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THE SONG OF SALVATION, HEALING, AND  
HOLY LIVING.

INVOCATION.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, and profitable unto this people, O Jehovah, my Strength and my Redeemer.

In the 7th chapter of the Gospel according to St. Luke it is written, in the 22d and 23d verses:

TEXT.

Go your way and tell John the things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, the poor have *euaggelion* (εὐαγγέλιον) the Glad Tidings, the Gospel Good Tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.

**Greeting to San Antonio and the South.**

It affords me very much pleasure to speak for the first time in the Southland.

My work in this country has been on the Western and Eastern coasts, and in the North; and I have never before had the privilege of speaking further South than Washington, D. C.

In speaking to you, I wish also to speak to all whom my voice can reach through the printed page.

One drop of ink makes millions think.

It seems to me that in the days in which we live, we are greatly privileged; for if we can speak that which will do good, it can reach to earth's remotest bounds.

I speak to you this afternoon as a fellow citizen of the great Republic, and as one deeply interested in the beautiful land of the South. Perhaps some day I shall be, at least a part of the time, your friend and neighbor—I know not.

If possible, it will be so.

But I bring to you the greetings of a people whose catholicity is unquestioned and unquestionable.

**Catholicity of Zion.**

The Christian Catholic Church in Zion, although in existence for only seven years, has planted her Banner upon every Continent, and has within her fold men of every clime, and tongue, and nation; so that the

Visitation upon which I am about to go, as the General Overseer of that Church, is one which, while it is Around the World, will take me to no country where the flag of Zion has not been planted.

One of the peculiarities of the little City which, under God, I had the privilege of founding, is that there are no less than seventy nationalities within it, and yet they are so perfectly united, and in such perfect harmony do they live, and work, and worship, that it would be impossible for you to know, by looking at them, that they were not a people born in the same place, and brought up under the same influences.

Sometimes when I hear our beautiful Choir of seven hundred fifty voices, as they come into Shiloh Tabernacle in beautiful Processional, singing their lovely songs, I, like all who ever hear them, am thrilled with the perfection of their harmony, especially when I know that there are nearly seventy nationalities represented among those singers.

I come to you, therefore, as the representative of a Church whose catholicity is unquestionable, and bring you greetings and love messages, not from the lips, but from the heart.

**Difficult to Understand Zion Through Press Reports.**

It is difficult for a people to understand a man or a work through the distorted columns of the daily press.

I thank God that the press of the South is very much better than the press at the North, so far; but I must not praise them too much, for I have had too much experience with them. (Applause and laughter.)

I am exceedingly glad to be upon good terms with the press, if I can; and if I cannot, why I am perfectly equal to having a good fight, and whipping them well.

But I would rather be at peace than at war.

My Message Is One of Peace.

The Message of Zion Restoration Host is "Peace be to this house."

In New York City we visited four millions of people, in their six hundred thousand homes, and left four million two hundred thousand Messages.

Hundreds of thousands were outside of Madison Square Garden, unable to get in, during our meetings there.

It was a continuous joy to minister to a people who were eager to hear.

The Message that Zion Restoration Host brought is the Message with which it is sent everywhere: "Peace be to this house."

**Zion's Salutation.**

The Message with which we greet one another in Zion City is, "Peace to thee," and the answer comes, "Peace to thee be multiplied"—the old Latin *Pax tibi, pax tibi multiplicatur*. It is the old salutation of First Century Christians. I think it is a little better than "hello," "howdy," "good morning."

Let me recommend it to you as a morning salutation: "Peace to thee," and let the Message come back, "Peace to thee be multiplied."

I am very glad to have the privilege, as I always have, of speaking to the ministers and members of all churches, and the representatives of all classes.

Go your way and tell John what things ye have seen and heard; the blind receive their sight, the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, the poor have the Good Tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in Me.

John the Baptist, a prophet above all others who had appeared up to that time, save the Christ Himself, the greatest of all the prophets, is the John of whom the Christ is speaking.

John, at that time, after a very brief ministry of about a year, had been seized by the troops of Herod—arrested because he had dared to tell the truth.

He rebuked a voluptuous king and an adulterous paramour when he said "Thou shalt not have her to wife," concerning Herodias, his brother Philip's wife.

### Unscriptural Divorces.

It mattered not that there had been a decree of divorce by some court, that had been compelled to issue it through fear and by fraud.

The Law of God is never altered by such decrees.

In vain men call old notions fudge,  
And bend their conscience to their dealing;  
The Ten Commandments will not budge,  
And stealing will continue stealing.

"Thou shalt not commit adultery" can never be wiped from the Statute Book of God.

It does not matter about your divorce.

It will not stand before God, unless it be for one cause.

Herodias had said of John the Baptist, "I shall have his heart's blood."

There was a wonderful similarity between the condition of John the Baptist and Elijah the Tishbite.

Elijah the Destroyer, the Tishbite, the sojourner of Gilead, cried continually "Eliyahu!" "Eliyahu!" "Eliyahu!"

They gave it to him for his name. Its meaning in the

Hebrew is "Jehovah is my God;" and the priests of Baal were priests of Jehovah who had gone to serve the Devil, and the sojourner of Gilead had stood alone with the cry "Eliyahu!" "Jehovah is my God!"

Personality of John the Baptist.

John the Baptist was a man cast in the same mold, the son of Zacharias, the priest of the order of Abijah, the son of Elizabeth, born in the very purple, as it were, of priestly dignity, educated, in all probability, with Herod himself; a man of rank, learning, capacity, and great eloquence and power.

He had gone out into the wilderness to preach; the people had come to him, and they had believed.

The angel Gabriel had not lied when he said to Zacharias in the Temple that the barren Elizabeth should bear a son in whom the "spirit and power of Elijah" should come.

Although he knew it not, John was Elijah.

How often a man knows not his mission!

When they said to him. "Art thou Elijah?" he said "I am not."

But Jesus said he was.

The angel who spoke to his father before he was born, said he was.

He was Elijah the Preparer—a wonderful man. He had finished his work.

One day when his work was about completed, baptizing at the fords of the Jordan, amid a crowd of sinful men and women who were weeping their penitence before their God, he saw the Christ.

How did he know Him?

Because He that sent Him had said to him, "Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth in the Holy Spirit."

So John said, "I saw, and bear witness that He is the Christ," and he bade all men follow Him, saying, "He must increase, but I must decrease."

Let us have the spirit of John the Baptist the willingness that the Christ shall increase, no matter how we decrease.

The more we decrease the better, that the Christ may fill the world.

### Bitterness of John the Baptist's Imprisonment.

So, John did his work; and the Christ was followed by even his disciples, and then they arrested him, and put him in the dungeon of the Castle of Machærus.

There the man who had lived in the open air, in the solitudes, who had gone into the wilderness, and lived with God, lay in the darkness and dampness of a narrow cell.

Oh, how he felt the agony, like an eagle in a cage, beating its breast against the bars, longing to fly!

John the Baptist bore his imprisonment with what was almost impatience; he did not mind dying.

### **Ruin Wrought by the Tempter.**

Just at that time the Tempter came.

Oh, how the Tempter comes!

Just when Elijah the Tishbite had triumphed at Carmel, the Tempter came and made him flee, and hide under a juniper tree in the distant wilderness.

Although John did not flee, the Tempter sowed doubt in his mind, coming to him thus: "John the Baptist, you made a mistake; Jesus of Nazareth is not the Christ. If He were the Christ, do you think He would leave you here to die in this dungeon? He is not the Christ. He does mighty works; He does great miracles, but He leaves His Forerunner to die in a dungeon. John the Baptist, you made a mistake."

A man can bear anything but doubt of that kind.

Oh, he could not bear it!

So, one day, when access was obtained to him, in some way, by two of his disciples, he told them to go away, through Samaria into Galilee, and see the Christ, and take Him a Message. This was the Message:

Art Thou He that cometh, or look we for another?

You see somewhat of doubt was there; at least there was a question that He must have answered ere He died.

### **Scene Where the Christ Was at Work.**

When these messengers, travel-stained with a long journey, came up to see the Christ in Galilee, they saw Him amid the crowd of sinful and sick and weary men and women.

He was teaching them, and preaching to them, and they were listening.

The weight of sorrow, and sin, and shame was rolling away, as the night rolls away when the sun shines; for it was the Sun of Righteousness who had arisen upon them with Healing in His wings.

They were amazed.

When at last they got access to Jesus, all He said was: "Go and tell John the things that ye do hear and see. Go among these people; go among the blind who have received their sight, the deaf who hear, the lame who walk, the dead who are raised, and the lepers who are cleansed. Go among these poor people who have had the Gospel preached to them; get their testimonies, and take them back to John."

Do you think for a moment that John missed the

significance of that Message when he got it?

But ere he gets it, let me ask you to think of what they would hear and see.

The moment that the Christ gave that word, all those who had been blessed would be glad to gather around these men, and tell their stories.

### **The Story of a Ruler's Daughter.**

I think that one of the first stories would be that of a beautiful little maiden who comes forward and says: "Now messengers of John, Elijah, go and tell him you saw me." "Well, who are you, little maiden?"

By her side there stands a stately man, and she says: "This is my father, Jairus, but there is no phylactery on his brow; there is no rabbinical garment upon him.

"He has been cursed in the temple of his God.

"They have erased his name from the roll of the rabbis; they have cast him out because he confessed the Christ.

"They had passed a law that whoever acknowledged the Christ would be cast out, no matter what his rank might be.

"But, oh, it does not hurt to be cast out by men if you are taken in by God!

"I used to hear Jesus.

"He lived so much in Capernaum, and I loved Him, and I believed that He was the Messiah of God; for I saw Him bless the little children that were sick, and when they would go back to their mothers they were well.

"I saw Him heal, and I loved Him so!

### **Many Doctors, Many Ills.**

"One day I was very sick, and my father got the doctor."

"Then I became sicker, and they got another doctor. (Laughter.)

"Then I grew still sicker, and they got still another doctor. The more doctors came, the less they knew, and I grew worse and worse until I said to my father, "O Father, it is only Jesus that can heal me. Go and find Him."

"My daughter," he said, "I care not. If I acknowledged Jesus, I should be cast out of the synagogue."

"Then I shall die," I said, "but, oh, if Jesus were here, I should not die!"

"Then I became so sick that it was evident that death was coming, and with a bitter cry he said: "O daughter, you shall not die! I will seek for the Christ; I will seek for the Messiah until I find Him, and I will ask Him to come to you."

“So he strode away, and he searched, and he found that the Christ was gone.

“He went to the house of Peter, the fisherman, but the Christ was across the sea.”

What had He gone there to do?

To cast out devils and to kill pigs!

### What Jesus Thought of Pigs.

The only prayer of devils that ever the Christ of God answered was that prayer, when across the sea at Gadara the devils said: “Send us not away into the abyss, but suffer us to go into the swine.” And He said, “Go!” And they went.

That is what He thought about eating swine’s flesh, and that is what I think.

A pig is a good place for a devil, and if you think a good place to have a pig is in your stomach, perhaps you think it is a good place to have a devil, too. (Laughter.)

Of all the dirty, foul, deadly, filthy things you can eat, the worst is pig.

And the swine, because he parteth the hoof, and is clovenfooted, but cheweth not the cud, he is unclean unto you.

Of their flesh ye shall not eat, and their carcasses ye shall not touch; they are unclean unto you.

The God of heaven said that, and the Christ of God could find no better use for a pig than to let it be the habitation of a devil.

I would about as soon preach to a goat as to a man or woman full of pork. (Laughter.) That is my opinion. I will tell you why.

### Diseases in Swine's Flesh.

When you eat swine’s flesh, you eat cholera, you eat trichinosis, you eat tuberculosis, you eat scrofula, and you eat cancer; because all these diseases are bound up in the unspeakable pig.

There is no land where the pig is not eaten where cancer is found.

The Hebrew tongue has no word for cancer.

The Christ, as far as the record shows, did not heal a case of cancer during His earthly ministry among the Jews, who did not eat swine’s flesh.

The Greek word would be *karkinoma* (κακίνωμα), and it is not found in the New Testament.

Why?

People who do not eat pig do not have cancer; they do not have scrofula; they do not have cholera; they do not have trichinosis and tuberculosis.

You had better do without the pig, had you not? (Laughter.)

The people in Gadara were so angry about His killing their pigs that they said, “You get out!”

They made Him get—or at least He got—or perhaps they might have done Him injury.

If any of you love your pig more than you do a clean healthy body, healthy blood, healthy children and a clean life, I pity you.

Eat what is good.

Drink what is good.

You cannot prove to me that the pig is good.

### The Maiden's Story Resumed.

He had gone over there to cast out devils and to kill pigs. Poor Jairus when he got down to the side of the lake, found that the Master had gone.

The little girl continues the story, saying:

“While my father was standing there, among a great crowd of sick people, the rumor passed that the Christ was coming back again.

“Oh how he watched the boats as they came in!

“Finally, Jesus came in a fisherman's boat.”

(I hope it went faster than the boat I was in the other day; it went about a mile an hour. Laughter.)

“When the Christ came, strong hands pulled His boat in.” As He came up the steps of the little wharf, He met father.”

There is another one there that the Scripture tells us about. I suppose she was there to tell these men from John all about her story.

She had been sick twelve years with a hemorrhage. She was defiled ceremonially, and she was near the rabbi, but the rabbi stopped not; for he saw his dying daughter, and he saw the Living Christ. Do you not know what a wonderful thing it is if you can see the Living Christ?

### God Must Be Worshiped in the Christ.

Jairus fell at His feet and worshiped Him.

Ah, that is the thing!

You cannot be a Christian and not worship the Christ.

You cannot be acceptable to God and reject His Son.

You cannot know the way to heaven and put aside Him who is The Way.

The rabbi had to bow and worship God in the Christ.

My brother Jew, my brother Israelite, listen.

Jairus was not doing anything that the Scripture disapproved; or had not the prophet said that unto us there should be born in the City of David, the Messiah, the Jehovah, the Wonderful, the Counselor, the Everlasting Father, the Prince of Peace, the Immanuel—God with us?

He was doing what the true Jew ought to do.

He was worshipping God, Immanuel in the Christ of God, and so he said: "I worship Thee. My little daughter lieth at home at the point of death. Come, O Christ! Come and lay Thy hand upon her, that hand that has blessed so many, and she shall be healed."

"I will come," He said, and He went at once.

He walked along the way to Jairus' house with a quick step in the free gait of the great loving Christ.

Bertrand's picture I think is best of that, his robe flowing out, with the beautiful blue border which every Israelite wore, either a riband or lace of blue.

### Great Faith of a Sick Woman.

The sick woman heard what the rabbi said.

"Did not that rabbi say, 'lay Thy hands upon her, and she shall live?' " she asked herself. "Oh, I cannot stop Him, but if could only get in there, if I could only touch the hem of His garment I should be made whole."

You know their stories.

Alongside the little girl the woman may have stood on that day, when John's disciples were there, and said "I am that woman; I am the woman who was there. I touched the hem of His garment."

"What happened to you?"

"I was healed immediately; and He turned and said, Daughter, thy faith hath made thee whole. Go in peace."

"I gave my testimony there in the middle of the street before all the men and woman I, Rebecca, poor Rebecca, that had been ill twelve years, suffered many things of many physicians, spent all that I had, was nothing bettered but rather grew worse." But while this was going on, a messenger came running to the rabbi, saying, "Trouble not the Master; thy daughter is dead." "My father," says the maiden, "heard them say that I was dead, but before he could say anything the Christ said: 'Fear not; only believe.'"

"The Christ went on, and came to the place where I was.

"There He found the mourners."

### The Folly and Misery of Paid Howlers.

These mourners were paid to howl for so much an hour. There are howlers of that kind still. You will find them in many places. Some howl in Congress for so much an hour. Some howl in municipal councils for so much an hour.

Some howl in theaters for so much an hour, and some howl in pulpits for so much an hour. (Laughter.)

I never was one of them. I never asked anybody to give me a dollar for speaking.

I have spoken without money, and without price.

I never asked you for a dollar, and I do not intend to. That will make some of you quite happy. (Laughter.) You do abominate a collection.

You so abominate it that you would rather give anywhere than to God.

My people give, but they give freely.

When the Christ reached the room where the little maid lay dead, He found them howling.

The word in Greek telling what He did, is a very emphatic one—*ek ballo*, (ἐκ βάλλω)—He threw them out. Then everything was quiet.

All He said as He stood beside the bed, as He laid His hands upon her, was "*Talitha, talitha, cumi*."

She said to John's disciples: "My spirit had left my body, and was winging its way to heaven when I heard, '*Talitha, talitha, cumi*—daughter, arise!'"

"I came back to my body, and I rose, and there was Jesus, my Jesus! my Jesus! this very same Jesus, that has been talking to you today.

"I was raised from the dead.

"Go and tell John that you saw Rachel, the daughter of Rabbi Jairus, who was raised from the dead.

"Tell him that you saw Rebecca, the woman who touched the hem of His garment.

"Tell him that you saw Isaac, who was touched by Him a few days ago, and was healed of leprosy.

"Tell him that you saw the blind man of Bethsaida.

"Tell him that you saw the deaf man whose ears He touched, who all at once heard the singing of the birds and the voices of his loved ones for the first time.

"He heard, for the first time, the music of those who sang the praises of God.

"Go and tell John.

"Ah," you say, "those days are gone! They have not come back again."

### The Story Brought Up to Date.

Listen! Two weeks ago today I stood in the Chicago Auditorium, where I have preached for two years every Sabbath.

It does not hold as many, great as it is, as our own Tabernacle in Zion City which, although it seats seven thousand three hundred, is often not large enough.

We are building one now to seat sixteen thousand.

I stood this day two weeks before a great audience in the Chicago Auditorium.

I said: "Those who have been healed through faith in Jesus, rise."

They rose; and as the people who were strangers looked, it was amazing to them.

Thousands upon thousands, tier upon tier, of them

rose.

Those who had been deaf and now hear, blind and now see, dying with cancer and now healed—thousands and thousands; for He is the very same Christ today.

I tell you that glorious truth.

What would be the use of telling you an old story that had no up-to-date application?

I am weary of stories that do not have any application to this day.

### **I Am an Up-to-Date Man.**

I want things right up to date, and that is why I do not like to go down from Rockport to Aransas Pass at the rate of one mile an hour. (Laughter.)

I could go down there and back again in my little launch in an hour.

Many of you down in the South want stirring up; do you not think so?

Say Yes or No. Honor bright. (Laughter.) Voices—“Yes.” “No.”

You slow “No’s!” (Laughter and applause.)

That is all that ails you; you do not go fast enough.

Listen! God is never out of date.

The Gospel is never out of date.

The Christ is never changed.

Do not talk about a Christ who does not save, and who does not heal, or else you have to throw the Christ away altogether; for my Bible and yours says that “Jesus, the Christ, is the same yesterday and today, yea, and forever.”

He is the same, He is the same Savior, He is the same Healer, He is the same Cleanser, He is the same Keeper.

If He is not the same, the Bible is a lie.

He is the very same Jesus, but you must fulfil His conditions.

You cannot get blessing from Him unconditionally.

Let me tell you the story that has come down to us through the ages.

It is the sweet Redemption Song that I read to you today.

### **Only One Race of Men.**

God made us all.

We all have one Father.

God made all men, no matter where they live.

There is only one race of men—the human race. It has only one father and one mother.

There are many families in that race.

There are families that are centuries behind others.

The yellow man of China has been standing still for centuries, and, when you ask him to go quicker, he is

like that man over there—he says, “No.” (Laughter.)

I will not forget that man; I will have him say “Yes” before I am through. (Laughter.)

Some families have fallen behind.

The black man has fallen far behind, but the Christ who tasted death for every man tasted death for him.

Although it is true that, in this Southland, the Anglo-Saxon rules by right, because God has blessed him, and made him the ruling race, yet, my brothers, he that ruleth over men must be just. He that ruleth over men must be humble.

He that standeth must take heed lest he fall; for there was a time when the black race was ahead of the white race.

Your fathers and mine were once painted savages, an unknown people, and there were black men who were their superiors—learned men, men like Augustine and Cyprian, Christian Fathers; men like the wonderful prophet who ordained Paul—Simeon, called Niger, “nigger.”

The black man fell behind, and we have come up. We are their superiors and their rulers.

But we must be gentle, we must be kind, we must be sympathetic, and we must help them up; for it is all one race.

May the great God give us all white hearts, and make us not to hate a man, or rob him of anything, because he has a black skin.

### **No Difference.**

My brothers and my sisters, I should be recreant to my duty, as a minister of God, if I did not say, “There is no difference.” The God that saves, saves us all alike.

The difference that has come, has come because of superior blessing to our family.

We must be kind, and gentle, and loving, and help the other families up.

Then the “wilderness and the solitary place shall be glad for them.”

The Song of Redeeming Love extends not only to the spirit, and to the soul, and to the body, but to the earth, the barren earth.

Oh, how one groans, to see, all along the beautiful shores of the Gulf of Mexico, the alluvial deposits of thousands and thousands of years, five, ten, twenty, thirty, forty feet deep, bearing nothing but cactus, miserable mesquit and wretched weeds, when there is soil enough there and rich enough to raise food for an empire!

May God grant that the wilderness and the solitary place shall be glad for the people of God, so that it shall rejoice and blossom as the rose; so that, in the Time of

the Restoration, to which that Song refers in its fulness, "the glory of Lebanon" shall be given to the land, "the excellence of Carmel and Sharon." They shall see the glory and excellency of our God.

Strengthen ye the weak hands, and confirm the feeble knees.  
Say to them that are of a fearful heart, Be strong, fear not.

### **Fear Is of the Devil.**

If I were to fear you, I could not help you.  
I have loved my fellow men too much to fear the face of man.

When any one tells me that he is afraid, I sometimes say, "How does it feel to be afraid? I have never known it."

I never shall.  
There is no fear in Love.  
God is Love, and there is no fear in God.  
"Perfect Love casteth out fear."  
"Fear hath torment."  
God rid us of fear!  
Fear not!

Behold, your God will come with vengeance, with the recompense of God; He will come and save you.

That is the first thing. Hear me, the first thing in the Song of Redemption is Salvation—Salvation for the spirit, Salvation for the soul, Salvation for the body, Salvation for the home, Salvation for the workshop, Salvation for the city, Salvation for the nation, Salvation for the world, Salvation for all.

It is a faithful saying, worthy of all acceptance, that the Christ is the Savior of all men, especially of those that believe. Salvation is not only for some, but for all.

Then the eyes of the blind shall be opened.

### **Salvation Is Not Enough.**

It is not enough that I shall be dragged out of a river if I am drowning. I must be helped after I have got out.

I have been bruised. I am bleeding. I am almost dying. I must be healed.

Humanity must be healed.

The strong swimmer who has gone into the current of the great rapid River of Life and seized upon humanity to save it is the Healer, and so He came to heal.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped.

Then shall the lame man leap as an hart, and the tongue of the dumb shall sing; for in the wilderness shall waters break out, and streams in the desert.

A people that know God as their Savior and their Healer will restore the world.

They will turn the waste places into gardens.

They will be toilers and workers, and bringers forth.  
There is more than that.

There is a Way, and there is a Highway, a Way of Holy Living, a Way where there is no longer sorrowing and sinning. What a miserable thing it is when a man knows that smoking tobacco means amaurosis, and paralysis, and cancer, that he will continue to do it!

What a miserable thing it is that you will continue to shatter your nerves, and pay seven hundred million dollars a year for doing it!

What a wretched thing it is that you will make Liquid Fire and Distilled Damnation, and spend thirteen hundred million dollars a year in drinking the damning Liquor!

May God make the American people wise!

Yes, there is a Way, and it is a Highway of Holy Living, and the unclean will not be allowed there. There is no lion there; and there is no ravenous beast of damning Liquor, or filthy nicotine, or alcoholic poison.

There is no raging beast there; but the redeemed shall walk there.

Salvation first, Healing next, Holy Living next, and then Triumph.

### **Triumphal Ending of Redemption Song.**

The redeemed shall walk there: and the ransomed of Jehovah shall return, and come with singing unto Zion; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

Oh, is there not sorrow?

Is there not sighing on the sea of life—men and women dying, sad, weary, tempest-tossed and not comforted?

Oh, what a world it would be were sin, and disease, and the powers of death and hell banished, and we lay down in peace to sleep when life had come to its end!

He giveth His beloved sleep.

We shall walk in the land where there are no tears.

Brothers, sisters,

I say to thee do thou repeat  
To the first man thou mayest meet,  
On lane, highway or open street,  
That he, and we, and all men move  
Under a Canopy of Love,  
Broader than that blue sky above;

That grief, and sorrow, and tare and pain,  
And anguish, all, are shadows vain;

That death itself will not remain;  
 That weary deserts he may tread,  
 Life's dreariest Labyrinths may thread,  
 Through dark ways underground be led.

Yet if he will the Christ obey,  
 The darkest night, the dreariest way  
 Shall issue out in perfect day,  
 And we, on divers shores oft cast,  
 Shall meet, our perilous voyage past,  
 All in our Father's home at Last.

And ere thou leave him, tell him this,  
 They only miss  
 The winning of that perfect bliss  
 Who will not count it true that blessing, not cursing, rules above,  
 And that in God we live and move;  
 Whose nature and whose Name is love.

Love! He loves us with an Everlasting Love.

He longs to bless us and turn us from our iniquities,  
 and make us pure and clean, and holy, and plant here in  
 this great land, a people who shall have children that  
 shall grow up to be the very princes of the earth.

God grant it!

God bless you, and God save you, and put the Song  
 of Salvation, and Healing, and Holy Living and  
 Triumphal Entry into the Zion above, and to the Zion  
 here in your hearts. All who want to reach God's Zion in  
 heaven, stand up and tell Him so.

(Nearly all rose.)

Pray with me.

#### PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me  
 as I am. Make me what I ought to be in spirit, in soul, in body. (*All  
 repeat the prayer clause by clause, after the General Overseer.*)

"I Stand on Zion's Mount," was then sung by the Zion  
 party, and the Service closed with the

#### BENEDICTION.

Beloved, abstain from all appearance of evil. And  
 may the very God of Peace Himself sanctify you wholly;  
 and I pray God your whole spirit and soul and body be  
 preserved entire, without blame, unto the coming of our  
 Lord Jesus, the Christ. Faithful is He that calleth you,  
 who also will do it. The grace of our Lord Jesus, the  
 Christ, 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.

(To be continued.)

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