it not been that my son was there.

When I saw him, straight as a dart, and looking bright and happy, I looked right into his eyes and I felt sure that my prayers had been answered.

Riding along in the cab, when we reached a certain place I said, “Gladstone, there is a great deal of devilry in Boston?”

“Yes, father.”

“There is a great deal of devilry in Harvard, where you are studying Law?”

“Yes, father.”

“Has the Devil got a lick at you?”

“No,” he said, “he has not, thank God.”

He put his arms around me and kissed me, and said, “I thank you, papa. It has not been so hard to be good, after all, because you pounded at me and pounded at me until all the Devil got out of me before I got here.”

I thank God for that.

I pounded him hard, but lovingly, and whenever I saw any Devil about him I went after that thing and kept at it until I thought it was gone.

SOME PEOPLE NEVER LOOK AFTER THEIR CHILDREN.

They go to the Devil because you never go to God with them.

I went with my boy and my daughter, every day of their lives, to God, and in special temptations asked for special grace.

I guess that my boy hallows the name of father.

Some of you here hallow the name of father.

There are some of you fathers, however, who do nothing worthy of your name being hallowed. You just grumble and the children do not like father to come home.

Oh, how we love our Father in Heaven! How we hallow His Name! Why? Because Jesus told us He came from the Father.

He told us that every blessing we have upon this earth we owe to the Father: that His own coming was by the authority and permission of the Father, and that God the Father so loved the world that He gave His Only begotten Son.

THE SACRIFICING LOVE OF THE FATHER

Think of the Sacrificing Love of the Eternal Father in giving the Son of God to be trampled in the mud and mire of Jerusalem, to be crucified for sinners, to be tramped into a bloody grave—think of it!

Let us hallow the Name of the Father from whom Christ Himself said He received Authority and Power!

Unless the Father had given the Son that Power He could not have done it.

It took the Eternal Father’s Power and Authority to enable His Son to accomplish our Salvation; it takes the Eternal Spirit’s Power to see that Truth, and to enable us to say from the heart:

Our Father,
Who are in the Heavens,
Hallowed be Thy Name!

Let us thank the Eternal Tri-une God and hallow the Name of the Father.

All who will, stand and do it. Now, 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, and soul, and body. Give me power to do right, no matter what it costs; to confess my sins, to forsake my sins, to be in union with Thee, my Father, with Thy Son, with Thy Spirit, with my own dear ones on earth, so far as it is possible. Help me to live in peace with all men. Cleanse my spirit, soul, and body. Make me grateful. Make me to be full of giving of time, talent, money and all for God. Help me to build up a happy home, and to be happy in it, for Jesus sake. Amen.

After singing the Doxology, the people were dismissed by the General Overseer pronouncing the

BENEDICTION

The grace of our Lord Jesus the Christ, the love of God, the fellowship of the Holy Spirit, be with you all and keep you, spirit, soul and body. Amen

The Early Morning meeting held at Shiloh Tabernacle on Lord's Day, May 25th, was the most largely attended of any yet held, and one of the most deeply spiritual.

The morning was as fair as a Sabbath morning in the month of May ever was.

The beautiful new green of the trees and fields, the rich, deep blue of the lake, reflecting and rivaling the azure of the cloudless sky; the joyous singing of the birds, the sweet, pure air of God's city, and the undisturbed peace which lay upon the whole scene, made it one which caused the thousands who came out in that early morning hour to lift their hearts and voices in praise and thanksgiving to God.

In the midst of all this peace and beauty, about two thousand five hundred of the inhabitants of Zion City gathered in the Early Morning Meeting, which is becoming such a source of blessed spiritual power.

This was the first meeting of the General Overseer with his people since the sad day, ten days previously, when, amidst the weeping of loving thousands, he had laid away in the little cemetery at Zion City, the body of his only daughter.

The people praised God as they beheld him strong again for his great work, and heard his Voice, still pleading for God.

“THY WILL BE DONE ON EARTH AS IT IS IN HEAVEN.”

Shiloh Tabernacle, Lord's Day Morning, May 25, 1902 6:30 A.M.

The meeting was opened by singing Hymn number 54:

Nearer the cross! My heart can say,
I am coming nearer,
Nearer the cross from day to day,
I am coming nearer;
Nearer the cross where Jesus died,

Nearer the fountain's crimson tide,
Nearer my Saviour's wounded side,
I am coming nearer.

The General Overseer then read the sixty-first chapter of the book of the Prophet Isaiah, closing with the words, "May God bless His Word."

PRAYER BY THE GENERAL OVERSEER.

Our Father who art in the heavens, in the Name of Jesus the Christ, the Anointed, the Everlasting Word who became flesh, Thy Son; in His Name believing that Thou doest help us by Thy Holy Spirit, we come to Thee.

O Father, teach us by Thy Spirit, how to pray. (Amen.)

Command Thy blessing this day in Shiloh Tabernacle, in Zion City, upon these worshipping thousands.

THANKSGIVING

Accept our gratitude for the bright and beautiful morning.

Thou hast visited the earth; Thou hast watered it; Thou greatly enrichest it.

The River of God is Full of Water.

Oh, let the comforts of the Holy Spirit come to us! (Amen.)

Let the Living Water flow today in these hearts of ours; that Water of Life; that River of God, the Streams of which make glad the City of God above. Oh, let them flow today through the City of God on earth! (Amen.)

Let each one feel grateful to Thee; humble before Thee; penitent, truthful, and offer unto Thee acceptable worship.

PRAYER FOR CLEANSING

O God, wherein Thou with Thy pure eye dost see iniquity, uncleanness; anything that in any heart is contrary to Thy Word and Will—O God, take these spirits, whom Thou hast redeemed through the blood of Thy Son and make them willing to be cleansed today. (Amen.)

Make these souls and bodies also to be presented unto Thee an acceptable sacrifice.

Thou knowest, O God, and these beloved ones know, how many thoughts must rise in these hearts of ours today; but the holy thought of the departed shall be a part of the undying things that Thou dost work into a world of life and beauty in

the heart.

PRAYER FOR DIVINE COMFORT

O God, help us today to take up our life again, and go forward, until the shadows flee away in the dawn of the eternal day where there shall be no sunset; where no clouds pass along the sky; where no tears glisten in the eye; where there are no graves and no sorrow.

O God, help us so to live that we shall be faithful until we enter the Zion above.

And now, Father, comfort the mother heart today. (Amen.)

Thou O God, alone knowest, how hard it has been for us to bear, but it comes with a special sorrow to the mother heart.

Oh, sustain her today (Amen), and help her to be among the Witnesses for Thee.

Father in Heaven, there are many saddened hearts here. The stranger cannot enter into our sorrow, but Thou art no stranger. Father, enter into the sorrow of every heart.

Look upon the burden that may be lying heaviest upon some today, and, O God, whether it be a burden of sin, or sorrow, or earthly care, may they cast their burden upon Thee and go forth freed from care and resting in Thee alone.

PRAYER FOR THE HOLY CATHOLIC CHURCH

Bless this morning, we pray Thee, the Holy Catholic Church throughout the world (Amen); every one who nameth the Name of Christ, that he may depart from all iniquity.

PRAYER FOR THE CHRISTIAN CATHOLIC CHURCH IN ZION

Bless, we pray Thee, the Christian Catholic Church in Zion throughout the whole world. (Amen.)

Bless Zion in America. (Amen.)

In Asia. (Amen.)

In Africa. (Amen.)

In Australia. (Amen.)

In Europe. (Amen.)

And in the Islands of the Sea. (Amen.)

As the bond of sympathy and sorrow draws us closer to each other every where, O God, bless Zion everywhere today as they pray for us, and as the news of our great loss reaches from shore to shore, and land to land.

PRAYER THAT GOD'S WILL BE DONE

Help us today to do Thy Will:
 Help us to suffer and be patient still,
 When Thy mysterious ways are all unknown.
 When clouds and darkness are around Thy Throne,
 Help us to bow submissive to Thy high command,
 And in resignation meekly then to say,
 Father, Thy Will be done—
 —on earth as it is done in heaven. Let Thy will be done in Zion everywhere
 today: let it be done in us. Let us be doers and merely talkers,
 Oh, let us do the Will of God that we may abide forever!
 Bless the young. Help them O God, to understand that “obedience is better
 than sacrifice,” and that Thou, above all things dost want us to obey, for Thy
 Will, O God, is always best.
 Thy Will is always right.
 So establish that Will in Zion, that there shall never be lacking at the head of
 this organization one who can interpret the Will of God.
 Oh! Help me, while I bear the responsibilities of office, the weight and the
 burden of office, to have around me those who obey from the very heart, so that
 no hindrance to Zion's onward progress shall come from disobedience.
 O God, I bow and say I will obey Thee more and more fully.
 Help this people to say that they will obey Thee and the Voice of Thy servant.
 (Amen.)

PRAYER FOR THE SICK

And now be with us.
 Comfort those that are not with us today.
 Some of our dear ones have had to be separated because of contagious
 diseases in the city.
 We thank Thee for their willingness to be separated, even though it is so hard
 this morning for them and for us.
 O God, bless them in Edina Hospice today.
 Bless those who have been stricken.
 Father, grant that They may quickly and perfectly recover. May the people be
 so faithful that the disease cannot spread.
 And now be with us, help us.
 Thou who knowest the heart, and knowest just how hard it is today in the
 flesh, give us such grace as will enable us, through Thy Spirit to overcome, and

to do Thy will, and to pray as our Lord taught us when He said, “After this
 manner, therefore, pray ye.”

The Congregation then joined in chanting the Disciples Prayer.
 The people then joined in singing Hymn number 55.
 The General Overseer then said;

IT IS NOT ALWAYS EASY TO SAY “THY WILL BE
 DONE.”

Beloved, I feel that, while I am glad to be here and rejoice to take
 up once more at Headquarters the burden of official responsibility
 and the joys of my ministry, yet it is hard to take up the work when
 some of the heart-threads have snapped on earth, that can never be
 put right until we get to heaven.

It is no use saying words that are not true, even while we bow in
 submission to God's high command.

It is easy in life's tranquil day, when all around is peace, to kneel
 and say, “Father, Thy Will be done”; but it is more difficult when
 that Will calls us to suffer as we have been called to suffer, and be
 patient still.

It is well, for God's will is always right.

When God wills to permit as well as to do; when the heart finds
 a perplexity which never can be fully solved until the hereafter, it is
 only possible for us to say, “Thy Will be done,” because we know
 God's Will is always right and always best.

If God's will were all that makes us sorrow it would be different.

It would be vain and wrong for me to say that the Lord who gave
 took my beloved daughter away.

Although it was the one act—searching as I have, in the solitude
 and silence, I can find no other—while it was but the one act of
 disobedience, the one step aside from the straight line of an otherwise
 perfectly obedient life, as far as my commands were concerned, and
 a perfectly willing life to do God's Will, yet it was an act of
 disobedience in violation of positive command to put away that

liquid fire and distilled damnation, which I fought against all my life, and not to touch it, as well as not to taste it—not to handle it, but to put it away.

A COMMAND CONCERNING ALCOHOL

This morning I renew the command I gave to my daughter.

In every home where a spirit lamp is used, in Jesus' Name, I say, put it away. (Amen.) If you do not, you, too, disobey.

I want to save your life.

I want to prevent the enemy catching you when you have only made a half step off the right road, as he did my daughter; caught her in a moment when she had, probably no thought, at that precise moment, of disobeying.

She had disobeyed, and got in to the habit of disobeying in that little thing, as it seems.

Such a little thing! but he caught her and killed her in a moment.

He burned her beautiful flesh until it was horrid to think of it. Thanks be to God, her face was spared.

GREAT RESPONSIBILITY OF PARENTS

I am glad for my own body which God has built up for Himself; not myself.

Our bodies are, under God, very much what we make them.

The bodies of our children are, under God, very much what we make them.

Father and mothers, you cannot sow wild oats and reap good wheat, and you cannot live a life of sin and corruption and sow the seed of your manhood, and reap magnificent children.

It cannot be done.

You reap what you sow.

If you sow to the flesh, your children will show it.

Their shattered nerves and weak constitutions will witness against you.

You will have to pray that God shall take away the effect of your sin, and build up these children into a holier and stronger manhood and womanhood than you gave.

My brothers and sisters under God, we who are the procreators of our children must be clean.

These vessels of God are vessels of sacred seed.

We have read this morning that throughout all the earth the acknowledgment is to be made that “this is the seed whom God has blessed.”

May God grant that the time past may more than suffice to have wrought the will of the flesh, and that from henceforth He who heals sicknesses and forgives sins shall enable us, every one of us, to be men and women that shall be holy in spirit, soul, and body. Is that not the great aim and object of Zion?

Audience—“Yes.”

A PRECIOUS LEGACY

General Overseer—Among the precious things that my darling has left is one thing I only knew of after her departure.

She had been asked by a professor in the University of Chicago to write three essays upon Zion Lace Industries.

She wrote two essays and differed a little with the professor; differed very kindly and nicely, for she was always a Christian lady in all her differences.

The professor held that the essays were too technical.

She had a mathematical mind and a very technical mind regarding minute details, and she rather thought the professor differed because he did not have that kind of mind, too, but it was a difference.

He said, “Miss Dowie, I will not reject these essays altogether; I will put them aside, but I want you to write me another. For the third essay, I want you to write on ‘The Aims and the Objects of the Founder of Zion City.’ Now, as your father is the founder, you ought to know something of these aims and objects, and I would like you to write that essay.”

She said, "That is easy; I will write that."

She wrote it, and it was the last thing she wrote.

While I can not quote the exact words, for I have not been able to look at it but through a mist of tears, she said, "the aim and object of the founder of Zion City can be best expressed in the answer to the first question of the Westminster Shorter Catechism, which is, "What is the chief end of man?" 'The chief end of man is to glorify God and enjoy Him for ever.' And the object and aim of the founder of Zion City is to glorify God and to help men and women and youths and maidens to glorify God forever.'

So you see, she boldly lifted up the flag of Zion in the University, and told them that the object of Zion City was that it should be easy to do right and difficult to do wrong, and that men and women, generation after generation, might be brought up to glorify God and to enjoy Him on earth throughout Time and throughout Eternity.

Among the many little memories she has left is that little essay. I think you would all like to read it, so by and by, I am going to print it.

THE BIRDS SING COMFORT TO BREAKING HEARTS.

Beloved friends, we cannot stop in a great battle.

Even when your dearest friend has fallen by your side, you cannot stop.

You must go on.

The dead sometimes have to be left to bury their dead, but God permitted us to bury our dead.

I thank you this morning for your wonderful love to us.

I bear from Mrs. Dowie this special message of gratitude to you all for your beautiful conduct on the day that we laid our little one's remains away.

I was glad to get out of the carriage and walk along Elijah Avenue to the Cemetery amid the singing of the birds.

It seemed to me as if God had made it a Song Day.

The beautiful golden-breasted orioles flew around that white

hearse and casket, and sang so sweetly that their song almost broke my heart. Yet it cheered me, and it seemed as if all the birds of the place had come together when we entered the cemetery.

When the casket was taken away there was a great hush.

I hear nothing and saw nothing for a few moments except that casket, until I hear that Voice saying, "I am the Resurrection and the Life," and then I was glad to speak His word.

I thank you, and so does Mrs. Dowie, for all your love to us, for the many who have written, and still great numbers who have not written, and who can only express their love in tears and cries to God for us.

Write no more; just go on with your duties now.

I said to my dear ones, we must either break our hearts and go with her, or bury that sorrow in that grave, and take up our life and go on, and help others so that there shall not be any more a maiden just blushing into womanhood who, through transgression, shall lose her life in Zion.

Oh, if so pure and noble a spirit as hers was permitted to lose her life, what will it be for these who never lived her life!

Her voice is crying out today, Obey God and the Voice of His servant who speaks for God."

I have a few words to say presently in expounding the words, which, strange to say, come today in the exposition on Prayer, "Thy Will be done, as in heaven, so on earth."

I will throw open the meeting for a few minutes, and hear what God may have given some of you to say.

A number testified to spiritual, physical, and temporal blessings received during the week.

After the singing of a hymn, the General Overseer delivered his Lecture on Prayer.

"THY WILL BE DONE, AS IN HEAVEN, SO ON EARTH."

INVOCATION

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

TEXT

Jesus said:

After this manner therefore pray ye;
Our Father, which art in heaven,
Hallowed be Thy Name,
Thy Kingdom come,
Thy Will be done, as in heaven, so on earth.

It is a strange, and doubtless a Divinely providential thing, that in the order of exposition I should have this morning this particular portion of this prayer to speak upon..

TEN DAYS IN HEAVEN.

I have thought today, from the moment of my uprising, of how happy my beloved daughter is with all the saints of God in heaven; with all the saints who have ceased from their labors; with all the loved children who are growing in heaven.

I thought, when the sunlight awoke me as the sun rose over the lake, and the radiant glory of the morning burst upon Zion City, that in heaven an infinitely more glorious light had been shining upon my darling for the past ten days.

Ten days in heaven!

Oh, what a weary ten days there were to us on earth at first!
How heavy, how leaden every hour was!

We wept by our little Galilee together, and let the tears flow freely and unrestrainedly until at last we had to restrain them for my eyes were not only red with weeping, but my eyesight was beginning to be impaired.

I went to God and I said, "You must dry my tears; I cannot keep from weeping unless you make it so," and He did, and wonderfully comforted us.

Although there has been a little weeping, yet joy has come in the morning.

If during the night sometimes, our pillows were wet with tears, almost every morning there was a wonderful joy; yes, and most times a wonderful rest.

Last night, our first night in Zion City for these ten days, it was perfect rest

I think I never felt stronger in spirit, soul and body than I do this morning. (Praise God.)

My daughter used to say to Evangelist Brasfield, who was her traveling companion on a recent trip to Florida and the Bahamas, how she loved papa and mamma, and how she loved to do father's will, and how she looked forward to doing the Will of God and the General Overseer; for she would often speak of me by my ecclesiastical title, and looked forward to helping me to fulfil my Prophetic Mission.

Now she will not cease to help me, for

THE SAINTS IN HEAVEN REMEMBER ALWAYS THE
SAINTS ON EARTH.

They do not cease to pray, and they cannot cease to pray for the loved ones they have left behind.

So our daughter is near the Father's Throne and she is saying to the Great Intercessor Himself; "I should have love to be among the Witnesses in the Auditorium in Chicago today, but You graciously brought me home, and oh! bless father and mother and the Witnessing host in Zion today."

I am glad of that.

Oh, how glad they are in heaven to do God's Will.

And now, on earth, we must do God's Will as it is done in heaven.

IN HEAVEN GOD'S WILL IS DONE JOYFULLY.

If you do not do the Will of God joyfully, gladly, from the heart, because it is right to do it, then it is not done at all.

If grudgingly done, because you have to do it under the snap of a whip, it is not done.

I do not want any one in Zion who does right only because they have to do right.

Let us do right because we love to do right (Amen.) Because we love to obey God's Will.

Oh, how good it is to do God's Will!

I have never had a sad moment in my life except when I had failed to do God's Will.

I have never had a joyful moment in my life except in doing God's Will.

Today, if I am strong, and surrounded by thousands and tens of thousands of loving hearts, it is because I fearlessly did God's Will; because I joyfully did God's Will; because, no matter what the persecution was, I delighted to do God's Will.

I used to say when I was a child. "O God, I should like to be like Jesus in this: 'In the roll of the Book it is written of Me,

"I delight to do Thy will, Oh my God.""

That Law is within my heart, and I used to pray that God would put His Law in my heart, and make it a delight to do His will.

GOD'S WILL HAS CAUSED ME TO SUFFER

There is none of you here who knows just what that means when I say it.

If I were to tell the story of Mrs. Dowie's life and mine, how we have suffered in doing God's will; how we have given our last nickel hundreds of times, and reduced ourselves to the deepest poverty to do God's Will; how we have again and again stripped ourselves that we might do God's Will; how we have toiled night and day and journeyed in storm and sunshine, and left our dear ones, to do God's

Will, you would understand something of what some of you know nothing, and that is: If I am strong, and if my garments are white, it is because I have passed through the tribulation, and these garments have been made white in the Blood of the Lamb.

I have suffered in doing God's Will.

I have toiled in doing God's Will, and when I have done it, I have come out stronger than ever.

No man ever yet did God's Will and was forsaken by God.

No man ever gave to the poor but he lent to God, and God gloriously repaid him.

I remember one day when I had given my very last money to a poor woman who had just been healed, within five minutes a man handed me a thousand dollars as an offering of gratitude.

I have never been afraid to give of time, of strength, of money, and all that God gave, for I sowed the seed in good ground and it brought forth fruit unto eternal life to multitudes over all the earth.

Do God's Will from the heart. Study to do it, beloved. Find out what His Will is.

GOD'S WILL IS EXPRESSED IN HIS WORD

There is no difficulty about it. There are those glorious Ten Commandments.

Read them. Put them in your heart. Ponder over them. Keep them. Treasure them. Obey them. Have no other god before God.

Start with that. Say, "Oh God, Thy will is that Thou shalt be first and last, and all the time; husband, wife, children, friends, must come after Thee; for Thou wilt have no other gods before Thee. Help me. O God, never to make such an idol of husband, wife, children, property, anything, that it shall come between me and Thee."

I am glad when this hour of trial came that God found there was nothing between my daughter and Him.

Although she had many valuable things and beautiful books given her by friends she never mentioned one of them. She thought of none of these things.

When she knew she was going to the Judgement Seat of God she set her face right up the hill, and she never looked back, and never thought of these things.

She had nothing between her and God.

She used to say, in those hours preceding her departure, “I only want to live that I may do Thy will, “ and she lives to do it in heaven.

I taught her that by example as well as precept, because the Law of my life was to do the Will of God, and to have no gods before God.

PUT GOD’S COMMANDMENTS IN YOUR HEARTS

Love the Commandments of God and put them into your hearts. Let not adulterous thought enter there.

O God, make this people pure in heart!

O God, take the unclean thoughts out of every heart!

Let there be no idolatrous thought, no stealing, no coveting, no bearing false witness against neighbor; no violation of God’s law.

We are not going into Chicago today to break the Sabbath but to keep it. We are going into the city today, not to do your own pleasure, but to witness for God. If it were otherwise I should not want you to stir a step.

We are hallowing this Sabbath day, and we are using these public conveyances as works of necessity and mercy—as Witnesses for God to all the earth.

O God, bless every engineer, bless every fireman, bless every conductor, bless every brakeman on the trains today. Help us to do the Will of God, and to help each other.

Let the Will of God be done on earth as it is in heaven.

GOD’S WILL CONCERNING US.

God wills that we should be saved, does He not?

Audience—“Yes.”

General Overseer—And healed, does He not?

Audience—“Yes.”

General Overseer—And kept, does He not?

Audience—“Yes.”

General Overseer— And taken safe to heaven?

Audience—“Yes.”

General Overseer— Beloved, my daughter had no sickness.

Do not make any mistake about that.

She was burned to death.

There was no sickness.

The body was strong.

There was no disease.

Did you detect any, Overseer?

Overseer Speicher— “No, there was no disease.”

General Overseer— Was there any organ in her body diseased?

Overseer Speicher— “No, not one.”

General Overseer— Not even the heart itself, which we thought was the weakest; for it stood such strain as never heart stood before. Ordinarily one so burned would have become comatose for hours before death, wholly unconscious, but I had my hand on her brain and it worked right up to the moment she fell asleep; within a few minutes of her departure.

If my daughter, who was of such perfect life, is to be judged so severely for one transgression, how is it to be with you, my sister?

I say to you, Take care!

Those of you who have been given most will be most severely judged for

FROM THOSE TO WHOM MUCH IS GIVEN, THERE SHALL BE MUCH REQUIRED.

God expected more from my daughter than from these who had less teaching and example, and He had a right to get it.

God expects more from you who are in Zion than He expects from those outside, and the world expects it, and they have a right to get it.

Beloved friends, there is nothing worth living for but to do the Will of God.

If it were not that I knew I was doing the Will of God, I would not desire to live an hour.

The thing that has made me take up my life and ask God to help me live it out, and my dear wife, too, is the one thing—we have said it over and over again to each other—to do the Will of God.

And my son; do not forget him.

I learned in that hour of sorrow to stand in admiration of my children's courage. Not only the one who went, who never, never wavered a moment, but my son also.

My son said to me and his mother, "Father, there is nothing worth living for but to do the Will of God."

I know that he is preparing himself to do the Will of God.

Help him to do it. Help each other to do it.

SOMETIMES IT REQUIRES AN IRON RESOLVE TO DO
GOD'S WILL

Yes, one's nerve sometimes needs to be like steel, and one's sword sharper than any Damascus blade, because you have to go right in with the Sword of the Spirit and do the Will of God.

O, God, help me to do Thy Will today in Zion's Witnessing Assembly in the Chicago Auditorium.

I cannot speak of the pathetic side of this because I would cry, and I must fight.

I must be strong today, and my nerves must be strong.

My heart must be strong, and I must keep up the dear mother by my side. God bless her today!

FIFTY-FIVE YEARS AGO TODAY A LITTLE BABE WAS
BORN

It matters not in hut or tower.
They knew it but as a child of humanity,
Heir to its passions, its pains, its vanity;

But as the changing seasons their flowers unfold,
To bloom in the sunshine or die in the cold.

So that little babe grew up with this thought—

So we make a world whose influence may win
A young life to virtue or drive it to sin.

That is a truth that is worthy the knowing.

Fifty-five years ago I was born, and just as soon as I could think, God put into my heart the power to think about Him.

I know no day in which my thoughts have not centered upon the Christ, no conscious day, nor any day in which I have not knelt before my Father in Heaven and said, "Thy Will be done in earth as it is in Heaven."

Although my life has had many imperfections, I know that I have served God, in some measure, every conscious day of my life. I am so happy today that God knows that to be true.

I was not brought in from a life of sin, after long years of wandering from God.

I gave my heart to Him when I was a child, and loved to do His Will. It has been brighter all the way, and I have always been sorry when men wait to come to God until middle life or in old age, or after years of sin.

I have said, Oh, if I had only got that splendid fellow when he was a child; if God had only got him when he was a child, if God had only got that woman when a child, what splendid work she could have done!

WE CAN ALL DO SOMETHING.

Let us see that the children are taught to do God's Will from the very beginning.

I was a young man and had reached the age of twenty-one.

The world was all before me, and many said, "He will have a great career; he can do anything he likes in Australia." That was the thought of some of my friends.

I laid it all down. God called me to lay down business and all possibilities of power in these great Australian lands.

I knew I could do things, too. There are some men who never know they can do anything; but God had shown me early that I could do things.

When I went to do a thing, God gave me grace to do it. I knew he would help me to do things in this world.

I had ambition. Wealth was easy; not at all difficult to get.
Political power and influence were easy but

TO DO GOD'S WILL WAS MY AIM IN LIFE.

When God called me into His ministry, I put all the things of business life aside.

My friends did not know what I was about.

I said I would be quite sure, and so for a whole year I just told God that He must make it plain to me that it was His Will that I should study for the ministry; for I was not a speaker, I had it all in my heart, but I was slow of speech.

I put aside business. I engaged tutors and worked on my books, preparing for the University quietly in my home.

I did something, however, that very few knew about.

I took my Bible and hymn-book and went in to the destitute asylum, into the infirmaries and insane asylum and went from bedside to bedside. I used to gather the insane people together and sing and pray until, at last, in one asylum, I had all the people, the warden and all, glad to see me.

They would all come together, to hear me tell the Old, Old Story, and they would listen, oh, so earnestly, and many were saved.

Then I went in to the wards of the incurably sick and dying, where they would lie in beds, and put my chair in the center. I used to sing. "Thy Will be Done"

I did not understand this hymn very well. There was one verse I did not like to sing. I am glad it is not in this book.

But I had intended to have sung this hymn to you last Lord's Day,

ere my daughter's departure for heaven. And *I will* sing it. (*Verse after verse, the General Overseer than sang the following beautiful hymn, sometimes with choking sobs, whilst the thousand present wept in sympathy and sang the refrains at the close of each verse.*)

My God and Father, while I stray
Far from my home in life's rough way,
Oh, teach me from my heart to say,
Thy Will be done.

Though dark my path and sad my lot,
Let me be still and murmur not,
Or breathe the prayer Divinely taught,
Thy Will be done.

If Thou shouldest call me to resign
What most I prize, it ne'er was mine;
I only yield Thee what was Thine:
Thy Will be done.

If but my fainting heart be blest
With Thy sweet Spirit for its Guest,
My God, to Thee I leave the rest;
Thy Will be done.

Renew my will from day to day;
Blend it with Thine, and take away
All that now makes it hard to say,
Thy Will be done.

Then, when on earth I breathe no more
The prayer oft mixed with tears before,
I'll sing upon a happier shore,
Thy Will be done.

Oh Father, we shall sing upon that Happier Shore, "Thy Will be done on earth as it is done in heaven."

The redeemed sing it now.

Oh, help us to do Thy Will on earth, more and more, as it is done

in heaven.

God help us! Help every one; help the young; help the old to do Thy Will on earth—they have their parts to do for Jesus' sake.

Now, Father, take us to Chicago safely and bring us back again. Amen.

God bless the people in their Witnessing to the whole world for Jesus' sake.

BENEDICTION.

Beloved abstain from all appearance of evil. And the very God of peace Himself sanctify you wholly. I pray God who your whole spirit and soul and body be preserved entire without blame until the coming of our Lord Jesus Christ. Faithful is He that calleth you who also will do it. The Grace of our Lord Jesus Christ, the love of God our Eternal Father, the fellowship of the Holy Spirit, the Eternal Comforter, be with you and all the Israel of God, and with those that may be sick in Zion City and elsewhere today, until the Will of God is done on earth, and neither Satan nor Sin, nor sickness, nor Death, can be found here; until the Will of God is done on earth as it is done in heaven.

We ask it all in Jesus' name, Amen.

ABOUT TWO THOUSAND of God's people in Zion City gathered in Shiloh Tabernacle on Lord's Day Morning, June 1, 1902, at the Early Morning Meeting.

God was present in that earnest assembly in the dawning day, by His Holy Spirit, and gave His servant the General Overseer, a Message of wisdom and blessing, as he spoke briefly on "Prayer," taking up in its order, the petition, "Give Us This Day Our Daily Bread."

This matin service was a feast of good things, spiritually, and a blessed preparation of the hearts of all present for the great meeting in the afternoon.

Early Morning Service, Lord's Day, June 1, 1902

The General Overseer said:

I desire our reading this morning to be in connection with the Lord's prayer, and especially the petition, "Give us this day our daily bread."

SCRIPTURE READING AND EXPOSITION..

We will read first the Promise concerning the Manna in the sixteenth chapter of the Book of Exodus, the fourth verse:

Then said Jehovah unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or no.

See the idea?

God was going to send the bread from heaven, a portion every day, and He was going to prove them whether they obeyed His law or not.

And it shall come to pass on the sixth day, that they shall prepare that which

they bring in, and it shall be twice as much as they gather daily.

Now that is the Promise.

In the fourteenth verse we have the Fulfilment.

And when the dew that lay was gone up, behold, upon the face of the wilderness a small, round thing, small as the hoar frost on the ground. And when the children of Israel saw it, they said to one another, What is it?

The words. “What is it?” in the Hebrew, is simply “Manna?”

The question gave it the name.

The General Overseer then read the remainder of the fifteenth verse and to close of chapter.

That is the Fulfilment of the Promise.

A portion of that Manna was stored up in the ark. But the children of Israel were dissatisfied with Bread from Heaven, and they murmured.

THE RESULT OF MURMURING.

I think we might read that story in the eleventh chapter of Numbers and see what became of murmuring. Begin at the fourth verse.

And the mixed multitude that was among them fell a lusting.

That is the trouble—damning lust.

And the mixed multitude that was among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat?

Manna was not good enough.

“Who shall give us flesh to eat?” they said, “We remember the fish which we did eat, and the tobacco that we did chew in Chicago. We remember the pig we ate in Minnesota (Laughter), and in Wisconsin, and in Iowa,” etc.

That is the talk of the mixed multitude in every age.

We remember the fish, which we did eat in Egypt for nought; the cucumbers, and the melons, and the leeks, and the onions, and the garlick: but now our soul is dried away; there is nothing at all: we have nought save this manna to look to. And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium.

You hear sometimes that a fellow cannot smoke, and he cannot drink, and he cannot eat pig, and there is not a saloon in the place, and there is no theater. O-h-h. (Laughter.) “We remember it.”

Go back to Egypt if you want these things.

And the manna was like coriander seed, and the appearance thereof as the appearance of bdellium. The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it: and the taste of it was as the taste of fresh oil. And when the dew fell upon the camp in the night, the manna fell upon it. And Moses heard the people weeping throughout their families, every man at the door of his tent; and the anger of the Lord was kindled greatly; and Moses was displeased.

WHEN GOD GETS ANGRY WITH YOU, I HAVE A RIGHT TO GET ANGRY WITH YOU.

When the Lord was displeased, Moses was. Had he not a right to be?

Voices—“Yes.”

General Overseer—It is right to be angry with the Devil and with sin and with grumbling, and all that kind of business.

What is the use of grumbling?

And Moses said unto the Lord, Wherefore hast Thou evil entreated Thy servant and wherefore have I not found favor in Thy sight, that Thou layest the burden of all this people upon me? Have I conceived all this people? Have I brought them forth, that Thou shouldest say unto me. Carry them in thy bosom, as a nursing-father carrieth the sucking child unto the land which Thou swarest unto their fathers? Whence should I have flesh to give unto all this people? For they weep unto me, saying Give us flesh, that we may eat. I am not able to bear all this people alone because it is too heavy for me. And if Thou deal thus with me, kill me, I pray Thee, out of hand, if I have found favor in Thy sight; and let me not see my wretchedness.

Moses went too far. It is all very well for the Lord to be angry, and it is all very well for Moses to be angry as the Lord is, but then

when Moses turns and gets angry with the Lord, that is all wrong.

Moses must not talk like that.

That was the one thing that shut Moses out of the Land of Canaan.

I have seen foolish people rebuke God. I caught one of them at it this morning, saying, “Why did God do this?”

I said, “I thought that was the Devil. It was not God at all.”

Do not let the Devil trick you into grumbling against God for things which God never did; and do not wish something else than the gift God has given to you. “Be content!”

What is the use of your asking why God did it?

It was not God who took the life of my dear daughter. That was the Devil, but she triumphed over death.

THERE IS NO USE OF YOUR GRUMBLING AGAINST GOD

Do you hear?

I will not do what Moses did. I will not growl at God, but I will give you a stroke. (Laughter.)

I will not growl at God at all. I will put the blame where it belongs should you do wrong: namely, upon you and upon the Devil.

If we should get into a tight corner anywhere, we can get out of the tight corner, if we will do right; but we will not get out of it, if we grumble as Moses did.

The grumblers had better never come to Zion. Those that do not grumble will get into the land of Canaan.

Moses went too far. He grumbled against God, but God is merciful, and sometimes He answers the prayer of Devils just as they pray it.

He answered the prayer of Devils once, and He let them go into the pigs, and some of you went and ate pigs.

He answered the cry for flesh to eat; and a curse came with the answer—flesh was followed by corruption.

And the Lord said unto Moses, Gather unto me seventy men of the elders of

Israel, whom thou knowest to the elders of the people, and officers over them; and bring them unto the tent of meeting, that they may stand there with thee. And I will come down and talk with thee there; and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone. And say thou unto the people, Sanctify yourselves against tomorrow, and ye shall eat flesh: for ye have wept in the ears of the Lord, saying, Who shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but a whole month, until it come out of your nostrils, and it be loathsome unto you: because that ye have rejected the Lord which is among you, and have wept before Him, saying. Why came we forth out of Egypt? And Moses said. The people, among whom I am, are six hundred thousand footmen; and Thou hast said, I will give them flesh, that they may eat a whole month. Shall flocks and herds be slain for them, to suffice them? or shall all the fish of the sea be gathered together for them, to suffice them?

Now, Moses, that was downright impudence upon your part. What right had you to talk like that to God the almighty?

There are some people, prophets even, who talk impudently, sometimes.

They have “familiar spirits,” and forget the Reverence due at all times to God.

God said there was going to be flesh in the wilderness, and Moses’ business was to hold his tongue and not talk impudently about how the flesh was to come. It would come in “God’s way.”

The General Overseer then read the remainder of the chapter.

There is a lesson in the Promise of the manna, and the Getting of the manna, the Grumbling against the manna, and the Punishment of those who desired the flesh.

The remarkable thing about the manna was that it ceased when they entered into Canaan, as you will see by turning to a verse of Joshua, the fifth chapter of Joshua, and the twelfth verse:

And the manna ceased on the morrow, after they had eaten of the old corn of the land: neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

If people will be content with the manna, and will follow God fully, they will get into the land of corn and wine, and all its riches will be fully theirs.

THE HIDDEN MANNA

There is a better manna. I will read about that, in the second chapter of the Book of Revelation; the last book in the Bible.

This is the Best Manna of all, and it is never lost like the manna that our fathers had in the wilderness.

He that hath an ear, let him hear what the Spirit saith to the churches. To him that overcometh, to him will I give the Hidden Manna, and I will give him a White Stone, and upon the stone a New Name written, which no one knoweth but he that receiveth it.

At the close of the reading of this passage, the General Overseer offered prayer.

A number of Witnesses then in a few words told of various ways in which God had blessed them since coming into Zion and especially in Zion City.

The General Overseer then said:

Beloved friends, let us turn for a few minutes to the next clause in the Disciples' Prayer. Let us read until we reach it.

“GIVE US THIS DAY OUR DAILY BREAD.”

TEXT

Our Father which art in heaven,
Hallowed be Thy Name.
Thy Kingdom come,
Thy will be done, as in heaven, so on earth.
Give us this day our Daily Bread.

I think a better rendering is: “Give us our Bread for the coming day.”

Day by day the manna fell.
Oh, to learn this lesson well!
Still by constant bounty fed,
Father, give me daily bread.
Day by day the promise reads;
Daily grace for daily needs.
Cast foreboding fears away,
Take the manna of today.

OUR DEPENDENCE UPON GOD, MOMENT BY MOMENT.

God has most mercifully, abundantly provided; for He has made us dependent upon Him not only from day to day, but from moment to moment.

In Him we live and move and have our being.

All our springs are in Him.

Were He, but for one moment, to withdraw His protecting hand, this world would fly off into space, rush in to the sun and be consumed, or rush away into the chaotic darkness, and, crashing into chaos, against chaos, would be enveloped in the darkest night. We are dependent upon God, and love to be.

He holds with His hand this earth, so that, while it is going with inconceivable velocity around its own axis, and with an inconceivable velocity around the sun, and again the whole solar system with an inconceivable velocity circling around the central sun, yet everything is so still that you would not know there was motion.

Sometimes you stand upon the solid earth and think “Can it be true that this earth is whirling around at such a rate?”

But we know that it is true.

We sent a cablegram on Friday night to Amsterdam, Holland, and do you know when it got there?

AN IMPORTANT CABLEGRAM, AND ITS ANSWER.

When we sent that cablegram from this city, it was the next morning there. When we went to our bed on Friday night the cablegram was just about that time delivered on Saturday morning in Brussels, and we got back an answer.

I sent our beloved friends in Holland a hearty invitation, but God got ahead of me, because the thing that I told them I hoped they would do, they had decided to do the previous day.

All they had to do was to tell us that our cable was a little late, because they had decided the previous day, so that shall have the great joy of receiving Ex-Commissioner Arthur S. Booth-Clibborn, his wife the Marechale, Mrs. Catherine Booth-Clibborn, and some of their friends and helpers, also ex-officers of the Salvation Army, and three of their dear children here at Zion's Second Feast of Tabernacles on July 12th next. (Applause.)

The world had whirled around so far that the sun was shining there in Holland when you went to bed in Zion City.

I am so glad that God gives us our Daily Bread, and that we can go to Him with confidence and say, Give us this day, or for the coming day, our Daily Bread.

Has not God, in all the ages, remembered that we are continually dependent upon His bounty?

Has not God always provided for His people on the Sabbath Day, whether it is observed the seventh day or the first day of the week?

KEEPING THE FIRST DAY AS THE SABBATH, AN
APOSTOLIC PRACTICE

I thank God that we are content to believe that on this day, the first day of the week, the Day of Resurrection, Life and Glory, we have a right to meet and keep the Lord's Day as the Sabbath Day in accordance with the primitive practice of the early Christians.

I thank God that the practice is clearly traceable to apostolic sources, and that these apostles received a great deal of their

instruction, as to how to establish the Church, from our Lord, Himself.

The first chapter of the Acts of the Apostles shows that our Lord spoke to them for forty days concerning the establishment of the Kingdom, and the record of the commandments which He gave during those forty days is not given.

I am therefore perfectly persuaded that this was among the many things that our Lord taught His apostles, that the day of His Resurrection was henceforth to be the day of sabbatic rest and of Christian thought, of Christian life and service.

While we rest today from our ordinary daily labors, it is a joy to labor for the redemption of the world; to come into the House of God and worship God and get good and learn how to use the opportunities God gives us for doing good all the week.

I am very thankful that last night and this morning our dear ones are going out to Winthrop Harbor and Kenosha and Racine and Waukegan to scatter the good seed. Zion is sowing on every Continent.

The lesson which I have read to you is sufficiently plain without comment.

THE LESSON OF THE MANNA

When God took the children of Israel out of Egypt they had been eating garlic, and leeks, and fish and meat, and all kinds of things.

Some of the "mixed multitude" came out with them because they saw that the Israelites were rich.

The Israelites had fleeced the Egyptians, and had accumulated a great deal of gold by working on their fears.

That was one of the mistakes. Money badly got is always a curse to it possessors. They did not know what to do with the gold in the desert, and they made Aaron make the golden calf when Moses went into the mountain.

When Moses came down he gave them the gold cure. Do you know what he did?

He ground up that calf, and put the gold into the water. Then he said, "Drink it, you sinners!" and he made them drink it. That was the gold-cure for idolatry.

There was a proper place for gold, but it was not in a golden calf. It was to be used of God.

God had it used for many years in His Tabernacle and in His Temple.

God uses it now in the extension of His Kingdom, and I will use it still.

The gold is mine and the silver is mine, saith Jehovah.

They grumbled, you know, because they had so much of the sweet, heavenly food.

Beloved friends, they did not need to have grumbled; they could have been in Canaan in forty weeks, or less, instead of forty years, and there are some of you who will need forty years because of your grumbling, and some of you may never get there.

Some of your carcasses may fall in the wilderness, for you grumble and you growl. The sooner you fall the better, because murmurers are perfect nuisances anywhere.

GRUMBLERS ARE A NUISANCE ANYWHERE.

They are no use in any work.

No foreman likes to have a gang of grumblers.

Grumblers are never content with what God gives them. They want some other kind of bread. They do not want to take what the Lord gives them. They would like to run a corner upon manna.

If they gathered more than they ought, it stank.

Sometimes people do not like me to use that word stink, but it is in the Bible, and it is a good word, too, in the proper place.

They could gather just so much every day, and if they gathered more, it stank. On the Saturday, or on the sixth day of the week, answering to our Saturday, they could gather twice as much as on the

fifth day, and it would not stink. God preserved it.

If you look up the passage, you will see that they must have prepared it in some way on the Saturday to keep it from stinking on Sunday.

A BLOW AT THE HOT SUNDAY DINNER

The right way to do is to have all the food for Zion gathered on the Saturday so that we can all eat cold lunches on the Sunday, and the servants can get their Sabbath Day.

It makes me sick to think of the large number of men who are lying in bed today in Chicago.

They are smoking, and they are drinking, and they are reading Sunday papers, and the wife is stooping over a hot stove and cooking.

She is getting pig ready to fill their swinish bellies.

Then they get up, the brutes! And they eat, and they drink, and quarrel, and fight, and sometimes they murder before the day is out.

That is not uncommon.

When a man gets liquor and tobacco and pig in him, why should he not be a murderer?

He has the Devil in solution, in the form of liquor; he has Satan's Consuming Fire in the form of tobacco, and he has the unspeakable pig, Satan's filthy food.

I thank God that in Zion City today we are all eating and drinking that which is good.

We are praising God today for the Daily Bread which He has already provided. He provided it yesterday; and since we got two days' bread yesterday, we can afford to keep the Sabbath.

Can we afford not to?

Voices—"No."

General Overseer—No, indeed we cannot.

I thank God for the material bread, and for the fact that people are well fed in Zion.

This outer body must be sustained, in order to be able to do the best work.

Eat always the best brain food. I do not think there is any thing better than the cereal foods, and especially oatmeal, if you cook it properly.

Do not cook it so that it has to be cooked in the man's stomach, for that will give him pain, and bring you trouble.

May God bless you in cooking, "showing piety at home."

THE HIDDEN MANNA

Our Lord Jesus Christ did not only mean the bread for the body; but he meant that of which the beautiful Revelation tells us in the promise:

To him that overcometh, to him will I give to eat of the Hidden Manna.

To whom is this given? To him that overcometh.

[The General Overseer then sang the following somewhat unfamiliar hymn in Zion, gradually teaching the thousands present to sing it too, until all joined heartily in the responses and the refrains.]

What shall he eat?
 What shall he eat?
 What shall he eat that overcometh by the Blood of the Lamb?

He shall eat of the Tree of Life.
 He shall eat of the Tree of Life.
 He shall eat of the Tree of Life that overcometh by the Blood of the Lamb.

What shall he be?
 What shall he be?
 What shall he be that overcometh by the Blood of the Lamb?

He shall be a Pillar in the Temple of God.
 He shall be a Pillar in the Temple of God.
 He shall be a Pillar in the Temple of God that overcometh by the Blood of the Lamb.

Oh, the precious Blood!
 Oh, the cleansing, healing flood!
 Oh, the Power and the Love of God through the Blood of the Lamb.

What shall he wear?
 What shall he wear?
 He shall be clothed in Raiment White that overcomes by the Blood of the Lamb.

What shall he hear?
 What shall he hear?
 He shall hear his name confessed in heaven that overcomes by the Blood of the Lamb.

"TO HIM THAT OVERCOMETH."

Do you not want to eat of the Fruit of the Tree of Life?
 Voices— "Yes."
 General Overseer— Do you not want to wear the White Raiment?
 Voices— "Yes."
 General Overseer— Do you not want to have your Name Confessed in Heaven.

Voices— "Yes."
 General Overseer— Do you not want to be a Pillar in the Temple of God?

Then Overcome! Let all Zion be Overcomers.
 The promise is to him that overcometh the World, the Flesh and the Devil, the lusts of the flesh, the desire to go back to Egypt.
 God help you!

Every one who intends and desires and is determined by the Grace of God to be wholly His, stand.

PRAYER OF CONSECRATION

My God and Father, in Jesus' Name, for His sake, take away all sin and all doubt, all fear from me. Give me power to overcome through the Blood of the Lamb that I may eat of the Tree of Life and may wear the White Raiment, and hear my name confessed in heaven, for Jesus' sake.

BENEDICTION

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the Coming of our Lord Jesus Christ,

Faithful is He that calleth you, who also will do it. The grace of our Lord Jesus, the love of God our Father, the fellowship of the Holy Spirit, our Comforter and Guide; one Eternal God, abide in you, bless you and keep you, and all the Israel of God everywhere, forever. Amen.

FORGIVE US OUR SINS.

Shiloh Tabernacle, Lord's Day Morning, June 8, 1902

ONE of the most blessed, and yet mostly deeply heart-searching of the twenty-minute Lectures on Prayer yet delivered by the General Overseer at the early Morning Meetings at Shiloh Tabernacle, was that of Lord's Day morning, June 8th.

On this occasion, the man of God took up, in its regular order, the petition from the Disciples' Prayer, "Forgive us our sins: for we ourselves also forgive every one that is indebted to us."

Fully two thousand people were at the meeting, praising God for a beautiful summer day, and for the splendid privileges of residence in Zion City.

These Early Morning Meetings are becoming sources of untold Spiritual Power, and are of the utmost importance to all who would improve every opportunity offered in these wonderful Times of Restoration of All Things and of the ministry of Elijah the Restorer, the Messenger of the Covenant, and the Prophet foretold by Moses.

"FORGIVE US OUR SINS AS WE FORGIVE THOSE WHO
SIN AGAINST US."

The General Overseer said:

Let us read that portion of the Disciples' Prayer to which we have now come for our morning meditation:

Forgive us our sins as we also forgive those that sin against us.

In the first chapter of the book of the prophet Isaiah, I will read, beginning at the sixteenth verse.

Wash you, make you clean; put away the evil of your doings from before

Mine eyes; cease to do evil: learn to do well; seek judgement. Relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the month of the Lord hath spoken it.

I will also read, in the eighteenth chapter of the Gospel according to St. Matthew, the words of our Lord Jesus Christ beginning a the twenty-first verse:

Then came Peter, and said to him, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto Him I say not unto thee, Until seven times; but, Until seventy times seven. Therefore is the Kingdom of heaven likened unto a certain king, which would make a Reckoning with his servants.

This is a parable concerning forgiveness.
Do not forget that.

THERE IS ALWAYS A DAY OF RECKONING.

Men may sow wild oats, but they have to reap them.
They will not reap wheat who sow rank weeds.
They will not reap life who sow to the flesh. They shall reap corruption.
“Whatsoever a man soweth, that shall he also reap.”
The very thing that he sows he will reap. He will not reap something else. He will reap what he sows.
There is a day when you get your wages.
The wages of sin is death, and the reward that God gives with salvation is Eternal Life.
There is a Day of Reckoning.

And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not wherewith to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down and worshiped him, saying,

Lord, have patience with me, and I will pay thee all. And the lord of that servant, being moved with compassion released him, and forgave him the debt. But that servant went out, and found one of his fellow-servants, which owed him a hundred pence: and he laid hold on him, and took him by the throat, saying, Pay what thou owest.

He had just been forgiven a debt of ten thousand talents, and enormous sum of money in modern reckoning.

His fellow servant owed him a petty debt of 100 denarii, a coin which in modern money is worth about nineteen cents.

The General Overseer then read from the twenty-eighth verse to end of the eighteenth chapter of Matthew, and the first five verses of the third chapter of the First Epistle of John closing with the prayer:

May God bless his word.

Prayer was then offered by the General Overseer, after which the announcements were made.

The congregation then joined in singing Hymn No. 397.

THANKSGIVINGS.

A large number of those present then gave thanks to God for the blessings of the week.

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 in this and every land, in this and all the coming time, till Jesus come: for His sake. (Amen.)

TEXT.

Our Father which art in heaven,
Hallowed be Thy Name,
Thy Kingdom come,
Thy Will be done, as in heaven, so on earth.

Give us this day our daily bread.
And forgive us our debts as we also have forgiven our debtors.

That is one form, and another form of this prayer is:

Forgive us our trespasses as we also forgive those who trespass against us.

In every form, however, it is the cry for forgiveness, with the addition, “as we forgive,”

I feel that we have come, in the exposition of this Prayer, to that which touches us most deeply as poor sinful men and women by nature, especially that part of it, ‘forgive us our sins.’”

WHAT IS SIN?

I have read it to you today in the First Epistle of John, the third chapter and the fourth verse.

Sin is Lawlessness.

Sin is the transgression of Law.

What is forgiveness?

The blotting out of sin.

The taking away of sin.

The putting away of sin and of its penalty by the Mercy and Love and Power of God.

Sin is Lawlessness; the transgression of Law.

Law is good.

All Law is good.

Whatever is not good in what is called law, is not Divine Law at all. Divine Law is good.

There is so-called law, however, that is not good.

FREEDOM THROUGH THE LAW OF THE SPIRIT OF LIFE

The Law of the Spirit of Life is good. The Law of the Spirit of life; the Apostle says, hath set us free from what?

Voices— “The Law of Sin and Death.

General Overseer—That is a bad law: for it is bondage to Satan and all the Powers of Hell. The law that sets me Free is good. That is the Law of the Spirit of Life.

It sets the people free from these diseases represented by these terrible instruments of surgical torture which now hang upon the walls of Shiloh Tabernacle.

We can not be set free without law.

Sin is the transgression of Law, and it takes a higher and better Law to come in and set us free. The Law of Sin is the Devil’s Law, and the Law of Death is the Devil’s Law, and the Law of Disease is the Devil’s Law.

Forgiveness is the blotting out of transgression.

I am so glad today that God has inspired this prayer, that we, poor sinners, by nature, may pray, Forgive us our sins from day to day: for even when we do not sin intentionally, we often sin ignorantly, and do not know it until we see the consequences of our ignorance staring us plainly in the face.

WHAT A DELIGHTFUL THING IT IS TO FORGIVE.

I know of no greater joy in my life than the joy of forgiving people.

I have had to forgive a great many of you people, because there are hundreds of you who used to say bad things about me, and you know it. Is that not true?

Voices—“Yes.”

General Overseer—I receive letters every day, saying, “Dr. Dowie, forgive me. I said so many ugly things about you.” It is quite a luxury to forgive them.

But oh, how much God has to forgive us!

Just think of what He has to forgive us. How many transgressions! How many sins! But how He does forgive!

Though your sins be as scarlet,

They shall be as white as snow.

.
He will forgive your transgression
And remember it no more.

FILTHY RAGS MADE WHITE AS SNOW

Did you ever see the rags gathered from a great city?

Did you ever see the ragpickers going through Paris, or London, or New York or Chicago, carrying, in vile-smelling bags, the dirty rags away?

They are taken to the warehouses and thrown down there, and the poor creatures who live by picking rags in the large cities of the world, and who have no other way of living, sort them over.

Oh, what a mess it seems at first! What a filthy mass of rags when they are put in to the warehouse and a few pence given to the pickers!

Have you ever followed the rags?

I have gone into a paper mill, where white paper like this [holding in his hand a copy of LEAVES OF HEALING] was made—white as the paper on which the Little White Dove is printed.

They have shown me how it was made, and they have taken me into the place where the rags come in.

One would think that the paper which I hold in my hand could not have been made from these filthy rags, but it is.

Follow the rags. They blow all the dust out of them first. Then they put them in boiling water, and tear them to pieces with machinery, and reduce them to a pulp, and get all the color out of them, until at last the rags, after passing through a great many processes, come out a beautiful white pulp.

Then they take that white pulp and put it through machine after machine, until at last they spread it out and make this beautiful white paper on which we sent the Message of God's Forgiving Love to all the world.

Rags! Dirty rags!

The rags of the street!

The rags of the harlot!

The rags of the whoremonger!

The rags of old dirty clothes, all taken and put into vats, steamed and stewed, and all the dirt taken out of them and made white as snow, so that we can print LEAVES OF HEALING upon them.

THE RAGS, A TYPE OF SINNERS' HEARTS

That is like sinners' hearts.

God takes the sinner's heart, when it is just as dirty rags.

He has to put us through the mill.

Sometimes when I have been putting you through the mill, you have said, "that is hard, General Overseer."

Of course it was hard.

I was getting out the dirt.

"But then, it hurt, General Overseer."

Yes, but I was getting you white.

O God, no matter how many processes Thou dost take, make our hearts white as the paper—yes, whiter than the snow. (Amen.)

And write Thy Message of Love upon it. (Amen.)

Make us to carry that message to all the word. (Amen). God wants us to be whiter than snow. O friends,

IT IS A WONDERFUL, THING TO GET A CLEAN HEART.

It is a wonderful thing to have God write His own Message upon that heart.

Now, God not only forgives, but He cleanses, and He purifies, and He takes away the sin, and He transforms the being. All that belongs to Sin, and Disease, and Death, and Hell, He takes away.

He makes our spirits whiter than snow, and by and by He is going to get our bodies like our spirits, until there is no spot, no wrinkle, no such thing possible.

Our bodies shall be radiant with life and radiant with light,

I am so glad to think of that; but meanwhile He will take the sinner's heart and make it pure.

He will take the sinner's blood and make it pure.
 He will take the sinner's body and make it clean.
 He will make him pure, spirit, soul and body.
 God desires to make of Zion a Pure People.
 God grant it! (Amen.)

How are we to be pure? Only by our sins being forgiven.
 Beloved, that prayer is an intensely practical one.

One day there came to Jesus a disciple who said something like this: "I have a brother who is a very annoying fellow. He bothers me, and he sins against me. Will You just tell me how many times I can forgive him, and then stop and say, "I forgive you no more?"

"Now, Lord, will seven times do?"

And Jesus said:

I say unto you until seventy times seven."

If God had stopped when He forgave us seven times, how many of us would be out of hell?

I do not think there would be any.

He has had to forgive us seventy times seven, and not stop then.

Those of us who know the Love of God, know that the Story of the Talents is ours, that we have owed to our God more than ten thousand talents, and when we could pay nothing, we fell at His feet, and did He not freely forgive us all?

Voices—"Yes."

General Overseer—And shall we go out into the street and take our fellow servant by the throat and say to him, Pay what thou owest?"

Shall we crush and oppress him, because he owes us a little? Shall we oppress our fellow man? Is that Christlike?

Voices—"No."

General Overseer—Is that Zion-like?

Voices—"No."

General Overseer—Thanks be to God, I do not believe that spirit of oppression is in Zion.

Friends, let us take care that it does not get in.

I HAVE BEEN MOST RICHLY BLESSED IN MY LIFE BY
 FORGIVING.

I have never forgiven any man a personal debt, and not gotten a blessing.

I never forgave any man a personal debt, but that God sent me far more than I had forgiven him.

I thank God that no one ever does right and forgives his fellow man but God pours into his heart more for it.

But oh, what a despicable thing it is that some who have been forgiven so much will go out and do what that wicked servant did!

He threw his fellow servant who owed him one hundred pence into prison; took him by the throat and said, "you can not get out until you pay me all."

What did his Lord do?

He took back the forgiveness that he had already given!

GOD WHO FORGIVES YOU CAN TAKE BACK
 FORGIVENESS.

He has right to do it: for it was given conditionally.

God who has forgiven you on condition that you forgive your fellow man, has a right to take back forgiveness when you break the conditions of the prayer, "Forgive us our sins as we forgive those who sin against us."

"As we forgive." If you do not forgive, you have broken the conditions.

God will say; "You promised me you would do right. You promised me you would forgive your fellow man.

I forgave you all your debts, and you go out and break that promise."

Does not God recall? Has He not a right to recall that forgiveness?

Voices—"Yes."

General Overseer—You have broken the contract. The contract with God was that you would be merciful as your heavenly Father

was merciful to you.

If you go out and be unmerciful to others, God has a right to take back His mercy from you.

The Lord took it back from that man in the parable.

He cast him into prison and said: "You will not get out now until you have paid the uttermost farthing."

Oh, my brothers and sisters, there are many Christians who have lost their forgiveness because they do not forgive, because they were not kind, because they were not loving, because they kept up some spirit of grudging, or even hatred, against their brother.

If you have one thing in your heart today against your fellow man; against your sister, or your brother, your husband or your wife, or any one, and have no spirit of forgiveness in your heart, God will withdraw His forgiveness from you.

AN EXAMPLE OF AN UNFORGIVEN SPIRIT'S SIN.

A man came to me the other day and said, "I do not think I can live any longer with my wife."

I said, "Why?"

"I have sinned," he said, "and I told her my sin, and asked her forgiveness, but she will not forgive me. She is nagging at me everlastingly for that thing. How can I live with her?"

I sent of the woman.

I said: "If you do not forgive your husband's sin freely from your heart neither will God forgive you your sin. You shall be damned. You shall go to hell, while your husband will go to heaven."

"Look how he wronged me," she said.

"Yes," I said, "I am going to make a little inquisition. Have you never sinned? Will you look into my face and tell me that you have told your husband every one of your transgressions? Will you dare to?"

Her face turned pale.

"You will not dare to," I continued. "You do not dare to tell me a lie. You will be damned if you do."

She burst into tears, and she said: "O General Overseer, do you know what I have done?"

"Yes," I said, "I know. You have been and adulteress.

"O General Overseer, how do you know!"

"I saw it in your face."

Then she told me her sin.

The poor fellow who had sinned against her had not begun to be as vile a sinner as this unforgiving hypocrite.

She had been holding back forgiveness from him while she had need to have fallen on her face before God and her husband and sought forgiveness.

MURDEROUS HATE OF AN UNFORGIVING SPIRIT

I will tell you another little story.

A woman was withholding forgiveness from her husband. She said, "I cannot forgive him."

I said, "You have sinned yourself."

"No," she said, "I have not, I have been a wronged woman, and I cannot forgive him."

"But you can forgive him."

"No, I hate him," she said.

"Now, I said, 'You have committed a worse sin than he. You are a murderess. Madam, your heart is stained with the guilt of murder.'

"I am not," she said.

"You are," I insisted, "for God's Word has said, 'He that hateth his brother is a murderer.' You hate your husband and you are a murderer. Get down upon your knees and ask God to forgive you. You have broken that Commandment. 'Thou shalt do no murder. You have had murder in your heart. You wicked woman, get down before God.'"

She looked at me for a moment, and she said, "My God, it is true. I have had murder in my heart."

She took from her reticule a loaded revolver. She was prepared to murder her husband. The woman who would not forgive him

anything carried a loaded revolver, and had thought a good many times that she would murder her husband while he slept. That revolver hangs on these walls

REFUSAL TO FORGIVE THE PENITENT IS DENIAL OF GOD.

I have always found that when a person does not forgive a brother, or a wife, a sister, a friend, a husband, as the case may be, that there was some worse sin in that heart.

When you have denied forgiveness to those how are sorry for their sin, you have denied your God.

Do not make any mistake about this.

It does not follow that because you forgive you are going to restore all at once.

God forgives us.

I am quite sure that God forgives the vilest sinner, but restoration is another matter.

If a man steals from me, and steals again and again deliberately I will forgive him, but I will not give him the key of the cash box again.

I will give him something else to do.

IT DOES NOT FOLLOW THAT BECAUSE GOD FORGIVES YOU HE RESTORES YOU IMMEDIATELY.

It does not even follow that when your fellow man forgives you he restores you to just where you were, because forgiveness is one thing and restoration is another.

I forgave two very naughty boys who had been repeated offenders and had sinned very deeply, but I sent them out of Zion City.

I said, "you are forgiven, I forgive you, and I believe God forgives you, but you have sinned again and again against light, and you must go. You will get back to this City if you continue to do right. The gates of Zion City will be shut against you until we are sure of

you. "If after six months, some Elder from some of our Branches reports that you are truly sorry, and that you have done right, the gates will be open and you can come in."

I was very glad to get a letter from the mother of one of the these boys, thanking me for what I had done, and telling me that the dear boy had written to her and to his father saying: "Do not let father cry. Mother, do not cry. I am going to be a good boy, and I will get back again. God healing me, I am going to live so that I will get back to Zion City."

God bless that boy: but I did right in sending him away.

God sometimes banishes those who sin against Him, but He has provided a way that His banished may return.

May God, in His infinite mercy, grant to us all grace and always provide a way that the banished my return to Zion City!

THE FORGIVEN SINNER MAY HAVE TO SUFFER SOME OF THE CONSEQUENCES OF HIS SIN.

It is sometimes necessary, even if you forgive the sin of the sinner, to let that sinner suffer some of the consequences of his sin.

It does not follow that that sinner shall be restored exactly as he was, all at once.

I have sometimes done wrong by restoring a man to a position whence he had fallen once, and to which I had restored him again.

I have failed to find that I have been wise in that. It were better far not only to forgive, but to protect that man against himself, and sometimes therefore put him away from temptation.

God has wondrous ways.

Sometimes not only does He forgive, but He causes us, makes it imperative upon us, to sip to the very dregs the cup of our shame.

We have to confess before men and before angels our sin, and then when you have confessed and all is put away, then He not only forgives, but, eventually, He restores.

He restores in due time, and sometimes makes us stronger and better and to have a higher place than before.

BEING FORGIVEN, SIN NO MORE.

God, having forgiven you your sin, does not expect you to go and sin again that grace may abound.

God having forgiven your sin, surely is reason for your sinning no more, is it not?

Voices—"Yes."

General Overseer—What did Jesus say to a man whom he not only forgave, but healed of thirty-eight years' sickness? What did He say again and again to sinners?

"Go thy way, sin no more lest a worse thing come unto thee."

If that man who was healed at Bethesda of thirty-eight years' sickness, in such a wonderful manner, had gone away and sinned again, he would have been worse than he was before. Would that have been proof that God did not heal him?

Would that have been a proof that God did not forgive him?

No. It would have been a proof that the man, despite God's forgiveness and God's healing, had gone away and sinned again. Therefore, it is my duty to warn you that

THERE ARE "SINS UNTO DEATH."

When you have been often warned, and have been commanded in the Name of the Lord, by competent authority, not to do something, and you will do that thing, then the time has come, in Zion, to say that those who will not obey the Voice of God's servant when he speaks that which is right and good, shall be utterly destroyed from among the people.

It is right therefore to warn you that there are sins unto death; that God will not forgive always; that there comes a time when God draws the line and says, "No, I will forgive no more. You are a curse and a sham and a hindrance. You were told, and you were warned. You cannot sin with impunity."

That will not always be said to the worst kind of a sinner, because

it is sometimes said to the best kind of a saint.

GOD WILL TAKE GREAT CARE THAT HIS HOLY ONES SHALL BE HOLY.

It would be far worse in me to sin against light and knowledge than it would be for many of you. My damnation should be just, knowing what I do, if I should go and sell my birthright for a mess of dirty, sensual pottage.

I should come back to God and perhaps find no place of repentance, thought I sought it earnestly with tears.

I should be as Esau, who, for one morsel of meat, sold his birthright. When he had afterwards repented, and came with tears, it was too late.

He had sold his birthright. He had forfeited his blessing, and neither birthright nor blessing was his.

Friends, this is a terrible thing to say, but it is true.

You must therefore take care that you do not sell your birthright.

If I, for instance, were to go away and sell my birthright for a mess of sensual pottage: for an act of filthy adultery and damning sin; for some mean lie, or some mean theft, I should expect God to set me aside, and that my blessing should be taken away.

I say you must be careful. Watch as well as pray.

The time has come when God will not permit you to act like Esau.

You have to do right, to do it from the heart, if you would retain your Birthright and your Blessing.

Some of you sin in ways that I cannot enter into this morning, but I am going to take this matter up again.

We cannot pass this passage with one morning talk.

God help us to make plain what sin is; what forgiveness is, and what sinners cannot be forgiven.

THE SIN AGAINST THE HOLY SPIRIT.

There are men in the churches—I will say it if the heavens

fall—there are men and ministers in the churches today who have sinned against the Holy Spirit.

They have been good men apparently, or at least God has used them in great work apparently, but they have attributed to the Devil my work and my ministry.

If my work and my ministry are from God, any man who fights it knowingly, fights it knowing that the fruits of my ministry show that it is from God, who, in order to save his denomination, in order to save his Secret Society, in order to save himself, goes away and lies, that man commits sin against the Holy Spirit.

The sin against the Holy Spirit is attributing to the devil the work of God, saying that the Spirit that was in Christ was the spirit of Beelzebub.

Verily I say unto you, All their sins shall be forgiven unto the sons of men, and their blasphemes wherewith soever they shall blaspheme; But whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin: Because they said, He hath an unclean spirit.

Remember the Sin against the Holy Spirit was saying that Jesus was a false Christ and attributing His Power to the Devil.

I tell you today, as far as my Voice can warn an apostate church throughout the world—beware!

God has said, “Touch not Mine Anointed and do My Prophets no harm.”

I tell the apostate churches that if they, knowing how I live and how God blesses my ministry, seek to do me harm, they shall perish.

God has said it.

Their sin will not be forgiven, because they have sinned against light and knowledge.

That is a terrible thing to say.

I think a great many sin in ignorance. They have believed the lies of an apostate press.

They have believed the lies of a wicked, vile, infidel, sensual press. Wherein they have been misled in ignorance and have sinned against me and this work in ignorance, God will forgive them.

If, however, they sin, knowing that they are sinning, they do not repent, and, therefore, they cannot be forgiven.

If they continue to sin, they will perish from among the people, and it is well that they should. This Warning had better be heeded by all whom it concerns.

WE MUST WATCH AS WELL AS PRAY.

My brothers and sisters, it is necessary to understand this prayer, because, after our Lord told us to pray: “Forgive us our sins as we forgive them that sin against us,” the next petition is; “Lead us not into temptation but deliver us from the Evil One.”

The Lord wanted us to know that after we had been forgiven, we had still to pray that we should not be overcome by temptation, and that we should not be a prey to the evil one.

No matter that your sins and mine are forgiven, we have to watch as well as pray.

We have to remember that we have to overcome temptation.

Our adversary, the Devil, goeth about, not only as a roaring lion, but as a seductive spirit, as an angel of light, seeking to destroy us; therefore we have not only to pray, “Forgive us our sins, as we also forgive those who sin against us,” but we have need to pray that we shall not be led into temptation, but delivered from Satan.

May God deliver us. (Amen.)

Pray for me.

Pray for this teaching, and may we who have been forgiven so much always have our hearts ready to forgive our brother when he says, “Forgive me.”

We must forgive. We ought to forgive.

It is sinful to withhold forgiveness.

Pity and forgive over and over again, but God have mercy upon those who wilfully continue to sin after they are forgiven.

They may continue to sin until God shall say: “You are sinning against light and against knowledge. I must let you die.”

DEATH OF THE FLESH IS SOMETIMES NECESSARY TO THE SALVATION OF THE SPIRIT.

Although He will forgive the sin of your spirit, He may permit your body to perish, because, as you know, the Apostle Paul actually handed over several sinners to the Devil for the destruction of their bodies, and the salvation of their spirits and that they might learn not to blaspheme. These Terrible Acts of Apostolic Power will be found recorded in the first epistle to the Corinthians and fifth chapter, and in the first epistle of Timothy, first chapter, nineteenth and twentieth verses. This Apostolic Power still exists, and sinners in Zion may well be afraid. Let them repent and obey God fully.

Sometimes it seems as if the only way that some people's spirits can be saved is that their bodies should die.

May God grant that our body and our soul and our spirit may only live to do God's full Will. That is what I pray for,

O God, thou knowest all about this. Thou knowest that those that live closest to Thee need to be most careful.

If judgement begins at those who are holy, what will become of the ungodly and the sinful?

May God grant that every one of us shall more deeply ponder and shall say this day: "O God, if You see in my heart any unforgiving spirit, any hatred against any who have wronged me, take it away. Take it way, no matter what it costs, and make my heart clean, and impart to me forgiving love to all who have ever sinned against me."

May God grant it, for Jesus' sake.

PRAYER OF CONSECRATION

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. Forgive my sin, and help me this moment to forgive every one who has sinned against me, and who is truly sorry for sin. O God, give them repentance, and give me a willingness at all times to forgive. Fill my heart with Thy Forgiving Love, and help me not only to forgive but to plead with those who have who have sinned that they may repent, and never to give up pleading, for Thou has never given me up. Thou has always pleaded with me. O God, I thank Thee that Thou hast pleaded with my poor heart, and made me sorry for my sin. Help me to plead with my sinful brother; with my sinful sister;

with my sinful friend, until they confess their sins. Now be with us and help us today, in Jesus' Name, in the Baptism. O God, let sin be washed away by a Real Baptism of the Holy Spirit, for Jesus' sake. Amen. *(All repeat the prayer, clause by clause, after the General Overseer.)*

Beloved friends, did you mean that prayer?

Voices—"Yes."

General Overseer— My brothers, will you live it?

Voices—"Yes."

General Overseer— My sisters, will you live it?

Voices—"Yes."

General Overseer—God grant it.

BENEDICTION

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

LEAD US NOT INTO TEMPTATION

LORD'S Day, June 15, 1902, dawned clear and beautiful upon Zion City and was begun with praise and thanksgiving by the thousands of her citizens.

About two thousand of them gathered in Shiloh Tabernacle in the holy calm of the early morning, to sing praises to the loving Father who has poured out upon them such showers of blessings for spirit, soul and body; to testify to His goodness and to hear the Message of His servant and prophet, the General Overseer.

Plain, pointed, practical was the brief lecture on Prayer, the particular subject being that petition of the Disciples' Prayer, "Lead Us Not Into Temptation."

God greatly blessed that Message.

The large number who heard were uplifted and strengthened for the day and week.

Shiloh Tabernacle, Lord's Day Morning, June 15 1902

The service was opened by the congregation singing Hymn No. 177.

Saviour, more than life to me,
I am clinging, clinging close to Thee;
Let Thy precious blood applied,
Keep me ever, ever near Thy side.

REFRAIN—Every day, every hour,
I shall feel Thy cleansing power;
For Thy tender love to me
Binds me closer, closer, Lord to Thee.

The General Overseer then read the first chapter of the Catholic Epistle of James, and after some comments prayer was offered. Hymn No. 188 was then sung, following which the General

Overseer delivered the following address:

“LEAD US NOT INTO TEMPTATION”

INVOCATION

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

Let me repeat the first words of the Disciples' Prayer, up to the text of this morning. (The prayer was repeated up to and including the words, "Lead us not into temptation.")

TIME FOR ALTERATION TO THE PERMISSIVE FORM,
“LET US NOT BE LED INTO TEMPTATION.”

I have been praying a great deal about my discourse this morning and I have come to the conclusion that the time has come in the Christian Catholic Church in Zion to give up saying, "Let us not be led into temptation."

I will give you the reason for the alteration.

The very first is not the greatest reason, but it is one that will appeal to scholars, especially those who know the original tongue.

I have before me this morning an Analytical Concordance to the Bible by Robert Young, LL. D., of Edinburgh, Scotland.

It is perhaps the most scholarly work of its kind in the whole world.

This work is renowned throughout the world, and has taken the place of Crude's Concordance everywhere.

Appended to his Concordance, Dr. Young has give a very short treatise entitled, "Hints and Helps to Bible Interpretation."

Under the heading of "Illustrations of Bible idioms" (70) he has these words: "Active verbs frequently express only an attempt to do

the action.”

Then he gives a good many illustrations.

“Then,” he says, “active verbs frequently express a permission of it.”

He give a number of illustrations of this assertion, and among these illustrations are the words in Matthew 6:13, “And lead us not into temptation,” which we are now considering.

Most spiritual interpreters and Biblical scholars hold with Dr. Young with scarce an exception, that this expression is a use of the active verb in a permissive sense.

That is to say, it is used in this sense: “Let us not be permitted to be led into temptation.” The “lead us” has the force there of “suffer us not to enter,” or “go into temptation,” or “be led into temptation.”

“Let us not be permitted to be led by the Devil, or by our own lusts, or by anybody else into temptation.” That would be the scholarly interpretation of the word.

What I desire to point out is, that it is not only the scholarly interpretation, but it is the only interpretation that can possibly be given to what our Lord Himself has said.

WE OURSELVES GO INTO TEMPTATION.

Take, for instance, now, Matthew 26:41.

Watch and pray, that ye enter not into temptation.

General Overseer—Who is it that go into temptation?

Audience—“We ourselves.”

General Overseer—Read also in the Gospel according to St. Mark 14:38.

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

Now, what does that indicate? What is willing?

Audience—“The spirit.”

General Overseer—What is weak?

Audience—“The flesh.”

General Overseer—What is it that leads us into temptation? Is it the willing spirit or the weak flesh?

Audience—“The flesh.”

General Overseer—Let us come to see where the trouble is about temptation.

We nowhere read that God is our tempter, because it is not true.

The General Epistle of James, the second verse:

Count it all joy, my brethren, when ye fall into manifold temptations; knowing that the proof of your faith worketh patience.

The apostle does not say to count it all joy to go and get into temptation; but if in the course of your duty there arises a temptation, do not shrink from it. The proof of your faith will be there; that you will patiently endure the trial and overcome it.

Now read the twelfth verse of the same epistle.

Blessed is the man that endureth temptation.

That does not mean the man who allows himself to sin, but he who overcomes and endures in the midst of temptation.

TEMPTATION CANNOT BE ESCAPED WHILE WE ARE IN THE FLESH.

If anybody thinks that he can get away from temptation while in the flesh, he is very much mistaken.

Some imagine that there will be no temptation at all in Zion City.

There would be no temptation in Zion City if you could keep the Devil out; but will you tell me how the Devil can be kept out when he can come in by any train?

Will you tell me how to keep the Devil out when there is a considerable amount of Devil left in some of the people who have come into Zion?

I am not saying that as a railing accusation.

I am very sorry that it should be so, that there should be anything belonging to the Devil left in any of us.

Some of you have come in with a good deal of the Devil's property in you, and it take some time to get it out.

Some have come in with a conceited notion that they have the power to do this, that and the other thing much better than it is being done.

Some of you think you are not being properly treated.

There are some of you who think you are magnificent orators, and divinely commissioned Teachers, when you are simply conceited wind-bags.

"Why does not the General Overseer let us take the morning meeting?" you say in your hearts, and you secretly whisper it where you think it may find a sympathetic response. But it does not, and that is how I come to know it.

If I let you take the morning meeting, there would soon be no meeting.

Two thousand Zion people would not come to hear you at this hours, and yet you think yourself perhaps the very man to conduct this meeting.

You think that you could show the General Overseer some points.

CONCEITED PEOPLE WHO THINK THEY COULD INSTRUCT THE GENERAL OVERSEER.

I have had some few, and I think God they were very few, who have come into Zion recently who think they could tell the General Overseer a great many things he does not know as to how to direct this work. If this is the fact, why did not God Almighty make one of them General Overseer?

I overheard a woman the other day, who had only recently come into Zion, say that she thought that Dr. Dowie ought to do this and that.

I stepped up to her and said: "What a mistake God Almighty made in not making you General Overseer."

She stopped, and said, "Oh, Doctor, I never meant that."

"Well, what did you mean?" I asked. "You meant that you could show Dr. Dowie how to do certain things. Now, on that matter you are entirely mistaken, and entirely ignorant. You do not know what you are talking about. You have no right to say that if you were Dr. Dowie, you would do this or that. You are not Dr. Dowie, and you never will be Dr. Dowie, and you never will be put in Dr. Dowie's position."

PARMENION AND ALEXANDER

I was reading in Benjamin Idea Wheeler's life of Alexander the Great, how Parmenion once said to Alexander, "If I were Alexander, I should be glad to secure peace on these terms and end the continual risk.

"So should I," replied Alexander, "if I were Parmenion; but as I am Alexander, my answer is what it is."

If Parmenion had had his way, he would have lost the great empire which his superior valor and skill won.

Parmenion was a great man, a great leader, and Alexander valued him.

Alexander was but a stripling, and Parmenion was an old warrior.

Yet Alexander was the better warrior and the greater general of the two; a youth just twenty-three years of age when he smashed up Darius and his empire at Issus. He led thirty thousand men so well that they overcame the greater part of a million at that battle.

Parmenion, a great warrior, would have wanted him to do so and so, but he obeyed Alexander, and took the left wing of that army.

He did what he was told, and helped to win the battle.

There are some people, however, who do not know the word obey.

They would say, if they were in Parmenion's place, "Well, I am an old man, and my opinion should be respected."

Yes, and you are about as foolish as you are old, sometimes.

ALL OLD MEN ARE NOT WISE

I am as old a man as any of you.

I have lived longer in experience than most of you, even if some of you are eighty years of age.

But it is not the old man, after all, that is so presumptuous; it is the young man. It is those who have not had experience. Yet it is my joy to have thousands of loyal and devoted young men in Zion, whose love and wise self-restraint are remarkable.

I find also that the old men are very kind to me in Zion—very kind, very loving, and very appreciative; but there are just some few young men who think they could do it better.

On the whole, however, it is only a very few of any age or either sex, that are other than sincerely loyal; and even that few are learning the meaning of our Mission as God's Messenger, Prophet and Restorer. I have ten thousand reasons for rejoicing, to one reason for regret.

I speak only for the good of the occasional critics who speak without thought, and allow the Tempter to make them his tools through their self-conceit. Zion is in no serious danger from such persons, if they are kept well in hand—and they are. They, however, may find Zion City an undesirable place of residence, if they do not let God bridle their spirits and their tongues.

Let us get this thought: that

IF WE ARE TO ENDURE TEMPTATION WE ARE TO
TRIUMPH OVER IT COMPLETELY.

We cannot get away from it.

I am tempted every day.

Some people tempt me very badly, tempt me to be vexed, tempt me to wonder whether they will ever get any sense.

Some very good people are always blundering.

I say to myself, "John Alexander Dowie, God sent you to have Patience."

I am thankful for the Patience of Christ, which God so lovingly

imparts to me. If it were not for that Patience I would get so angry and vexed I would fling the whole thing over.

I can never do that. I must endure temptation, and I must keep on teaching.

I must remember that there are some few people who are Christians and foolish. There are not many; there is not one out of hundred, but they make more buzzing than the ninety-nine.

There are some wasps, however, that have no honey in them.

If I get hold of them, I will take the sting out of them.

I do not want to hurt even a wasp, if it will keep away from Zion, but we do not want a nest of wasps here—homes in which there are foolish criticisms.

We all have some temptation.

You have, most of you, been in churches where your vote counted a great deal. Yet your vote does not count for any thing in Zion, as far as the Church is concerned, because there is no voting in this Church; there never has been, and, by the grace of God, there never will be. (Amen.)

Is it not better that God should Rule this Church than that the majority of the people's votes should rule it?

Audience—"Yes."

General Overseer—May God ever send rulers to this Church who shall rule in the love of God, with great humility, but with great firmness.

THE CROWN OF LIFE FOR OVERCOMERS

Blessed is the man that endureth temptation: for when he hath been approved, he shall receive the Crown of Life.

You will never get the Crown until you are approved, until you have finished your course.

When you have, you will get the Crown of Life, "Which the Lord promised to them that love Him."

Let no man say when he is tempted, I am tempted of God; for God cannot be tempted

with evil, and He Himself tempteth no man.

NO ONE IS EVER TEMPTED OF GOD

There are a great many people who say they are tempted of God. Some people read that passage:

“Let every man say when he is tempted, I am tempted of God.”

When they get into trouble, they cry out, “God sent it.”

The Mohammedans cry “Kismet! It is Fate! It is the will of God.” They throw up their hands at a certain point and declare Evil to be their divinely appointed lot.

And so do multitudes in Christian—or so-called Christian—lands.

People get sick. They say it is the will of God.

Thieves steal and rob and plunder. Professing Christians say: “It is the will of God.” It is no such thing.

God is no thief, and no plunderer.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man.

Did God ever lead any mortal man at any time into scenes of sinful temptation?

Audience—“No.”

General Overseer—Can any man be tempted of God?

Audience—“No.”

General Overseer—Who is the tempter?

Audience—“The Devil.”

But each man is tempted, when he is drawn away by his own lust, and enticed.

BEING DRAWN AWAY BY OUR OWN LUSTS.

General Overseer—If a man or woman has a great deal of lust, do not their children show it?

Audience—“Yes.”

General Overseer—Can you expect it to be otherwise?

They inherited it; it came right down to them from their parents.

But Satan is the first cause of all evil.

You, instead of being angry with lustful children, ought to ask God to forgive you that you have imparted to them so much of that damning lust.

Then the Lust, when it hath conceived, beareth Sin: and the Sin, when it is full-grown, bringeth forth Death.

Does all that come from God?

Audience—“No.”

General Overseer—Is God the author of death?

Audience—“No.”

General Overseer—That is one of the lies of the churches; that God is the author of death. Some poets, calling themselves Christian, even sing of “Sweet Death, God’s Messenger”—which is a shameful libel on God.

Does not the Word of God say that Jesus Christ hath abolished death, and brought life and incorruption to light through the Gospel?

Does it not say that he that “hath the power of death is the Devil?”

Audience—“Yes.”

General Overseer—The Wages of Sin is Death, and the author of Sin is the Devil. Therefore the author of Death is the Devil.

When we yield to the lusts and desires of the flesh—which is so weak sometimes when the Spirit is willing—then Lust conceives, and it brings forth Sin, and Sin when it is finished, when it is full-blown, bringeth forth Death.

HOW WE SHOULD PRAY REGARDING TEMPTATION

My brothers and sisters, I desire you to see, therefore, that it is our duty to pray not, “Lead us not into Temptation,” but, “Let us not be led into temptation.”

We should pray, “O God do not let our own lusts, do not let our own passions, do not let the lusts and passions of others, do not let bad books, do not let bad words, do not let bad companions, do not

let bad memories, do not let bad pictures, do not let bad people, do not let the evil spirit lead us into temptation.

“Do not let the lusts of our own heart do it.

“Cleanse our hearts, and take all damning lust out of them.”

That is the meaning of the prayer.

WE OVERCOME THROUGH SUFFERING.

Oh, how Christ suffered, being tempted!

We shall be tempted, and we shall suffer in the fight; but it is a good fight.

We have to overcome by suffering.

There will be some suffering.

It is not always easy to overcome.

You have to break your very heart sometimes to overcome.

You must pluck out your eye, as it were, to overcome.

You have to cut off your right hand as it were, to overcome.

You have to snatch some idol from the heart that has been there so long that it is a very part of it, and throw it at your feet.

You have to overcome.

When God’s mysterious ways are all unknown, and when something has happened that makes us feel for a moment as if clouds and darkness were around His Throne, and we do not understand, the temptation is to rebel against God, and to say, “O God, why did you do it?”

CLOUDS AND DARKNESS ARE NOT AROUND GOD’S THRONE

Then we have to remember that God did not do it.

If there are any clouds or darkness they are not around about His Throne, because He dwelleth in light.

The clouds and darkness are here, around about us, and we imagine they are round about His Throne, and they are not; they are round about our own hearts.

Where there any clouds and darkness when Moses was in the light with God? But were there not clouds and darkness for those who were out there upon the plains under Mount Sinai?

Yes, there were clouds and darkness and thunder and lightning, but, in spite of that, Moses was in the Light with God.

When he came down that mount, his face was shining.

He had been with God, and “God is Light.”

There was no darkness there, within that Shekinah Light.

Within that fiery, cloudy pillar that leads Zion on, there is no darkness at all, no doubt at all, no fear at all.

If you will live in the darkness, if you will live within the shadow of the grave, if you let the Devil triumph over you, I will not live there.

God help you and me to live above the clouds! (Amen.)

God help us to remember, especially, that those who have gone before us are in the light, where there is no shadow or darkness at all.

TEMPTATION WILL NOT COME, STRONGER THAN CAN BE BORNE.

Now read with me the first Epistle of Paul to the Corinthians and the tenth chapter, thirteenth verse.

There hath no temptation taken you but such as man can bear: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it.

Beloved friends, it is easy to run away from temptation.

One of the meanest things that was ever said about me was said last Saturday in *Harper’s Weekly*, that after the death of my dear daughter I slipped away, and ran away.

Liars! They know it.

After the death of my dear daughter I came right down here and buried her body with my own hands. Did I run away?

Audience—“No.”

General Overseer—They lied.

I do not blame *Harper's Weekly* so much as the infernal press of Chicago, and the infernal religious press of Chicago from whom they got that lie.

I thank God for this one thing, that when trial or temptation has come upon me, I have never, for one single moment, run away from the trial.

I have faced it, and by the grace of God I have overcome it.

God has enabled me to overcome.

I have not lost a fight yet; and, by the grace of God, I would rather die than lose a fight.

I will conquer though I die.

What is the use of running away from a fight?

I AM A MAN OF PEACE BUT I LOVE THE GOOD FIGHT
OF FAITH

I love a fight against sin. The result of that fight will be that I can win somebody to God, and smash up some of the Devil's work.

I am in that fight every time.

I am glad to be in it.

I am glad to be in the front of it.

I am glad to be where the arrows fall thickest.

I thank God that I have the Helmet of Salvation, and the Breastplate of Righteousness—the Redeemer's Righteousness, the Righteousness which is of God—and that my loins are girt about with Truth, and that my feet are shod with the Preparation of the Gospel of Peace.

I am glad that I have the Shield of Faith.

With the Sword of the Spirit, which is the Word of God, why should I run away?

If I ever were tempted to run away, I would have to remember that there is no armor for the back.

Did you ever read of the Christian's back-plate?

Voices—"No."

General Overseer—A number who were wounded in the late war

never talk about it, because they were wounded in the back when they were running away. (Laughter.)

Can we afford to turn our backs?

Look you, if I were not brave because it was right,

I WOULD BE BRAVE BECAUSE IT IS PRUDENT.

It is the most prudent thing in the world to keep your face to the foe.

The men who come through battle soundest are the men who fight hardest.

The soldiers who skulk in the rear get all the spent bullets, all the bullets that miss the people in the front ranks.

I would rather be in the front row than in the back.

The enemy always fires over your ears; always shoots too high.

The safest place in battle is the front rank, especially if you shoot low.

There is too much shooting too high.

I used to shoot too high, but there was a time, a long time ago, I loaded up with buckshot.

That night I had more penitents seeking God's mercy than ever before. That is why I shoot low.

Some persons say: "For a clever man, an able man, the General Overseer indulges in such a lot of low talk."

Yes, and I hit low.

You indulge in so much high talk, my brethren, that you never hit anything, not even the moon. (Laughter)

Get as near the front as you can.

The Devil is a very poor shot.

Now and then, however, he will shoot, by our side, someone who has, just for a moment, sinned, who has just for a moment stepped out of the straight line.

It is not the worst people that the Devil is watching for; it is the best.

My beloved brothers and sister, let us keep right in the straight

line, with our face to the foe, and we cannot fail.

THE MACEDONIAN PHALANX

Do you not know that the Macedonian phalanx was one of the most wonderful things in the art of war that had ever been invented?

It had for its point one man.

Every one's shield was locked with the other one's shield

They went forward, and when the foe saw them coming, they only saw the shining helmet; they only saw the shining shield; they only saw the shining breast-plate, the greaves.

Thus they went on, grim warriors looking out from the visors of their helmets, these ten thousand that formed the Macedonian phalanx, when they burst in upon Darius' army, broke him up, and made a half a million men to scatter.

May God make us better than a Macedonian phalanx!

God have mercy upon the man who breaks the Zion phalanx!

If God permits me to lead that phalanx, you must see you do not leave a broken place in the line.

O God, grant that we may never be tempted to break the line of battle in Zion!

Now, never say, "God has tempted me"; but pray, "O God, let me not be led into temptation. Let not my poor heart faint in the day and hour of adversity."

GOD OUR STRENGTH IN THE DAY OF ADVERSITY.

That is the time to be strong.

If thou faint in the Day of Adversity,
Thy strength is small.

But God is our Strength. He is not small, and in the Day of Adversity He will make us strong. God grant it!

This is the day of Zion's Prosperity, and should the Day of Adversity come, may we be strong!

The day may come very soon for some of you; it may come for Zion in such a form that every one shall be tested.

One reason why I want no man in Zion who is other than strong, is that when the time of temptation comes, then the need of strength comes.

We cannot afford to have a coward in our ranks, so we had better get rid of him now, than to have him by and by, unless he will repent, and get right with God. May God grant that everyone here shall repent of having fallen through temptation.

REPENTANCE, CONFESSION, RESTORATION

If, during this last week, any of you have yielded to the tempter's power, may God help you to make confession this morning not only to God but to those whom you may have wronged. If you have injured a faithful wife's heart, by saying something that was bitter and unkind, ask God to forgive you, but also ask her to forgive you.

If you have grieved a faithful husband, by your folly and your bitter complaint, remember the Command "Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working."

Then, my prayer will avail for you.

Only can the prayers of any righteous man be heard, only can they be successful, if you have confessed your sins one to another and to God. Pray with me, "Let us not be led into temptation."

O God, You never tempted us, but let not our own poor weak hearts, and let not the Devil lead us into temptation.

Everybody who has something to praise God for, stand.

(Apparently all arose.)

Do you praise God for blessing you this last week?

Audience—"Yes."

General Overseer—Pray with me now for power to make an entire consecration.

PRAYER OF CONSECRATION.

My God and Father, for Jesus' sake, renew my will from day to day. Blend it with Thine, and take away all that now makes it hard to say, Thy Will be done in me on earth, as it is done in heaven. Let that Will be done in me. Give me my daily bread. Help me to forgive as Thou dost forgive, and let me not be led into temptation. Let not my own weak heart lead me. Let not my neighbor lead me. Let not my friend lead me. Let not my enemy lead me. Let me not be led, but let me watch and let me pray lest my own desire, my own sinful nature, lead me into temptation. Let me be led by Thy Spirit into the Way of Life and Light and Love and Purity and Liberty. Forgive what is amiss. Cleanse me now. May this be a week of power, not only in Zion City, but throughout the whole earth, for Jesus' sake. Amen. *(All repeated the prayer, clause by clause after the General Overseer.)*

The service was closed by singing the Doxology and the General Overseer pronouncing the

BENEDICTION

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

DELIVER US FROM THE EVIL ONE.

Two thousand five hundred people gathered in Shiloh Tabernacle, at Zion City, in the early morning of Lord's Day, June 22d, to join with their General Overseer in the praise and worship of God, and in the study of His Word, on the all important subject of how to pray.

The morning was one of the richest beauty, and the quiet and calm of the Sabbath, so holy and sweet in this City of God, on the shores of the great blue lake, lifted the hearts of all up to their Father in Heaven with inexpressible love and thanksgiving.

The first portion of the meeting was given up principally to sentence testimonies to the blessings of God during the week just passed. There were a great number of these, making a most delightful exercise, full of spiritual power and blessing to those present.

The General Overseer then took up the petition of the Disciples' Prayer, which, in regular order, was to be considered that morning, "Deliver Us from the Evil One."

His talk, although very brief, was full of Divine truth and inspiration. The central thought was the firm maintenance of the truth of the personality of God, and of the personality of the Devil.

These early morning meetings are proving more and more to be sources of great spiritual strength for the day and the week for all those who are able to attend.

May God make the reading of these reports a great power in the lives of those who are not able to be at these blessed meetings.

Shiloh Tabernacle Zion City Illinois. Lord's Day Morning, June 22, 1902

The service was opened by singing Hymn No 129:

Guide me O Thou Great Jehovah,
 Pilgrim thro' this barren land:
 I am weak, but Thou are mighty;
 Hold them with Thy powerful hand:

Bread of Heaven, Bread of heaven,
Feed me till I want no more.

The General Overseer then read the Ninety-second Psalm after which he offered prayer. A large number of short testimonies of praise to God for special favors were then given.

The General Overseer then said:

Beloved fiends, I will speak to you for the remainder of the time on that clause in the Prayer that our Lord taught His disciples, "Deliver us from the Evil One."

This Great Prayer, taught us by One who trod the Path of Prayer when here in the flesh, has been the subject of our morning talks for many weeks.

Let us repeat it up to the clause we are to consider this morning.

The General Overseer and congregation then repeated:

Our Father which art in heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done, as in heaven, so on earth. Give us this day our daily bread. And forgive us our debts, as we also have forgiven our debtors. Let us not be led into temptation, but deliver us from the evil one.

PERSONALITY OF THE SOURCE OF ALL EVIL

This petition is for deliverance not only "from evil" but from him who is the personal source, the directing power, the controlling power, the energizing power of the whole Kingdom of Evil. He has many names—Serpent, Satan, Lucifer, Adversary, Murderer, Father of Lies, Devil, etc. But they can all be merged into the title here given—the Evil One.

Most important is it to remember that evil is not an abstract potentiality, but that an individual personality is the center and cause of all evil.

Evil would not exist, but for that personality.

Had God's Will, which made man upright, continued to rule in this world, and in the creatures which now shun, fear and hate Him, there would be no necessity for the cry from our hearts: "Forgive us our sins," for we would not have been a sinful race.

There would be no cry from our hearts" Deliver us from evil" or "deliver us from the evil one," had Satan not obtained that power over our first parents, which made them doubt God, and, doubting God, to sin.

The great evil which lies at the root of all others it the

LISTENING TO THE VOICE OF THE TEMPTER.

In the last discourse I spoke to you from the words, "lead us not," and asked you in future to remember that it was not right to put it so, for

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, and He Himself tempteth no man: but each man is tempted, when he is drawn away by his own lust, and enticed. Then the lust, when it hath conceived, beareth sin: and the sin, when it is full grown bringeth forth death.

In future we shall pray "Let us not be led into temptation."

"Deliver us from the evil one," then, should be our cry.

He is the author of sin; the author of disease; the author of death.

He dragged down with him, from heights of glory, myriads of beings to whom he has committed his own wicked spirit and whom he rules even now.

He who rules in hell aspires to permanent rule on earth.

He has come to this earth and defiles it with his presence: therefore our Lord, who came to destroy the works of the Devil, who overcame Satan, has taught us to pray, not only, Deliver us from evil, but deliver us from the Evil One. He is the source of sin and disease and death and hell.

NECESSITY OF BELIEF IN PERSONALITY OF THE DEVIL.

Never forget that belief in the personality of Satan as our Adversary is just as essential to a clear comprehension of the situation as belief in the existence and personality of God, our Father,

our Saviour, our Comforter.

When people say to you that the Devil is dead, make up your mind that these are people who want it to be so, and who also live as if God were dead.

You may hear some people mockingly say, "Oh, there is no Devil. The Devil is dead long ago. The Devil of which they used to talk has no existence."

Make up your mind that these are the people who would like God to be dead, too.

They do not want to have to do with a personal God.

They do not want to have to do with a personal Devil.

They want a "power that makes for righteousness"—whatever that vague phrase may mean. They believe in a "power" that makes for evil, but when you say that there is a personality; that they have to give an account to God, and that they have to look out for the Devil, they say: "Nonsense, that is old wive's fable talk. It belongs to a past age. I believe in an impersonal god. That god is simply the forces of law and nature. I believe in an impersonal evil. It is just simply mortal mind that thinks there is a devil. There is no devil. Evil does not exist."

When you hear that kind of talk, remember that you are listening to the voice of the Devil.

My beloved brother and sister, an abstract potentiality, a principle, is what Christian Scientists, who are practically infidels of the spiritualistic-theosophic school, call God.

MAN CRIES OUT FOR A PERSONAL GOD AND FATHER

But both the young child and the old man call out for a Living and Personal God.

Just as truly as the little child cries out for mother, just so truly does the old man cry for God, Father! Father! Father!

A man, in the midst of life, who digs the grave where he puts the dust of his beloved, will find poor consolation in kneeling down at the side of that grave and saying: "O thou potentiality, thou

impersonality, thou succession of laws, let the laws come along and comfort me."

That will not do at all, will it? (Laughter.)

We want a Father, do we not?

Voices—"Yes."

General Overseer—We want a great Elder Brother, do we not?

Voices—"Yes."

General Overseer—The abstract legal potentiality will not do. The impersonality will not do.

Heart and flesh cry out for the Living God; for a Father.

Oh, we know that when we are passing down through the valley we want the great Elder Brother to come down, who passed through it, too, to help us to say: "When I pass through the waters, they shall not overflow, for Thou art with me and I am not afraid."

When we were a little child, and the strong hand of one we loved took our hand, and we went down into the darkness, we did not fear; for father took our hand.

Father, take our hand and deliver us from the evil one!

It seems to be so natural, the cry of the human heart, that if it were not so that God was a paternal personality, we should want to have it so.

We should cry out, "O, Laws, get into some form that will be personal to us."

THE LAW THAT APPLIES IN GOOD APPLIES IN EVIL

The same principles that logically bring you to find a personality in God, bring you also logically to find a personality in the Devil.

If you have not realized the personality of Satan as a world power, it is because you have never studied how all things work together for evil to them that hate good.

It is because you have never studied how, in all this world, the Devil is bringing together the most diverse forces: Mohammedism, Heathensim, Spiritualism, in its many forms, Theosophy, Christian Sciences, the heresies of Apostate Christian Churches, and working

all the evil in these things together until it seems as if, over all this earth, there were countless demons rolling together these false philosophies and false systems, and mixing them over the fire of hell in one great caldron. From this caldron the Devil is serving out his diabolical broth to humanity.

O God, help us to kick the kettle over! (Laughter.) (Amen.)

Help us to do what we can to destroy these false denominational distinctions, these terrible apostasies and false philosophies, (Amen.)

Help us to bring men to see, more and more, over all the earth, the personality of our Father who is in heaven; whose Name we hallow, whose Kingdom is in our heart, whose Will is being done, through faith in His Son, and by the Power of the Spirit; to whom we look up as the Guide of all good, who gives us our daily bread, and so kindly and compassionately forgives us our sins and teaches us in like compassion to forgive others; who delivers us, when, in the power of evil, we feel the silken cords or the cruel chains of habits holding us and binding us fast as hell, and we cannot set ourselves free.

What can we do but cry, "Deliver us from evil."

Let us who are delivered go and deliver others from evil, in the Name of Jesus, and in the Power of the Holy Spirit; for this is the Will of our Father in Heaven. (Amen.)

It is written:

UPON MOUNT ZION THERE SHALL BE DELIVERANCE.

"And there shall be Holiness, . . . And saviors shall come up on Mount Zion."

There shall be men and women who shall go out to deliver others and to save them from evil in many ways through the Power of God working in them.

God grant that this be so in Zion. (Amen.)

May God, in His Infinite Mercy, take away whatever of evil is in your life, whatever of evil seems to fasten itself upon you by heredity.

The sins of the father are fastened upon the children.

Sometimes you think that God does not care, but He does.

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 judgement given.

There is plentiful redemption
In the blood that has been shed;
There is joy for all the members
In the sorrows of the Head.

There is deliverance from sin and from disease, and from death and from hell.

There is a Saviour who never fails to save unto the uttermost.

Oh, this wonderful Salvation!

Oh, this uttermost Salvation!

Oh, this wondrous Grace, that is so full and so rich and so free and so omnipotent in power to help thee individually; to help me, to help us all.

Let us embark on this great, wide sea of God's Love today.

The Ocean and yonder great, broad Lake, whose blue waters fall softly today on the shore of this City of Zion, bear up the little boats and the great twenty-thousand-ton steel ships on their beautiful bosoms.

O God, into the Ocean of Thy Love, we come and we ask Thee as we sail over the Sea of Life from day to day, "Deliver us from the Evil One." (Amen.)

May God grant it

Rise to ask Him to. (All arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be in spirit, in soul, in body. Give me power to do right, no matter what it costs. Give me power to do Thy Will, to hallow Thy Name, to let Thy Kingdom come into my heart and home and life and work everywhere. Let Thy Kingdom come. Let Thy Will be done, and give me now this day my daily bread, and from day to day sustain me by Thy Grace, and forgive me as I forgive, and have mercy upon me wherein I have been

unforgiven, and deliver me. Let me not be led by my own heart or by any evil person, or any evil power into temptation, and deliver me from evil, and from the Evil One. For Thine is the Kingdom, and Thine is the Power, and Thine is the Glory forever. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

BENEDICTION

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole spirit and soul and body be preserved entire, without blame unto the coming of our Lord Jesus 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 Lord's Day morning, July 6, 1902, the General Overseer conducted the largest and one of the most deeply interesting and helpful of all the series of early morning meetings held thus far in Shiloh Tabernacle.

The day was very warm and sultry, even at this early hour, but there were fully two thousand seven hundred people who came from all parts of the quiet city, to meet in God's presence, to praise His Name, to pray to Him, and to hear the Voice of His servant.

The General Overseer's prelude, on the evil of race hatred, was fearless and timely, full of wisdom and love. It was followed by a large number of brief, but very earnest testimonies of praise and thanksgiving to God for the mercies of the week just passed.

Then God's Messenger, continuing his lectures on Prayer, gave the last of his lectures on the petitions of the Disciple's Prayer, speaking with great power on the last clause, "For Thine is the Kingdom, and the Power and the Glory for ever."

The meeting was greatly blessed of God, and was a fitting opening for a day which proved to be one of great spiritual uplift in Zion City.

Shiloh Tabernacle, Lord's Day Morning, July 6, 1902

The meeting was opened by singing Hymn No. 72.

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!

CHORUS—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 General Overseer then said: Let us read together from the inspired Word of God, the 24th Psalm.

After the singing of Hymn No. 361, the General Overseer said: Now, Beloved Friends, I am glad this morning that we have perhaps one of the largest, if not the largest, gathering that we have had at this hour in the mourning. Within three or four hundred, the ground floor of the Tabernacle is filled; and we have three thousand one hundred chairs on the floor. It seems to me that we have at least two thousand seven hundred present. And best of all. God is here to bless His people, as we pay our Morning Sacrifice, and present our Petitions at His Mercy Seat.

We have much to praise God for on this lovely July morning, the first Lord's Day of the Seventh Month of this Year of Wonders.

THIS FINE DRY WEATHER IS AN ABSOLUTE NECESSITY TO THE LAND

It is a priceless boon and blessing.

I believe that, this year, we are going to have a phenomenal harvest, and that the land will simply overflow with riches from one end to the other.

A little rain is need yet down in Texas and in some of the Southern States, but I do not wonder at that. They have been hanging and shooting negros down there. I do not know that I prayed very hard for rain in the South.

A PLEA FOR ETHIOPIA

I do not know that I am praying just as hard as I should like to feel myself praying for some of these southern states where, during the past year, hundreds of Afro-Americans have been murdered in cold blood.

That is a fact, a terrible fact, and I do not believe that we know half of it.

I am convinced, from the facts that reach me, that in certain parts of the country that there are many negroes who are shot just at the drop of the hat They have no papers to tell the story. They have no

police officers to arrest the criminals.

They have no judges to deal fairly with a man whose skin is black, no matter how white his heart may be.

I have it in the handwriting of chief justices of several of the southern states that it is simply impossible to execute the law.

They themselves, in many cases are in more or less sympathy with the murder of the black man upon the mere charge, not the proof, but the mere charge of certain crimes.

A TERRIBLE OUTRAGE

It is no use saying that is only those crimes of a nature against women's virtue which cause these horrible lynching-murders in the South; because we have still the practically unpunished crime of the cold blooded murder of a federal officer of the Unites State of America, appointed by the government at Washington to be a postmaster.

He was killed because he was black; not because he was bad.

He was a Christian gentleman.

They all admitted that.

He was an educated man. He had a nice wife, and nice children. But the color of their skin was a crime in the eyes of white people with black hearts—full of Satanic pride and murderous hatred.

The whites, however, first of all persecuted him, drove him out of his post office, compelled him to keep the post office in his own house.

Then, because he would not resign his position, they set fire to his house one night, and as the mother was fleeing from the house, shot the baby at her breast through the head. The same bullet penetrated her heart.

They shot the man and several of his children.

The blood of that man and these children and that woman is crying out to God of vengeance!

I do not know that I pray very much for rain in that state of South Carolina as a whole.

I do not know that I can pray very hard for a people who will not execute the laws, and who ask God to accept their gratitude in words, saying that Christ tasted death for every man, and that one is their Master, even Christ, and all they are brethren, and yet in acts deny these words of the Saviour of All Men.

Yes, and because I say such words from this platform of Zion, I am actually told in cold type, in the South, that if they could get me they would lynch me, too.

THEY CANNOT BEAR THE TRUTH BEING TOLD

They want to seal the lips of those who dare to plead for the lives of the black man and for equal justice.

I sometimes think if I were President of the United State, I would put the city, the county and, if necessary, the State under federal jurisdiction, where a negro is lynched. And I would suspend the rights of *habeas corpus*, and administer even handed justice to every criminal. (Applause.)

My heart is very sore when I think of this spirit of Murder in the South.

What is the use of the Apostate Churches sending out missionaries to Africa, or to China, when Africa in America is bleeding?

Senator Tillman says that they will push the negro's face into the sand and bury his body there.

The United States Senate has disgraced itself by not purging itself from such a member.

I have not been able to pray just as earnestly as I should like for people in the South, because, as a people, they will not administer the law, and will not do justice. Yet they cry to God for Him to pour out His blessing upon them and open His hands and enrich their lands.

I think God is permitting them to be scourged.

My heart has been very sore, however, for our dear people amidst these scenes against which they protest.

THE MURDERED NEGROES ARE OFTEN INNOCENT

MEN..

This morning I have been feeling in my heart for many weeping widows in the South. Their skins are black, and they are ignorant. They have little orphan children to feed and care for.

They loved their black husbands just as much as you love your white husbands.

In hundreds, today, these women are mourning their dead, many of whom died innocent of the crimes charged against them.

When a certain crime was supposed to have been committed, some time ago, and a negro was murdered for it, it was afterward found that the wrong man had been shot and burned.

A bystanding negro said; "This is not right. You have the wrong man; give him a trial and you will find it out."

The words were scarce out of his mouth before a revolver was placed to his ear and his brains blown out.

The murder has gone unpunished.

A TIMELY WARNING TO THE NATION

I say this because I feel my share in it.

I do not understand how President Roosevelt, how the Cabinet at Washington, how these men who are the representatives of the whole land, can stand by and see this thing done, and not use the full force of National Executive Power to punish it.

I desire this morning to ask you to pray for Ethiopia who is "stretching out her hands unto God," in these southern states, in these lands, arid and dry today. For their sakes, and above all for Christ' sake, may the blessed rain come to them, and the goodness of God lead the South to repentance.

May God bless them!

Oh, that God may grant that Racial War shall not break out in the South.

If ever it breaks out, I tell you here today, that before the strong hand of the law can intervene, there will be thousands and tens of

thousands of the Tillmans who will have their faces in the dust.

I do not want to see it, the negro is not going to stand forever the denial of justice, to which every man has a right under the Constitution of the United States, and before God.

Would you stand it?

Voices—"No."

General Overseer—I do not want to see it done, but every man of good, sound sense can see that it is not far off. Only God can avert it.

CARNAGE OF WHITES AND BLACK IMMINENT.

The negro will arm, and there are eight or nine millions of them. Perhaps the killing will not be confined to the southern states. It may reach us in these northern states.

Of course we know what the result will be. The poor, wretched creatures will be put down with cannon.

The Government at Washington may find it convenient to send soldiers South then, when white men are shot to death, their homes destroyed, and their bodies burned at the stake, as black men have been treated with impunity.

You will see the government at Washington wake up if a few hundred white men are killed.

But thousands of black men can be killed, and the government does not move.

I am speaking of this because I intend to talk to you soon about the Kingdom of God, and under this Kingdom of God the white man, the black man, the yellow man, and every man, stands equal before God.

May Zion ever proclaim that fact.

Those who are poor and ignorant have great rights because of their poverty, because of their ignorance, because of their necessity. Do you not believe that?

Voices—"Yes."

General Overseer—Let us live it and teach it to our children, and get the love of God and the love of humanity into our hearts.

THE BLACK SPOT OF RACE HATRED.

May God forbid that we should have that black spot of race hatred upon our hearts.

That spot defiles the purest heart, and it stains the lovely flag.

It is blood-stained spot of murder and of crimes upon the Stars and Stripes.

I plead today for those who cannot plead for themselves; who have no voice to plead; who are down yonder in the swamps and the everglades, and are toiling on the rivers amid the cotton plantations in a real slavery, although it is supposed that slavery was abolished long ago.

God bless Ethiopia in America as well as in Africa! (Amen.)

There are many men in the South who feel just as I feel.

There are many women in the South who feel just as you feel.

There are many who feel like that, but they have to suffer from their own fathers and their own mothers, their brothers and their sisters. They are "hated without cause."

Pray for our beloved ones in the South.

This has been so much in my heart this morning that it had to come out of my mouth.

I witness before God today, gladly, that for me there is neither black nor white, there is neither yellow nor brown, there is neither barbarian, Cythian, bond or free, American or British, Scandinavian or German, but I see in you One People, made and redeemed by the one God, and brought together in one great, loving liberty in Zion.

Thank God for That! Now may He bless you.

THANKSGIVING.

Nearly one hundred brief but exceedingly earnest and interesting testimonies of thanksgiving to God for the blessings of the week were then given, a number of white and black men and women from the South, thanking God for the words "so wisely and bravely spoken by

the General Overseer” concerning the South, and the oppressed Africans there.

“FOR THINE IS THE KINGDOM, AND THE POWER, AND
THE GLORY.”

INVOCATION

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

We have reached the closing words of the great Prayer which the Master, the Teacher of All Teachers, taught His disciples.

When one asked, “Lord, teach us to pray even as John also taught his disciples,” you know the answer: “When ye pray, say”; or “after this manner therefore pray ye”:

Repeat the words with me.

TEXT.

Our Father who art in the heavens,
Hallowed be Thy Name.
Thy Kingdom come.
Thy Will be done on earth as it is done in heaven.
Give us each day our Daily bread.
Forgive us our sins as we forgive those who sin against us.
And let us not be led into temptation,
But deliver us from the Evil One,
For Thine is the Kingdom, and the Power and the Glory for ever.

THE REASON OF THE WHOLE PRAYER IS, BECAUSE
OUR FATHER IS THE KING.

The Throne of Mercy is the Throne of Omnipotent Power.

Our Father is the King, Immortal and Eternal and Invisible, the One and the Everlasting wise and good God.

It were vain to pray this Prayer, unless we had this faith to say, “For Thine is the Kingdom, O Father.”

“O Father, Thine is the Power.”

“O Father, Thine is the Glory, not for a time only, but from age to age, for ever.”

It is too great a theme for this brief hour.

Time here is too short for any exposition of this Triune Glory, which is linked together as the reason why we should pray, namely, Kingdom, Power and Glory!

Men must get a reason why. If they do not get a reason why, they will not be able to pray with an intelligent, confident, prevailing Faith.

If they cannot say from their hearts, “*Because* Thine is the Kingdom. *Because* Thine is the Glory. *Because* Thine is the Power, and throughout all the Endless Ages,” then they cannot pray this prayer.

The Kingdom and the Power, and the Glory are linked together in one Great Reason why we should thus pray to our Father.

Surely He to whom all Power has been given by the Father in the heavens, and on earth; surely He who is our King, and who is coming again; surely He who trod this path of Prevailing Prayer as the Son of Man, and who still pleads for humanity as the Son of God, who is the Advocate with the Father, Jesus Christ the Righteous; surely He knows who to teach us, and surely He knows of what He speaks when He says of His Father: “Thine is the Kingdom; Thine is the Power; Thine is the Glory.”

When He says it I know it is true.

I am so glad that we have it on the highest authority that

OUR FATHER WHO IS THE HEAVENS IS THE KING
ETERNAL.

I am so glad that our Lord Jesus Christ came to preach the Gospel of the Kingdom of God.

I am so glad that He came to put that Kingdom within my heart

and yours, and that the Kingdom of God is not meat and drink, but the Kingdom of God is Righteousness and Peace, and Joy in the Holy Spirit.

The kingdom of God is not something outside of us, but something within us.

God begins His Kingdom and its Power, so far as we are concerned, within us.

A religion that is only outside of a man is not to be scoffed at as weak. It is a very powerful thing, sometimes. Perhaps it is all the religion that a great many of you have.

You have the Holy Spirit with you, but not yet in you.

A religion that is within you is not only a Power, but rightly understood, it is Omnipotent Power, a Power to which there is no possible limitation, since it is the Presence of God..

I believe that the great mass of Christians are still in the same position as the apostles were when Jesus said concerning the Holy Spirit: "He dwelleth with you, but He shall be in you."

THE HOLY SPIRIT MAY BE WITH BUT NOT IN YOU

They were Christians. They were apostles. They were truly converted; but they were weak, and vacillating, and ready to yield to temptation, and to fall, as one of the greatest of them did, within a few hours of Christ saying these words.

He thought that he was very strong, but Peter did not know that all the religion that he had was outside of him; that the presence of the Master, that the touch of the Master, that the face and the Voice of the Master, that the prosperity and victory of the Master were essential to the maintenance of his religion.

When he saw the Master spit upon and beaten, cruelly crowned with thorns and scourged and bleeding, and the Master doing nothing to set Himself free, all the religion that Peter had, for the time being, vanished and he denied his Lord and cursed and swore.

He swore that he did not know Him.

I do not see that he did not go down about as deep as Judas

Iscariot. But that was because the Kingdom was at that time still outside of him.

When, however, the Holy Spirit came at Pentecost and the Kingdom of God came within him, and the Spirit of God possessed him, he who had seen his Master ascend from the Mount of Olives back to heaven; he who had seen his Master at the Sea of Galilee, walking by the seashore, and heard His Voice sounding over the waters, "Children, have ye any meat?"; he who had eaten with Him of that broiled fish and an honeycomb, and who had gone with Him into Galilee; he who had seen Him for forty days; he who knew the power of His Resurrection; he who had received the Power of the Holy Spirit within him was completely transformed, for the kingdom of God was no longer something outside of him.

The Kingdom of God was within him!

O God, grant this day that the Kingdom of God may be, and ever abide, within us. (Amen.)

THAT IS THE POWER, TO HAVE THE KINGDOM WITHIN

Then there are no fears.

Then there are no despairing tears.

Then there are no unavailing cries.

Then there are no agonizing.

When the Kingdom of God is within an immortal spirit, it does not matter if the mountains are removed and cast into the sea.

It does not matter if the heart and flesh fail.

It does not matter what happens, the Kingdom of God is within you, and the spirit which has the Kingdom of God within rises superior to everything that is without.

This is what you need above all things.

May the Kingdom of God be within you! (Amen)

Thine, O God, is the Kingdom and the Power and the Glory, forever!

THERE IS NO POWER OUTSIDE OF THE KINGDOM OF
GOD.

This is the truth that Zion is teaching; “not by an army”; not by “power” of a human kind, “but by My Spirit, saith Jehovah of Hosts.”

Power is a great thing, but “Power belongeth unto God,” and unless God is within us, there is no Power.

Such power, then, as we possess is purely intellectual, physical or psychical, or even spiritual, only in a sense that denotes the power of our own spirits.

The Power that is wanted, however, is a Power that is Divine.

Unless the Kingdom of God is within Zion, it does not matter what power there is outside, Zion will fall, for the strength of Zion is the strength of Jehovah, the strength of God. When His strength departs, all is lost.

The strength of each one of us is the strength of all, namely, that the Power is God’s.

That Power sustains our spirits.

That Power quickens our souls.

That Power cleanses our bodies, and out of weakness makes us strong, and out of darkness gives us light, and out of the very Valley of the Shadow of Death gives us Life—the Power of the Life and the Light and the Love of God, the Power that never fails, the Power that sustains the Kingdom of God.

All things have come into being by the Logos of His Power, by the Word of His Power, and

EVERYTHING WILL BE RESTORED BY THE WORD OF
HIS POWER.

Not by my might or thine; not by my power or thine, but by the Power of God!

It does not matter what power is opposed to that Power.

Every other power must perish, and the Power of God remains

forever untouched.

Hence we say, “Thine, O God, is the Kingdom and the Power and the Glory!”

When any man takes the glory to himself, when any man gives the glory to another, he dishonors God.

LET THE GLORY BE GIVEN TO GOD

Let the Power be remembered as God’s.

Let God give me grace.

Let God give me glory, but give ye unto God the glory due unto His Name; for, if there is any Power in me to extend His Kingdom, that is God’s Power. Let Him be glorified.

One of the saddest things that could ever happen to Zion would be that the Creator should be robbed of the Power, the Glory in you, by your giving glory to me, or ascribing power to me.

It is true, I humbly believe and know, that Power has been manifested through me.

It is true, I humbly believe and know, that the Glory of God has been extended through me; but the Power and the Glory came from God, who is the King over all, blessed forever, and to Him the Glory must be given.

God will give me grace.

God will give me glory; but do not give me, and do not take for yourselves, and never give another, the Glory that belongs to God.

This is a sin that would disintegrate and destroy Zion.

GOD HAS OFTEN HAD TO BURY HIS WORKERS THAT
HE MIGHT CARRY ON HIS WORK

It was needful that Moses should be buried, that the people of Israel should not know where his grave was to be found on Mount Pisgah’s lonely site, lest they should make a god out of his dead clay and worship at the shrine of his grave.

It were better, ten thousand times better, that my body were buried

in the depths of the sea, than that my body or my grave should ever be made a place where you would expect God to specially give you glory, unless it was by the remembrance of what was good in me, the riches of His Grace.

Oh, the curse of humanity, the curse of the Church of God, has been that they have been ready to worship the brazen serpent which Moses lifted up in the wilderness.

That wise king of Israel had to take it from the Temple of God and dash it as his feet and cry "*Nehushtan!* it is an idol!"

The people must not worship the brazen serpent, but they must worship the God who gave the command to Moses to raise the brazen serpent in the wilderness.

They must worship the God who gave the Healing Power to the serpent-bitten multitude.

Oh God, help us to cast down everything that would stand between us and Thee and cry *Nehushtan, Nehushtan!*

Make no idol of me.

Make no idol of yourself.

Make no idol of those you love; for God will take and break them at your feet and cry "*Nehushtan, Nehushtan; you shall not worship an idol!*"

O brothers, O sisters, idolatry is bound up in the human heart.

Come, O Omnipotent and Holy Father, our King, and break our idols.

Come, O Christ, as of old, and break our idols

Nehushtan! Nehushtan!

Let the idols all be broken, and let us give the Glory to God alone: for the Power is His, and He alone is King!

Those who desire to do that, stand. (All arose.)

PRAYER OF CONSECRATION

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be. The dearest idol I have, even whate'er that idol be, help me to tear it from Thy Throne and worship only thee. Thine is the Kingdom, Thine is the Power, Thine is the Glory. Give unto Thy servant the Power and the Glory, that he needs of his work, but

let us remember that Thine is the Kingdom, Thine is the Power, Thine is the Glory forever. Cleanse our hearts. Make Zion full of Thy Power and of Thy Glory. Let Thy kingdom be in every heart, in every home, and through Zion in every land; for Jesus' sake. (*All repeated the prayer, clause by clause after the General Overseer.*)

Did you mean it?

Voices—"Yes."

General Overseer—Then, brothers and sisters, live it.

BENEDICTION.

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

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