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A VOICE FROM ZION.

The Seal of the Living God

A SERIES OF ADDRESSES

BY THE

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General Overseer of the Christian Catholic
Church in Zion.

Delivered in Calumet Opera House, South Chicago, Illinois, Lord's Day Morning,
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THE SEAL OF THE LIVING GOD.

LORD'S DAY, March 17, 1901, was in perfect contrast with the stormy Lord's Day a week before. The air was balmy, the sky cloudless, the sunshine bright and warm.

All nature and all men were rejoicing in the relaxation of the fierce grip of Old Winter.

In the morning, the General Overseer was announced to speak in Calumet Opera House, seating between 2000 and 3000 people, in the suburb of South Chicago.

A special train on the Illinois Central Railway left the Central Station at 9:20 o'clock in the morning.

The train, consisting of ten cars, was filled with about 400 happy Zion people, including the General Overseer, a large number of the Ordained Officers of the Church, about one hundred members of Zion's White-robed Choir, a number of Zion Guard, and a large number of the members of the Church.

The journey was a delightful one, and it was a joy when the destination was reached to find the large Opera House crowded with a very respectful audience.

The General Overseer spoke briefly, but with great power.

God blessed the Message to the large audience, leading many, by His Spirit's power, to arise, deeply moved, at the close and for the first time to pray God to take them as they were and make them what they ought to be; to give them power to repent, confess, restore, believe and obey.

Many thanked the man of God for his stirring but loving words on this memorable occasion.

Mountains of prejudice fostered by the lying press and a cowardly pulpit were removed and Zion's work in South Chicago was firmly established by this visit, which had practically taken the place by storm.

Crowds thronged around the doors of the Opera House, curious to see the General Overseer and his party arrive. When the service was over thousands gathered again at the doors, and stood in large groups along the route to the railway depot, to see the procession of Zion's Guard of Honor which accompanied their leader. The railway depot and its neighborhood was filled with a great throng of people, all of whom behaved most respectfully to their visitors from Zion's Headquarters.

In the afternoon a very large audience in Central Zion Tabernacle heard one of the most wonderful Messages of the Age, the Proclamation of the Seal of the Living God and of the fact that the One Hundred and Forty and Four Thousand were being sealed in Zion.

The General Overseer has seldom spoken with greater spiritual power than on this occasion, when, as the Messenger of God, he declared the time to be fulfilled, the "Times of the Restoration of all things" to have begun, and prayed God for mercy: not to hurt the sea, nor the earth, nor the trees, until the One Hundred and Forty and Four Thousand should be sealed with the Seal of the Living God, a Real Baptism by Triune Immersion, in Zion, to whom He had committed the Seal.

Then he looked forward, and pointed his intensely attentive hearers to the glorious multitude, "which no man could number"; which should be saved after the sealing of the One Hundred and Forty and Four Thousand.

The sermon was closed with a ringing call to obedience to God in all things, especially in Baptism. So great was the power of the Holy Spirit, carrying the Message to the hearts of the hearers, that there were almost no exceptions when the entire audience arose and consecrated themselves to God.

The meeting was opened by Zion's White-robed Choir singing the Processional:

We march, we march to victory
With the cross of the Lord before us,
With His loving eye looking down from the sky,
And His holy arm spread o'er us.

We come in the might of the Lord of light,
With armor bright to meet Him;
And we put to flight the armies of night,
That the sons of the day may greet Him.

Our Sword is the Spirit of God on high,
Our Helmet is His Salvation,
Our Banner, the Cross of Calvary,
Our Watchword, the Incarnation.

And the Choir of Angels with song awaits
Our march to the golden Zion,
For our Captain has broken the brazen gates,

And burst the bars of iron.

Then onward we march, our arms to prove,
With the banner of Christ before us,
With His eye of love looking down from above,
And His holy arm spread o'er us.

MORNING SERVICE.

Calumet Opera House, South Chicago, Illinois, Lord's Day Morning,
March 17, 1901.

The meeting was opened by singing Hymn Number
151:

Come, ye that love the Lord,
And let your joys be known,
Join in the song with sweet accord:
And thus surround the throne.

CHORUS—We're marching to Zion,
Beautiful, beautiful Zion;
We're marching upward to Zion,
The beautiful City of God.

The General Overseer then read from the third chapter
of the book of the Prophet Malachi, and in the Gospel
according to St. Mark, the first fifteen verses of the first
chapter.

Overseer Speicher then offered prayer, the General
Overseer following.

The Overseer for Chicago and Elder W. J. Stith,
Elder-in-Charge of South Chicago (Parkside Zion
Tabernacle), made the announcements, after which the
tithes and offering were received, Zion's White-robed
Choir singing Stevens' *Te Deum*

THE KINGDOM OF GOD.

The General Overseer then said

INVOCATION.

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

In the first chapter of the Gospel according to St. Mark,
in the first three and the fourteenth and fifteenth verses,
you will find the words:

TEXT.

The beginning of the Gospel of Jesus Christ, the Son of
God. Even as it is written in Isaiah the Prophet.
Behold, I send My Messenger before Thy face,
Who shall prepare Thy Way;
The Voice of one crying in the wilderness,
Make ye ready the way of the Lord,
Make His paths straight.

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

JESUS CHRIST NOT THE FIRST PREACHER OF
THE GOSPEL

“The beginning of the Gospel of Jesus Christ the Son
of God,” was not the preaching of Jesus Christ Himself.

As this narrative so plainly shows, “The Beginning of
the Gospel” was the proclamation by the Forerunner of
Jesus, the Messenger of God's Eternal Covenant in that
day, John the Baptist.

The wonderful story of John the Baptist must never be

forgotten in connection with the Advent of Jesus Christ, our Saviour.

John was the “porter” who opened the door for “the Good Shepherd,” and, therefore, to all the blessings of the Christian Dispensation.

Jesus said:

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.

John himself, however, did not at first know who Jesus was. Elizabeth, his mother, was a cousin of Mary, the Holy Blessed Virgin Mother of Jesus the Christ. Notwithstanding this close relationship between their mothers, John did not know the Divine character and person of his Cousin. He expressly says:

And I knew Him not: but He that sent me to baptize with water, he said unto me, Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is He that baptizeth with the Holy Spirit. And I have seen, and have borne witness that this is the Son of God.

John the Baptist had the Seal of the Living God.

THE SEAL OF THE LIVING GOD IS A REAL BAPTISM.

That Seal is not the mockery of a little water on a baby’s face. That is not Baptism.

A Real Baptism is a Baptism “into the Name of the Father, and of the Son, and of the Holy Ghost.”

That Baptismal Seal was given on that day when God the Father spoke from highest Heaven; when the Holy Spirit came in visible form, when Christ was thus proclaimed to be the Son of God by the Father and the

Holy Spirit.

Zion has today that Seal of the Living God, thank God! (Amen.)

Nine Thousand Six Hundred and Twelve have been baptized in Zion in four years, and over Twelve Thousand since 1894.

John the Baptist was sent to open the door as the Divinely chosen “porter,” and prepare the way. His Voice rang out in demands for Preparation by Repentance and Obedience.

He was a burning and shining light.

He made kings to tremble on their thrones and brought cruel soldiers, in penitence and faith, to cry for mercy from their God.

That mighty man who had cried, “Make ye ready the Way of the Lord, make His paths straight,” proclaimed that Jesus Christ was “the Lamb of God which taketh away the sin of the world.” Therefore he said, “He must increase, but I must decrease. He that is from above is above all.”

So John passed away into obscurity. He was arrested by the evil influence of Herodias, who hated him because he had reproved Herod for living in adultery with her. She sought his heart’s blood, and was never satisfied until she had caused his head to be struck from his shoulders in a dungeon in the Castle of Machaerus. But the righteous never die.

You may take John the Baptist’s head from his shoulders, but the chariots sweep low—they swept low for Elijah—and did not the Baptist go upward, attended by shining hosts, to God?

Oh, it is not Herodias, the murderess, but it is John the Baptist, who shines in the glory today.

The beginning of the Gospel of Jesus Christ in that age and in this, is the Seal of the Living God, a Real Baptism.

After John was cast into prison, Jesus came. We have the story of what His Gospel was.

He said, “The time is fulfilled.”

Because to every purpose there is time and judgment; therefore the misery of man is great upon him.

Because men fail to see God's time; because men fail to recognize God's great purpose; because they fail to do in time what they ought to do; because they put off repentance, and faith and hope, and love and devotion to God until their lives are burnt out with the accursed naphthaline rivers of passion, the cry comes up from the depths of hell from those multitudes, "The harvest is passed, the summer is ended ; we are not saved. We might have been, but we would not when we could have been."

THE TIME IS FULFILLED.

The time is fulfilled now.

The "Times of the Restoration of All Things, whereof God spake by the mouth of His Holy Prophets," has come now in this year of grace, 1901, in the opening of this Twentieth Century.

"The time is fulfilled."

"The Kingdom of God is at hand."

"Repent ye, and believe in the Gospel."

The Old Message rings out once more in Zion today.

The days in which we live show clearly that the time has come when men, utterly wearied out by every form of human government, are turning to God, who alone can rule humanity.

When men say that they believe in the government of the people, by the people and for the people, they are simply uttering a sentiment of shameful selfishness. If a man should stand here today and say to you: "I believe in the government of John Jones, by John Jones, and strictly for John Jones," would that man not be an incarnation of selfishness?

The man who believes in the government of himself, by himself and for himself thinks that he is saying a wonderfully good thing. On the contrary, he is saying a wonderfully mean thing, and he proclaims himself to be

selfish from first to last— *of self, by self, for self.*

When a man can say, "I believe in the government of myself by God and for God," he is fulfilling the Divine purpose. "The Time is fulfilled."

MEN HAVE LOST FAITH IN ALL FORMS OF GOVERNMENT.

You talk about a Republic governing you in America. Do you not know that it is the boss who governs?

You say, "We vote for the man who shall rule us." Yes, but the Republican and Democratic "bosses" give you a choice of two evils, and it is exceedingly hard to select the least sometimes. (Laughter.)

You are strictly limited by the "boss" who has settled all beforehand as to your choosing one of two. It is a question of Pompey and Cæsar. They are both bad oftentimes, and the only question is, which is the worst of the two?

There is only one other alternative occasionally presented, and that is, "the sacrificial lamb"—sometimes it is a "goat"—which you are invited to vote for, although every voter knows he is simply engaging in an electoral funeral.

As Christians, we are not justified in throwing away votes upon impossible candidates; and we are justified in keeping the worst man of two from obtaining power, and using our influence to get the better of the two to do right.

Do you not see it?

Is it not plain to you that your primaries, where only one-tenth of the people who are entitled to vote, select the candidate?

It is as plain as men can make it that the wretched saloon tramps who run the primaries create your candidates. They create your legislators. They create your governors. They create the presidents.

Has the time not come when men see that some one better than a political boss must rule?

Has the time not come for men everywhere to say, "Oh God, come Thou and reign upon this earth"? (Amen.)

The whole earth is crying out for its King, for its Saviour, for its Deliverer, for the Christ. The Gospel which we preach today is the Gospel of the King.

Do not forget that.

THE GOSPEL IS NOT THE GOSPEL OF THE CHURCH.

It is the Gospel of the Kingdom of God.

There is no Gospel of the Church.

The Church is a very small thing compared to the Kingdom.

Know you not that if you take the Gospel according to St. John, and read it from the first word to the last, you will not find the word "Church" in it?

If you take the Gospel according to St. Luke, and read it from the first word to the last, you will not find the word "Church" in that Gospel.

If you take the Gospel according to St. Mark, and read it every word from the first to the last, you will not find the word "Church" in that Gospel.

Only in Matthew in two places will you find the word "Church." See Matthew 16:18 and 18:14.

That is a remarkable fact: that in the whole of the four Gospels the word "Church" is only used twice. Yet today the Church is everything in the denominations, and the Kingdom is almost nothing.

That is the mistake; yea, it is a sin.

The Kingdom should have been preached, and not the Church.

When Christ came to preach, He came to preach the Gospel of the Kingdom of God. All His parables are concerning the Kingdom of God.

He puts it in very plain language. He says the Kingdom is like unto a merchant seeking goodly pearls who wants the very best pearl he can get.

He goes up and down. He goes to Rome; he goes to Athens; he goes to Corinth; he goes to Ephesus; he goes to Jerusalem.

Suddenly he hears of a pearl which is finer than any he has ever known about. He goes to look at it. As he sees it he says, "That pearl is the finest pearl in all the world. What will you take for it?"

The man names a great price. If he is to buy it, the merchant knows that he must sell all his pearls; that he must sell all his property; that he must sell everything he has, houses and lands, and personal property, and then he will just have enough to buy that pearl.

Know you not that the Kingdom of God is like that?

When a man has seen what Christ is to him, the Pearl of Greatest Price; when he has seen what the Gospel is; when he has seen what Salvation and Healing and Holy Living means, he says: "For that Pearl of Salvation, Healing, Cleansing and Heaven, I will give Him all, and give it gladly."

Know you not that when you really "enter into the Kingdom of God," all other organizations and affiliations are as nothing? You cease to boast of your country, your family, or your opinions. Heaven on earth has come: for the Kingdom of Heaven has come into you.

THE PARABLE OF THE TALENTS.

The Kingdom of Heaven is like unto a man who leaves his money, servants and property in the hands of others. To one he gives one talent; to another two; to another five. He goes away into distant parts and spends years. Then he comes back and asks an account.

The man who has five talents says, "Lord, here are your talents. I used them and traded with them, and they have become ten. They are thine."

The man who has come back from the distant parts says, "Well done, good and faithful servant: thou hast been faithful over a few things: I will make thee ruler over

many things: enter thou into the Joy of thy Lord.”

Another man comes and says: “You gave me two talents, lord; they became four. Take the four. They are thine.”

Well done, good and faithful servant: thou hast been faithful over a few things: I will make thee ruler over many things: enter thou into the Joy of thy Lord.

Then comes up the miserable wretch who says: “You gave me one talent. I knew that you were a pretty hard man; that you reaped where you had not sown, that you gathered where you had not strawn, and I thought I would not risk your talent by trading with it. So I took a lot in South Chicago, and put it all into that. (Laughter.) All I have is the lot. Take it.”

“Ah, you wretch! Who told you to put all your talent, all your life, into a piece of land in South Chicago?”

APPLY THE LESSON OF THE PARABLE OF THE TALENTS.

Who told you to put all your life into a dramshop or into theater, or into some infernal business which God the Almighty can never bless, which you can never pray over?

Can any man pray over selling beer, gin or tobacco?

Can you pray over selling liquid fire and distilled damnation?

Can you pray over selling that which makes people poor and miserable, and sick and criminal?

Can you ask God to bless it?

You wretches, you know that you have lost your talent. You know that you cannot give an account to God.

You cannot ask God to bless you, you dirty nicotine stinkpot sellers!(Laughter.)

Can you sell that tobacco, and ask God to bless it? to bless it to the poor boys who smoke it and destroy themselves? to bless it to the men who defile their bodies and defile God’s earth?

You may try to have God bless it; but He will not.

God says to the man who wastes his talent, “I gave you life, and what have you done with it? You have gone into the enemy’s country to feed swine, and to endeavor to fill your belly with the husks which the swine eat. Repent, and obey Me: for you never can get blessing until you quit sin.”

Is it hard to hear your doom now from my lips? You will find it harder at the Judgment Seat.

You can walk out now, but you cannot go away from God when He condemns you for your sin.

You had better repent and do right, and trust in God, now.

The Gospel of the Kingdom of Heaven as Christ preached it, was a Gospel which began with Repentance.

“REPENT YE, AND BELIEVE IN THE GOSPEL.”

That is the first thing.

No use talking about believing until you repent.

Repentance, not faith, is the basis of Divine Life. You must give up your sin.

You must confess the sin.

You must make right the wrong.

You must restore wherein you have wronged.

You must do right to your fellowmen.

You must come to God and say, “Father, I have sinned against heaven and in Thy sight.”

Then you must trust God.

You must trust His Son who bore the cross, suffered the shame, bled and died and rose again, and ever liveth to intercede for sinners. Bless His Name forever!

He is the friend of sinners at all times. You must believe Him.

You must do what He tells you.

You must obey Him.

You must be baptized, and you must work for Him.

You must love Him and serve Him.

He will give you Salvation.

He will give you Healing.

He will give you Cleansing.

He will give you Eternal Life and Love and Joy.

All in this place today who desire that God shall lead them to heaven, stand and tell Him so. (Many hundreds arose.)

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Give me power to do right, no matter what it costs; to confess my sin to those whom I have wronged; to restore that which is not mine; henceforth to do right, to trust Thy Son Jesus, my Lord, "the Lamb of God who taketh away the sin of the world." For His sake, take away my sin. Cleanse my spirit, my blood, my soul, my body. Make me clean. Give me power to do right by Thy Spirit's power, for Jesus' sake. (Amen.)

Did you mean it?

Audience— "Yes."

General Overseer—Sing with me "I Will."

After the hymn "I Will be Wholly Thine" had been sung, the services were closed by the General Overseer offering the following

PRAYER AND BLESSING.

Our Father, grant that every one may realize the solemnity of singing "I Will," and by the Grace of God let Thy Kingdom now come into them. Give us the strength now that Thy will shall be done in us on earth as it is in heaven. (Amen.)

God help us. Bless this assembly. Bless us in all the work which lies before us in all parts of this great city, and this great land, and all the world.

Grant, oh God, that we may each do our part in hastening the coming of our Lord, when, no longer a suffering Saviour, He shall come in great power and glory to reign upon this earth and shall gather His elect from the four winds of heaven. May we be counted in their number, for Jesus' sake.

Beloved, abstain from all appearance of evil. And may the very

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

AFTERNOON SERVICE.

Central Zion. Tabernacle, Lord's Day Afternoon, March 17, 1901.

The services were opened by singing Hymn Number 391:

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

REFRAIN—Crown Him, crown Him, angels crown Him,
Crown the Saviour, "King of Kings."

The General Overseer then read in the inspired Word of God, first in the book of the Prophet Isaiah, in the eighth chapter, beginning at the fifth verse, and then in the Revelation of Jesus Christ which He gave to His servant John, the seventh chapter, closing with the following prayer:

May God bless His Word.

Prayer was then offered by the General Overseer.

HAVING THE SEAL OF THE LIVING GOD.

After the announcements had been made and the tithes

and offering received, the General Overseer delivered the following discourse:

INVOCATION.

Let the words of my mouth and the meditation of my heart, the instruction of Thy Spirit, be acceptable in Thy Sight, and profitable unto all to whom these words shall come, in this and all lands, in this and all the coming time, till Jesus come. Amen.

TEXT.

Bind up the Testimony, Seal the Teaching among My Disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him. Behold, I and the children whom the Lord hath given me are for Signs and for Wonders in Israel from the Lord of Hosts, which dwelleth in Mount Zion.—Isaiah 8: 16-18.

“Bind thou up the Testimony, seal the Teaching among My disciples.”

THE RECORD OF FOUR YEARS OF BAPTISMS
IN ZION.

Last Wednesday night I closed four years of Baptisms in this Tabernacle, and in various places outside of it during that period: from March the 14th, 1897, until March the 13th, 1901.

The Record as published in the last two pages of LEAVES OF HEALING of Saturday, March 16th, we have now “bound up” into that Eighth Volume, which is now current. That Record shows that in four years Nine Thousand Six Hundred and Twelve persons were baptized in this Christian Catholic Church in Zion by the Ordinance of Christian Baptism by Triune Immersion.

The record of those baptized before March 14, 1897, has not been perfectly kept, but it is supposed, as a minimum estimate, that in two years and eight months of Baptism by Triune Immersion, from July 15, 1894, until March 14, 1897, Two Thousand Five Hundred persons

were baptized.

That makes a grand total of Twelve Thousand persons baptized in Zion.

Bind thou up the Testimony, Seal the Teaching among My Disciples.

We have “bound up” the Testimony.

One reason why I published these lists of the persons baptized from week to week was that the numbers were so large that they were challenged by the enemies of Zion outside, who said it was simply incredible to suppose that from week to week and month to month such large numbers could be baptized in any one Church. I suppose the incredulity arose from the fact that

THE RECORD IS WITHOUT PRECEDENT IN
THE ANGLO-SAXON RACE IN ALL TIME.

It is, perhaps, without precedent in any time since apostolic days.

In saying this, I do not forget that when Christianity was first planted by Augustine in the British Isles, in the Sixth Century, that it is recorded that he baptized ten thousand pagans in one day.

But as Neander, the Church historian, says that “great numbers were induced to receive Baptism, with many of whom, however, as was shown by succeeding events, the faith had taken no deep root.” (Church History, Volume 3, page 13.) And again he says, page 18: “The conversion of many to Christianity had been brought about by the influence and example of their King, or by momentary impressions on the senses, rather than by any well-grounded conviction.” Vast numbers, therefore, of those baptized “relapsed into the old idolatry.”

I am speaking of the Baptism of real converts, people who have truly repented, who have intelligently believed, and whose lives prove that, with few exceptions, they were “born of God.”

The average of Baptisms in Zion has been Two

Thousand Four hundred each year during the past four years. That is an average of Two Hundred each month, Fifty each week, and for every single day of these Four Years, between Six and Seven persons.

This is not, to my thinking, a very great Record. Indeed, I am perfectly certain that the note which I have written in Saturday's LEAVES OF HEALING regarding the possibilities is within the truth. If we had facilities for baptizing those who desire Baptism in God's way by Triune Immersion; if we had Elders who could take charge of hundreds of stations which are seeking Elders, and for which we have no one yet whom we can spare from stations which they already occupy, we should have baptized One Hundred Thousand persons by this time, not Twelve Thousand.

In Zion Temple, in which I trust God will give me grace to meet you by and by in Zion City, I hope to see baptized there numbers which will not only reach hundreds, but thousands in one day.

We have now reached the first Twelve Thousand, and in the sealing of the One hundred and Forty and Four Thousand, the numbers are divided into Twelve Thousand of each of the Twelve Tribes.

I desire to speak concerning this Seal of the Living God to a Living Church, and to say something today, which I trust will be remembered by those who have been baptized, and will be carefully noted by those who have not been baptized.

I shall say something today which, I hope, will be effectual when sent forth through LEAVES OF HEALING to every land beneath the sun.

I proclaim the fact that

GOD HAS SENT HIS MESSENGER TO SEAL HIS PEOPLE.

This Prophecy in Isaiah 8, verses 16 to 18, is a very remarkable one. That it belongs to the Christian

Dispensation is without question; for it is quoted in the Epistle to the Hebrews in connection with our Lord Jesus Christ's own ministry.

The prophecy reads: "Behold, I and the children whom the Lord hath given me." It is the children whom the Lord hath given somebody. It is not merely the Lord's children, but it is the children whom the Lord has given to somebody through whom the Holy Spirit has so effectually wrought that he has been the "spiritual father" of many thousands. Paul wrote (I Corinthians 4:14, 15) as such a "spiritual father," saying, "I write not these things to shame you, but to admonish you as my beloved sons. For though ye should have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I begat you through the Gospel."

It is a Glorious Privilege to be able to speak of one's spiritual children in the language of a portion of my text:

Behold, I and the children whom the Lord hath given to me are for Signs and Wonders in Israel from the Lord of Hosts, who dwelleth in Zion.

This is quoted, therefore, primarily, as referring to Christ Himself, in the second chapter of Hebrews, thirteenth verse:

And again, I will put my trust in Him. And again, Behold, I and the children which God hath given Me. Since then the children are sharers in flesh and blood, He also Himself in like manner partook of the same; that through death He might bring to naught him that had the power of death, that is, the Devil, and might deliver all them who through fear of death were all their lifetime subject to bondage.

THEREFORE, THE SEAL OF THE LIVING GOD IS THE SEAL OF SALVATION UPON THOSE WHO ARE SAVED.

It does not matter what you think. It does not matter what I think when we are face to face with God's Word, for the one thing that will stand forever and forever is

what God thinks. God's is the only thinking that is worth thinking, it is the only thinking that is worth considering; the thoughts of God which stand forever!

The word of God has made it plain that the time would come when this Testimony should be "bound up"; when it should be upon distinct Record; when every name of every one baptized should be recorded; when that record should stand, and when the enemy who would sneer and say, "The thing is impossible," would simply sit down to count the names, and see whether the simplest operation in arithmetic, simple addition, did not prove that it was true.

You can take the pages of LEAVES OF HEALING—they are accessible to you—and you can count the names of all of those who have been baptized in the 9600. I believe we have underestimated when we say that over 2500 were baptized before we began to keep the record. We have underestimated even the number who have been baptized to this day; for our lists are not yet all in for the four years, from many parts of the world. Lists of some baptized in South Africa, Australia, Europe and other parts of America have not yet reached us. Hence we know that, adding together those who have been baptized, but whose names are not recorded in LEAVES OF HEALING, there are at least 12,000.

WHAT DOES REAL BAPTISM BY TRIUNE IMMERSION MEAN?

It is time, when the first 12,000 have been baptized by Triune Immersion in the Christian Catholic Church in Zion, to ask what this fact means. It certainly means something.

The remarkable thing about it is that those who have been thus baptized have been brought out of more than fifty different nationalities.

They represent nations in Africa, in Asia, in Australia, in America, and in Europe, and in the Islands of the Sea. They speak more than fifty different tongues.

They comprise members of every religion in churches which are nominally Christian.

They comprise members of the Greek and Roman Catholic churches.

They comprise Lutherans.

They comprise Episcopalians, Methodists, Baptists, Congregationalists, and all the denominations.

They comprise those who were Jews, Unitarians, Spiritualists and Christian Scientists.

They comprise those who were absolutely heathen and Mohammedan when Zion's Message reached them.

They comprise many of God's Israel who have been brought out from among the nations and the apostate churches.

The Record is a marvelous one. It is one which must not be passed by without being considered from this platform in Zion, from whence the Christian Catholic Church in Zion has a right to expect clear and unmistakable Teaching. What does it mean?

Baptism has hitherto, in the nominal churches, been a perfect farce, and for the most part, literally, a "screaming" farce, when babies have been brought and presented to priests for Baptism.

Baby Baptism is a thing entirely unknown to the New Testament, to Christ's example, and also to apostolic example and teaching.

INFANT BAPTISM NOT SCRIPTURAL.

I will defy any living man to find for me, within the New Testament, a single positive case in which any baby was ever sprinkled, poured upon, immersed once or three times, or in any way whatever baptized.

It is not there.

Baptism was laid down by our Lord Jesus Christ as the Seal of Discipleship, as the Seal of those who had repented, believed and consecrated themselves to God by this act of Baptism.

It is incredible, because it is impossible, for a baby ever to fulfil these conditions.

More shameful and shocking than anything else is it when men and women stand up before a priest or minister, whether he be a minister of the Lutheran, Episcopalian, Roman Catholic, Greek Orthodox, or any other so-called Church, as so-called godfathers and godmothers. That minister, knowing that what he is doing is false, knowing in his heart that the water which he has sprinkled upon that baby has made no change whatever in its heart, will receive vows of godfathers and godmothers who will renounce the World, the Flesh and the Devil on behalf of the baby when the Devil is in them all— ministers and sponsors and parents, beyond all question. The Devil has filled them up, sometimes, with wine or whisky. They stand, sometimes, drunk, when they are taking these vows as godfathers and godmothers. And, oftentimes, all the parties to a “christening” will engage in hours of gluttony and drunkenness at “celebration suppers.”

The minister knows that it is a lie, when the sponsors say that they will bring that child up in the nurture and admonition of the Lord. He knows they are powerless to do so.

THE LIE OF BAPTISMAL REGENERATION NAILED DOWN.

There are thousands of you here who will help me today to nail it down as a lie. Were you not sprinkled?

Voices— “Yes.”

General Overseer—Did they not take vows to train you up in the nurture and admonition of the Lord?

Voices— “Yes.”

General Overseer—Did they do it?

Audience—“NO.”

General Overseer—They lied when they made the vow, and the minister never troubled whether they kept it or not. A Church which has a Baptism of that kind, a

Baptism which is a Shameful Lie upon the face of it, is apostate.

Such a baptism is the *Seal of the Living Devil*.

It is that accursed lie of baptismal regeneration which has struck a blow at the very foundations of Christianity in Europe and in America, and everywhere; because every one knows it to be a lie.

It is a shameful lie to say that this child is regenerated by this water, and is now given a new heart and become a member of the Church of the Living God.

Therefore these churches start with a lie.

They start the life of the baby with a lie.

They lie to the mother, and to the father, and accept a lying vow from the godmother and godfather. The whole ordinance of Infant Baptism is founded upon a mass of shameful lying.

When a minister says, as in the Form of Baptism prescribed in the Protestant Episcopal Church of the United States of America, after sprinkling the unconscious babe with water: “This child is regenerate,” he utters a horrible lie.

When he says, “We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this Infant,” he is a blasphemer, and a deceiver, and a blind leader of the blind.

I denounce Regeneration of Infants by this False Baptism.

It is a Lie of the Devil.

It is a Seal of Apostasy in the Church.

When it was invented, it was because the Church had lost a Real Baptism. Even then it was only slowly that a Real Baptism was lost.

TRIUNE IMMERSION IS THE ONLY FORM OF BAPTISM RECOGNIZED IN THE CHURCH FOR SEVEN CENTURIES.

The Church in all its branches, for the first seven

centuries in the Christian era, denounced infant Baptism, denounced sprinkling and denounced immersion by one dipping.

Dr. Marriott has shown that fact in his article in Smith's Dictionary of Christian Antiquities. It is known to every scholar who has examined this subject. Schaff and Herzog witness to that truth. All the writers on Baptism and the writers in the Encyclopedias, such as the Encyclopedia Britannica, Chambers' Encyclopedia, and others.

There is no question among scholars that for seven centuries there was no other form of Baptism permitted by the Christian Church than Baptism by Triune Immersion into the three Names, the Father, the Son, and the Holy Spirit.

So much is this the fact that "the Apostolic Canons" alike in the Greek, the Coptic, and the Latin versions give special instructions as to Baptism by Triune Immersion, saying that any bishop or presbyter shall be deposed who violates that rule, and dares to baptize in any other way. The only exception to that universal rule in the early centuries, known in an ordained bishop of the Church of Christ, was the solitary exception of Eunomius, in the Fourth Century.

Eunomius was rejected. He was tried for heresy and excommunicated. The reason for his one dipping was to deny the Trinity of God, to deny the Divinity of Jesus Christ, to deny the Divinity of the Holy Spirit. The Church tried him, not only for false Baptism by one immersion, but for false doctrine connected with that Baptism. He had returned to Arianism, to that horrible form of Unitarianism which has denied the Divinity of Christ, dishonored the Father, dishonored the Son, and grieved the Holy Spirit.

That is a historical set of facts.

Why was it that this was lost?

During the Seventh Century, the National Council of the Church in Toledo, Spain, which had gone far from God, first of all permitted another form of Baptism. It was

the Spanish Church which made the Inquisition the most horrible instrument of Satanic cruelty and persecution ever invented. It dragged humanity down into the depths of damnation until God began a Reformation.

Now that Reformation needs to be reformed. That Reformation itself split upon the rocks of Baptismal Regeneration, false practice in Baptism, and false teaching regarding the Lord's Supper.

Luther taught the doctrine of consubstantiation, which is so like transubstantiation that there is just the difference between them of tweedle-dee and tweedle-dum. It is the difference between saying that the bread of the Lord's Supper is the actual body, blood and bones of Jesus Christ before you eat it, when the priest has consecrated it; or saying that it becomes the body, blood and bones of Jesus Christ when the Lutheran minister has gotten you to eat it—mixed with beer and tobacco. (Laughter.)

Both are abominable lies.

THE LORD WOULD NEVER DWELL IN AN UNCLEAN BODY.

The Lord Jesus Christ would never dwell in a tobacco shop, or in a beer shop. You cannot get Him to dwell inside of you, you dirty devils who are walking stinkpots, and beerpots and whiskypots, and swine's-flesh-pots, and every kind of a dirty pot that you can be.

I would not dwell in you for all the gold of Ophir, you stinkpots!

Dwell inside of you? My God, is it not enough to dwell beside you and have your stink? (Applause and laughter.)

This abominable doctrine of Luther, consubstantiation, is not distinguishable from the lie of Rome, transubstantiation. The teaching of Luther concerning Baptismal Regeneration is not distinguishable from the lie of Rome.

The teaching of a Baptism which regenerates in any form is not a whit different from the Roman Catholic

formula.

The Christian Catholic Church in Zion has come to smash these false teachings.

We have the Seal of the Living God, a Real Baptism. (Amen.)

A REAL BAPTISM THE SEAL OF THE CHRISTIAN DISPENSATION.

What is the Seal of the Christian Dispensation?

What was the one great Seal which God put upon the Christian Dispensation when it was ushered in? That is the question now. Consider it.

God sent Jesus Christ, born of a Virgin. Before He suffered under Pontius Pilate, He lived for thirty years a life of glorious and beautiful self-abnegation. He was conscious of His own Divinity, of His own call to the Messiahship. Yet He did His duty humbly in almost the lowest ranks of labor, the son as was reputed, although He was not, of a village carpenter.

He labored to help that Holy Blessed Virgin Mother Mary to take care of the other children whom God gave to her by Joseph. The names of four at least are given to us: James, Joses, and Simon and Jude. But alas! even the New Testament writers thought so little of women that they did not record the names of Jesus' half-sisters.

There was considerable of the miserable old Jew about the first apostles. It took a long time to rub off the prejudice and persuade them that a woman amounted to something.

They marveled when Christ talked with a woman, especially a Samaritan woman. I do not see why they should have marveled. I wish I had heard what they said after it was all over. They went into the city to buy meat, and perhaps Judas Iscariot haggled about the price of it in the meat market of Sychar.

They never brought out one Samaritan to Jesus' feet;

but that woman, sinful and weary, whom Christ had blessed at that well, brought out all the men. I am sure she brought the women, too, because when a woman of her character brought out all the men, the women of the town would say, "Where on earth is that hussy leading our husbands and sons?" (Laughter and applause.) And they would follow them and see.

She was a very bad woman. She had five husbands, and she was living with a man in adultery. It was only natural that the women would want to see where this woman was leading the men.

If she had gone to the women, they never would have listened to her. But she had oftentimes gone to men and led them into sin, so when Christ put the Living Water in her heart she went to the men, and brought them to Him.

GOD CAN USE THE WOMEN MIGHTILY FOR THE EXTENSION OF HIS KINGDOM.

There are many women whom the Devil is using now to drag men down into hell in theaters and in operas, who have themselves gone down into sin.

God save them and help them to bring men to God! (Amen.)

A great many of you women have been told by the Lutheran and the Presbyterian, and the Episcopalian and the Roman Catholic, and the Greek Church ministers that women must be silent, and must not preach or teach publicly.

How dare they say so?

Did Jesus Christ say that? He did not say it.

"Oh, Paul said it," says the Presbyterian.

I would not care a snap about Paul if he did say it, and meant it to apply to all women. I would put him aside because Jesus did not say it.

Moreover, Paul did not say or practice any such thing.

Paul was speaking simply regarding a certain class of women in the abandoned and vicious city of Corinth and

other specially wicked and heathen cities.

Corinth was wholly given up to vice, and because there were women in Corinth who were harlots by religious profession, prostitutes of Aphrodite, is that a reason for keeping back the good women in the Church of God?

Voices— “No.”

General Overseer—Verily no. I am tired of this thing. I intend to set a whole host of women upon the Devil this year. (Laughter. Amen.)

Our Lord Jesus Christ proclaims

WATER BAPTISM THE SEAL OF DISCIPLESHIP.

Where?

In two places, and in many others. Let me show you two.

First, in dealing with Nicodemus. Let me give you their conversation a little at length, in order that you may understand fully the points covered.

Nicodemus comes to Jesus and says, “You are a very good Man, Jesus. You are a great Man. No man can do these signs that Thou doest, except God be with him. You are a mighty Man. The miracles are unquestionable. You are a mighty Man.”

Jesus looks at him. He says: “Verily, verily, I say unto thee, Except a man be born anew he cannot see the Kingdom of God.”

“What do You say?” asks Nicodemus.

“Did You say except a man be circumcised?”

“No, I did not.”

“Did You say except a man be sprinkled?”

“No, I did not.”

“What did You say?”

“Except a man be born anew, he cannot see the Kingdom of God.”

“How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born?”

asked Nicodemus.

Oh, he thinks himself bright, does he not? He is like many others today.

“Nicodemus,” says Christ, “that which is born of the flesh is flesh. Nicodemus, that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. I will take you further than I took you the first time. I told you the first time that except a man were born anew, he could not see the Kingdom of God. Nicodemus, except a man be born of Water and the Spirit, he cannot *enter into* the Kingdom of God.”

What is the difference? There is a wonderful difference between “seeing” the outside of a jeweler’s window, looking at the beautiful rings and costly ornaments, and being invited to “enter in” and take whatever you like.

THERE IS A WONDERFUL DIFFERENCE BETWEEN “SEEING” AND “ENTERING IN.”

There is a wonderful difference, to a hungry man, between standing outside a fine bakery and “seeing” the beautiful things, and smelling the odor of a magnificent dinner, and “entering in” and eating that dinner.

It was a wonderful difference between Moses “seeing” the Promised Land from Mount Pisgah’s lofty height and Joshua “entering in.” God said, “You shall not enter in, Moses. You have sinned. Joshua, you shall enter in. Go up and take the land.” There is a wonderful difference between “seeing” the Kingdom of God, even when you are born of God, and “entering in” to the gladness and fulness of the Kingdom.

You never can enter beyond the pale of a mean, low first step in the Kingdom until you have been truly baptized.

Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God.

Now mark what I say. I am saying it with great care:

CHRIST HIMSELF COULD NOT HAVE
ENTERED INTO THE KINGDOM UNLESS HE HAD
BEEN BAPTIZED.

Christ himself could not have been proclaimed as the “Lamb of God that taketh away the sin of the world,” unless He had been baptized in water.

His was truly a Triune Baptism, the Trinity of God being it the Ordinance.

Let me point out to you the beginning of Christianity.

What is the first Seal? It is the Baptism of Jesus Christ Himself. That is the beginning of Christian Baptism

JOHN THE BAPTIST WAS A WONDERFUL
MAN, THE MESSENGER OF GOD’S COVENANT.

The priests said to him, “Who art thou?”

There are many people who come to me and say, “Who art thou? that we may give an answer to them that sent us.”

I have had that question asked me in many places. Usually I decline the interview because I do not think that the mass of our newspaper friends—if they were honest, which nine-tenths of them are not—could really take it down. I do not think that there is one newspaper out of a thousand that would print this sermon.

But John was asked the question. They said, “Art thou Elijah?”

He said, “I am not.”

“Art thou that prophet?”

He answered, “No.”

They said, therefore, “Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?”

He said: “I am the Voice of one crying in the wilderness, Make ye ready the Way of the Lord, Make His

paths straight.”

He said, in effect, “I am preaching the Baptism of Repentance; preaching Righteousness.”

John was wrong in saying he was not Elijah. He did not know that he was Elijah. He had not the remotest idea of such a thing. He thought he was simply the son of Zacharias, the priest, and Elizabeth, good man and woman.

He had been born in a miraculous way, because he had been born when Elizabeth was old, and had gone far beyond the time of bearing children, and when Zacharias was an old man. Indeed, Zacharias had laughed when the angel had said that his wife should conceive and bear a son. He became dumb for that laugh.

GOD WILL CLOSE THE MOUTHS OF MEN
WHO LAUGH AT HIS MESSENGERS.

It does not pay to laugh at a Divine Message. It never did pay.

It has not paid in Chicago for those who have laughed at the Divine Message which God has sent forth from Zion.

It will never pay anywhere. Even Zacharias became dumb.

But when the time came and they were about to circumcise the child and give him a name, they thought they would call him Zacharias, after his father. Then Zacharias called for a tablet and wrote what the angel told him, “His name is John; his name is ‘By the Grace of God.’”

The moment he had done that, his mouth was opened. Then he prophesied in that wonderful prophecy

But he did not know that the spirit inside that little John, that little baby, was the spirit of Elijah. Christ knew it, however, for when Christ afterwards spoke concerning John He said:

Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist: yet he that is but little in the Kingdom of Heaven is greater than he. And from the days of John the Baptist until now the Kingdom of Heaven suffereth violence, and men of violence take it by force. For all the prophets and the law prophesied until John. And if ye are willing to receive it, this is Elijah, which is to come.

The last word in the Old Testament is:

Behold, I will send you Elijah the prophet before the great and terrible day of the Lord come. And he shall turn the heart of the fathers to the children, and the heart of the children to the fathers; lest I come and smite the earth with a curse.

John did not come before “the great and terrible day.”

He came before “the Acceptable Year of the Lord,” Which Christ proclaimed.

That Day has reached its close.

We have come before “the Great and Terrible Day of the Lord.”

I tell you, as the Messenger of God’s Covenant, today, you had better get your hearts turned to your fathers; your hearts turned to your children ; your hearts turned to your God, else God will permit this earth to be smitten with a curse.

You had better get ready: for the Time is drawing rapidly nearer and nearer when the four Messengers of Destruction who are bound at the great River Euphrates will be loosed, who have been prepared “for the hour and day, and month and year, *that they should slay the third part of men.*”

Beware and Prepare!

But let us return to Elijah, when he came in the person of John the Baptist—as Jesus said he did—not forgetting that Jesus also said, “*He is to come.*”

Jesus knew better than John. Jesus said, “This is Elijah,” and it is written in that glorious Gospel that they knew then that John the Baptist was Elijah.

What was the Seal in John the Baptist’s ministry?

Baptism.

What was the Great Seal on Christ?

Baptism.

Christ could not have entered into His own ministry had He not been baptized.

Why? Because John was just as essential as Jesus Christ Himself, to open the gate of Divine Salvation to all the World.

IT WAS AS ESSENTIAL THAT THE
MESSENGER SHOULD COME AS THAT THE
LORD HIMSELF SHOULD COME.

It was as essential that the forerunner Elijah should proclaim the Christ as it was that the Christ should come.

John said, in effect, “I did not know that Jesus was the Christ. He was my Cousin. Elizabeth, my mother, and Mary, His mother, were first cousins. They loved each other before He and I were born. He that sent me to baptize with water, He said unto me, ‘Upon whomsoever thou shalt see the Spirit descending, and abiding upon Him, the same is that baptizeth with the Holy Spirit.’

“One day I was at the Jordan, and a crowd of sinners were around me—penitent sinners, seeking Baptism—and Jesus stepped into the water.

“He was the beautiful Nazarene, the blameless Son of Mary whom we all loved. I saw Jesus of Nazareth; but in the moment when He approached me and sought Baptism, the heavens were opened, and I saw the Holy Spirit descending like a dove upon Him. I bowed before Him and said, ‘Oh Christ of God, it becometh me that I should be baptized of Thee, and not Thou to be baptized of me. Oh, take me, a mortal man, Thou Immortal Son of God, and baptize me.’ And my Saviour said to Me, ‘Suffer it now: for thus it becometh us to fulfil all righteousness.’

“And then, when He went up out of the water I again saw the Holy Dove resting upon Him, and I heard the Voice of the Eternal Father from the heavens say, ‘This is

My Beloved Son in whom I am well pleased.’

‘I had to do it, because He commanded, and I must obey. I did it, and the Holy Spirit sealed Him, the Father sealed Him, and I saw there in Him the Son of God, the Wonderful, the Counsellor, the Mighty God, the Everlasting Prince of Peace.

‘The Eternal Father was in Him. The Eternal Spirit was in Him. I said, ‘Behold, the Lamb of God, which taketh away the sin of the world!’

‘He must increase, but I must decrease.’

That was the “Seal of the Living God”; that was the Seal of the Living Spirit upon the Living Son of God.

What other Seal could the Christ Himself give than that which was prophesied of Him. The Testimony of the Old Testament was to be “bound up,” finished. “Seal the Teaching among My disciples.” Seal it by Baptism.

Therefore when Christ stood, in the bloodless body, on that mountain after His resurrection, when He closed forty days of instruction to His apostles, He said to them these words:

All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you all the days, even unto the consummation of the age.

That Baptism, when they were made disciples, was to be the Seal of Discipleship.

A REAL BAPTISM IS THE SEAL OF THE LIVING GOD IN ZION.

We have that Seal.

After this I saw four angels standing at the four corners of the earth, holding the four winds of the earth, that no wind should blow on the earth, or on the sea, or upon any tree. And I saw another angel ascend from the sunrising, having the Seal of the Living God: and he

cried with a great voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we shall have sealed the servants of our God on their foreheads.

Oh God, today I cry in Thy Name, to these four Messengers of Destruction who are bound at the great River Euphrates, “Hurt not the land, nor the sea, nor the trees, but in Thy mercy spare the people until the One Hundred and Forty and Four Thousand have been sealed with the Seal of the Living God.” (Amen.)

In Zion we have that Seal.

May, God help us to use it.

May God help us to preach it.

I COMMIT THAT SEAL TO THE HANDS OF THOSE WHOM I HAVE ORDAINED.

Seal not the children of the Devil

Seal the children of God.

Seal the servants of God.

O God, swiftly accomplish the number of Thine elect, the One Hundred and Forty and Four Thousand, that they may go forth, and that there may arise “a Great Multitude which no man can number, out of every nation, and of all tribes and peoples and tongues,” through the preaching of this Gospel of the Kingdom of God, and the Blessing of a Baptism which is truly “the Seal of the Living God.”

May they arise and sing the Song of Salvation to Him that sitteth upon the Throne and unto the Lamb forever and ever.

Have you tasted of that Salvation?

Voices— “Yes.”

General Overseer—Have you been sealed with that Seal?

Voices— “Yes.”

General Overseer—Not all.

There are some who have kept back because they know that they are not ready.

Get ready now.

Repent now.

Repent a day before you die, and since tomorrow may be that day, repent now.

Believe now. Be baptized now. There will be a Baptismal Service tonight.

Have you been saved?

Audience—"Yes."

General Overseer—Let all those who have been healed through faith in Jesus Christ, stand and tell Him. (Thousands arose from every part of the Tabernacle.) Did God heal you?

Answer—"Yes."

General Overseer—Did I do it?

Voices—"No."

General Overseer—Did I ask you to pay the anything?

Voices—"No."

General Overseer—Who did it?

Voices—"God."

General Overseer—Did He use me?

Voices—"Yes."

General Overseer—And my Teaching?

Voices—"Yes."

General Overseer—Let the Teaching be sealed. (Amen.) I command, in Jesus' Name all who have been saved and healed to be Baptized.

Let all who intend to obey Him fully, stand to their feet and ask God to bless them.

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body, for Jesus' sake. Give me Thy Holy Spirit, that I may do right to all whom I may have wronged; may restore, confess, do right in man's sight and in Thy sight. For Jesus' sake, the Lamb of God who taketh away the sin of the world, take away my sin, my sickness. Make me obedient, that I may have the Seal of God in my forehead, a True Baptism, not the mere putting away of the sins of the flesh, but the appeal of a good conscience toward God. Give me a clean heart, a

good conscience, that I may do right and have Thy Seal upon me, for Jesus' sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Voices—"Yes."

General Overseer—Overseer Speicher has asked me to let him say something.

Overseer Speicher—"Dear General Overseer, I have had a great struggle in my heart the last two days, and I am convinced the only true, right Baptism is in Zion.

"I was baptized by Triune Immersion when I was twelve years old. I was a Christian, I am sure. I have been saved since that time, but I was baptized by an unfaithful minister of an apostate Church. That Church taught Baptismal regeneration. I do not know that I believe that this man was even a Christian. He, probably, never was a Christian, and that Church does not teach the True Baptism. I desire to be baptized."

General Overseer—I will baptize you on Wednesday night. I never heard the Overseer say a word about his intention to have all doubts as to the validity of his baptism removed until this moment.

No one can afford to be in any doubt as to whether they have received "The Seal of the Living God," or not.

Get baptized properly.

Get the Seal of God.

Somebody has it.

Somebody has the Seal of the Living God.

I have it: for I am the Messenger of the Covenant of God.

God has given us, therefore, in the Christian Catholic Church in Zion, the Seal of the Salvation and the Healing of multitudes, and the Seal of a Real Baptism. Praise be to God for the first Twelve Thousand. (Amen.)

After the Recessional had been sung, the General Overseer dismissed the Congregation with the following

PRAYER AND BENEDICTION.

Our Father, we pray Thee for Jesus' sake to command Thy blessing upon all servants of God who have not yet been sealed, that speedily the Twelve Thousand may become the One Hundred and Forty and Four Thousand who shall go forth to bring the multitudes from every land, and tribe, and nation, to find Salvation in Thy dear Son. Bless this company. Bless the officers of this Church and the thousands of members in every land.

God bless the Christian Catholic Church in Zion, and seal her with every Seal needed for the accomplishment of her work, for Jesus' sake.

Beloved, abstain from all appearance of evil. And may the very God of Peace Himself sanctify you wholly; and I pray God your whole Spirit and Soul and Body be preserved entire, without blame unto the coming of our

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

THE SEAL OF THE LIVING GOD.

FOLLOWING solemn proclamation of a Real Baptism by Triune Immersion, in Zion, as the Seal of the Living God, God's messenger delivered a number of most critically important addresses bearing upon that most momentous subject.

These addresses were principally to the people whom God had given him, the members of the Christian Catholic Church in Zion.

The first of these, the General Overseer gave on Wednesday evening, March 20, 1901, when he conducted the regular weekly Baptismal Service at Central Zion Tabernacle.

The man of God spoke with more than human power and authority upon the mighty significance of the Ordinance which he was about to administer.

WEEK-NIGHT BAPTISMAL SERVICE

Central Zion Tabernacle, Wednesday Evening, March 20, 1901.

After singing, reacting the Word of God and prayer, the General Overseer said

INVOCATION.

Let the words of my mouth and the meditation of my heart be acceptable in Thy sight, be profitable unto this people, and unto all to whom these words shall come, in this and every land, in this and all the coating time, till Jesus come, for His sake.

TEXT.

Jesus came to them and spake unto them, saying, All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them to

observe all things whatsoever I commanded you: and, lo, I am with you all the days, even unto the consummation of the age.

Beloved friends, on last Lord's Day I delivered a most important sermon declaring a Real Baptism to be the Seal of the Living God upon His disciples.

I pointed out that the Seal did not make disciples any more than the stamp of the United States mint makes a nickel eagle have a gold eagle value.

If any Church pretends that by the Seal of Baptism it can impart Salvation, and that by baptizing in water it can regenerate the person who is baptized, that Church is a diabolical apostasy, a disgraceful mass of lies. It is not a Real Church at all.

The Baptism of such a False Church is a sham, a delusion, and a snare.

BAPTISM CAN NO MORE MAKE A MAN A CHRISTIAN THAN THE SEAL OF THE UNITED STATES CAN MAKE A PIECE OF NICKEL GOLD.

If you were to stamp a piece of nickel five dollars, if it were only a nickel in value, saying that it was five dollars would not make it five dollars.

It is a very important thing, nevertheless, to have a Seal which officially and properly declares value. The government acknowledges it and takes it in payment of taxes, and every good citizen throughout the country accepts it without question, if the United States Mint Seal is put upon the proper metal.

This Seal of Baptism is like all other seals: everybody is not qualified to use it.

No one dares use the Seal of the United States Mint, except the Master of the Mint or his deputies.

If any one were to use the United States Seal, even upon the true value coin, or to imitate or steal that seal, he would be sent to prison and punished severely.

The offense of using the Seal without legal right would be called forgery and fraud, and would be severely

punished.

COUNTERFEITING IS BOTH LYING AND STEALING.

It is stealing, whether it is putting the seal upon the wrong metal or the wrong quantity of metal, or upon the right metal or the right quantity of metal, without proper authority.

The Seal can be rightly used only by the person who has the right to use it. Any one else who uses it commits a crime. That is a fact in law.

The Seal of the President of the United States can only be rightfully used by the command of the President, upon certain documents.

The Seal of the United States Supreme Court is held in the custody of the Court.

I have a Seal of this Church, with which I stamp very important documents. I sometimes touch the Seal and say to my secretary, "Put the Seal of the Christian Catholic Church upon this document." If he were to put the Seal upon it without my authorization, it would be forgery. It would be criminal.

That Seal is the Official Seal of this Church, and it would be very wrong indeed upon the part of any one, no matter how high his office, to use that Seal, unless I specially deputized him, as I always do when even my private secretary uses it.

The Seal of a corporation, whether it is the seal of a municipality or a business corporation, or any other Seal, to be rightfully used, must be used by proper authority.

WHAT CONSTITUTES A REAL BAPTISM?

If that is the case in business, then apply it to Baptism. If any man is not a true Christian himself, and, therefore, not a true minister, who professes to be a minister of the Gospel; if he has not been truly converted, and if he

himself has not been truly baptized, he has no right to stand up and preach a sermon upon Triune Baptism and to perform that Ordinance.

He is a sham. He has not the Seal of the Living God. It is a Seal which looks like it, but it is a forgery. It is a counterfeit seal.

Even if the Ordinance is properly administered, even in triune form, it does not become a Real Ordinance, unless two fundamental conditions are fulfilled:

First, the participant, the person who is to be baptized, must be a truly converted, penitent believer. We have no right to put this Seal upon any one else. "Seal thou the Teaching among My Disciples," is the command.

Jesus said: "Go ye therefore, and make Disciples of all the nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost." But you will notice that they must first be Disciples.

Do not baptize the nations in their ungodliness and rejection, heathenism and infidelity!

If there is a person in this house who has been baptized, even by Triune Immersion, who was not a disciple at the time, who was not really penitent and not a believer, then he has not been baptized at all. Although he may have tricked me or whoever baptized him, he could not trick God.

Second, the administrator,

THE MAN WHO ADMINISTERS THE
ORDINANCE, MUST BE A REAL MINISTER OF
GOD.

It takes three to make an effectual Ordinance— God, the Administrator and the Disciple.

God will not bless any one usurping the functions of the truly converted and qualified Christian minister in that Ordinance. You know very well that this is the case in common things.

If any man should deceive a woman and get some one

dressed up in the dress of a minister to go through a bogus ceremony of marriage, that marriage would not be good in law, because the man administering the ordinance would not be qualified. The man who tricked the woman into the marriage and the man and who performed the bogus marriage would be punishable.

In the same way, if any one should administer this Ordinance of Baptism who is not properly baptized by one who has authority, then the Baptism would be invalid, even if the person baptized were perfectly honest.

The Christian Catholic Church in Zion is not a Church which permits every member to administer the Offices of the Christian Ministry at his own sweet pleasure.

I love the people. They know it, and I want them to be as useful as they can be; but we will not permit the people to usurp the functions of the ministry. Only Ordained Officers can exercise the functions of the ministry.

I think you will see that this is a good order. It has been so from the Apostolic Church.

Can a man make himself an Apostle by saying, "I am an Apostle "

Can a man make himself a Prophet by saying, "I am a Prophet"?

Can he make himself an Overseer by saying, "I am an Overseer"?

Can he make himself an Elder by saying, "I am an Elder"?

Can he make himself an Evangelist?

Can he make himself a Deacon?

Where does a man get his authority in the Christian Catholic Church in Zion to be an Overseer, an Elder, an Evangelist, or a Deacon? He gets it from my hands, under God, and from no other person in this Church.

ORDINATION TO OFFICE IN THE CHRISTIAN
CATHOLIC CHURCH IN ZION A CALL TO THE
MINISTRY FROM GOD.

I believe that God has called these officers whom I have ordained. They also believe He has, yet they would not be permitted to assume, or to exercise, the offices they hold unless they had been properly ordained.

In this Church, I claim the right to ordain Overseers, and give them the power to ordain Elders, Evangelists, Deacons and Deaconesses.

I claim the right to ordain Overseers and Elders, and give them power to ordain Deacons and Deaconesses under certain circumstances, when they are properly authorized. Hence there is good order.

Every man who holds an office in this Church was ordained to that office in an orderly manner. He got it directly from my own hands, or indirectly by those whom I commissioned.

Titus was put in Crete by the Apostle Paul for that special purpose, when the Apostle said to him:

For this cause left I thee in Crete, that thou shouldest set in order the things that were wanting, and ordain Elders in every city, as I gave thee charge.

The Apostle Paul himself could not go through that island. He had to go on and do something else, but he left Titus, whom he had appointed himself, his own son in the faith, and whom he had ordained. He gave him a distinct apostolic commission to ordain others.

Now I cannot ordain officers in Australasia. I therefore gave Overseer Wilhide the power to ordain. He has ordained a number of most valuable godly men and women, Deacons and Deaconesses, whom God is using in various parts of New Zealand and in various parts of Australia.

I cannot go to China in body, but I send Overseer Mason and I give him power to ordain the persons who are, in his judgment, fitted for these offices.

I shall expect to be consulted about the ordaining of Elders and Evangelists on other Continents, but in ordaining Deacons and Deaconesses I give a large

discretion, always reserving the paramount rights of my office under God.

This is an illustration of how the ministry is used in this Church. I think you will all agree with me in this matter that it is a right and good order. I believe that Zion is here, and everywhere, of one voice in this matter.

Audience—"Yes."

TERRIBLE CONFUSION AND RUIN WHICH FOLLOWS LACK OF PROPER AUTHORITY.

General Overseer—If we were to allow the people to go about and say, "I do not care what the General Overseer says, I am an Elder, I am an Evangelist; God has called me to be an Overseer," we would soon be in disastrous confusion.

You know how the churches are. People start up and claim to be qualified for various things, and to know as much as their minister—and more, too. The consequence is that you have no order, no discipline, no progress, no power, no purity, no anything. You have, instead, a wretched mass of shocking disorder, where every man, as in the days of the judges, does "that which is right in his own eyes."

When there is no rule and no authority, the people are in despair. When that is the political situation, what do they do? They call for a King, or throw themselves into the arms of a Military Dictator. That has been the history of the world through all the ages.

THE MAN ON HORSEBACK.

During the French Revolution monsters like Mirabeau, Danton, Marat and Robespierre formed what they called a Republic, and that Republic became a murderous abomination and a horrible mass of iniquity.

They cut off the heads of the very best people in France.

They destroyed the institution of the Christian Sabbath, making one day in ten their day of feasting, and called it a festival.

They declared that the Name of God should never be used, and counted men criminals who would name the Name of God.

They took a harlot, put her upon a triumphal car, dressed her up as the Goddess of Reason, drove her through the streets of Paris and bowed before her as personifying the Goddess of Reason. For a time they executed men and women for no offense whatever, except that they were godly people.

Robespierre and other political monsters of that time loved to see blood run down the streets of Paris from the guillotine.

What was the Nation to do in order to preserve its existence?

They found a Napoleon, and they threw themselves into the arms of the “Man on Horseback.”

They said, “Rule us; put down the mob, put down these monsters, and be our Emperor.”

He did.

He got cannons and put them in angles of the streets and swept them off with grapeshot. He marched into the Halls of Legislature, cleaned out the Revolutionists and proclaimed a Republic under himself as the first Consul. Shortly afterwards he became Emperor.

The result is the same in a disorderly Church, where it gets into such a condition that the Christian Endeavor—that is, “Christian Try-to-do-its”—want to run the whole concern—minister, choir and everything. The consequence is that the only thing to be done is to do what I am doing. I make short work of the Christian Try-to-do-its. I give them grapeshot. (Laughter.)

The idea of a Church being ruled by conceited little puppies! They think that a man who has gray hairs is not up-to-date. (Laughter.) They want a man up-to-date, after their own juvenile pattern.

I am a younger man than any of these Christian Try-to-do-its. Up-to-date It takes considerable time to get up-to-date. It takes more than eighteen or twenty or twenty-five years of life to get up-to-date. I am not up-to-date myself yet, but I am getting there.

I say these things to impress upon your minds this principle of Authority in the Church of God.

THE CHURCH WHICH CHRIST ESTABLISHED WAS ESTABLISHED BY AUTHORITY.

Authority does not mean power.

Power may be in the hands of a rebel.

Power may be in the hands of a bad man, who has no right to have it at all, who is a usurper.

There was a great deal of power in the Southern States when Jeff Davis was President of the Confederacy. He had power in Virginia, the Carolinas, Georgia, Alabama, Mississippi, Texas and other States.

He, and those who acted with him, assumed—false traitor and rebel that he was—the right to replace the National flag with the miserable Confederate rag. He claimed that, for the first time in the history of the world, a proper foundation had been laid for a Nation; namely, the denial of the black man’s rights to equal citizenship with the white, the denial of the black man’s freedom, and the declaration of the right of the white man to enslave him from the cradle to the grave.

That was a horrible lie. They had passed it in a convention, and so informed the United States of America, from which they claimed the right to secede.

The United States of America formed large armies of soldiers and marched them down there. The loyal citizens of the United States who lived in the South had to hide the flag of the United States in their bosoms, or bury it in the earth. They were oftentimes treated cruelly, and sometimes were shot by that traitor and rebel, Jefferson Davis, and his men.

But the National Authority marched on, fought battle after battle, year after year, until at last it crushed the Rebellion. Then the False Authority was destroyed, and True Authority was established.

There were years, however, in which all the power in thousands upon thousands of square miles of territory was in the hands of the rebels.

POWER IS NOT THE TRUE MEASURE OF RIGHTEOUSNESS.

A great many bad men in this city have power.

A great many bad men in this country have power.

Power is not a test of truth or righteousness.

The Roman Catholic Church has power. It has infernal power. It has bad power over the hearts and consciences of its people, threatening them with hell and damnation unless they believe and practice horrible and abominable lies.

In a recent procession—the Feast of Corpus Christi in Vienna—the Emperor Frances Joseph of Austria walked behind a bit of bread and bowed, at the behest of Rome. I cannot believe he believed it was God, but he was, and is, a politician, and it was desirable for him to do it.

Power in the Church may be in the hands of bad men for the time being, but Authority in the Church will be like Authority in the United States, finally triumphant over the rebellion.

Jesus did not say all “Power” had been given unto Him. He said, “All Authority hath been given unto Me in heaven and on earth.” That is power, and more than power. All the Authority of heaven is back of Jesus Christ in fighting to overcome the kingdoms of the World, the Flesh, and the Devil.

God says that “the kingdom of the world is become the Kingdom of our Lord, and of His Christ.”

I intend to fight for that Kingdom.

I will not fight with guns. That is a poor, miserable way

to fight. It does not change any man’s mind, if you blow his head off. You will never convince a man if you say, “If you do not believe what I tell you, I will knock your head off.”

It is easy for you to say, “You are a very wicked, bad fellow,” but calling a man that does not convert him. Injuring a man does not convert him. Doing right, teaching him patiently will win him to God as far as your obligation in the matter is concerned. But, sometimes, you have to correct him.

THE BAPTISM WHICH OUR LORD JESUS CHRIST COMMANDED WAS A BAPTISM OF AUTHORITY.

He said, in effect, “All Authority hath been given unto Me in heaven and on earth. Go ye therefore, I give you Authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you. I give you this authority. I am behind you, and all the powers of heaven are on your side. Go and make disciples.”

They were a poor lot to go. They were nearly all fishermen, with one honest taxgatherer.

If you can find one good, honest taxgatherer in America, I think you might make him an Apostle without further investigation.

These men whom Christ sent out were uneducated for the most part. They had no political and no social rank, until Christ took them in hand. They did not know very much until He took them in hand for three years.

It was astonishing what He made of them. They did not realize their mission until the Holy Spirit came at Pentecost and brought to their remembrance the things which Jesus had said, and showed them the meaning of Jesus’ words after He had arisen from the dead, when, on the mountain side of Galilee, He gave them Authority to go and make Disciples.

A MESSENGER WITH DIVINE AUTHORITY
CAN "MAKE" DISCIPLES

A man said to me once, "You talk as if you could make people believe."

I said, "I can; of course I can. You give me a chance at you, and I will make you believe before I am through."

He said, "You will never make me believe."

I said, "Will you come and attend services at Zion Tabernacle for ten consecutive Sundays, and see if I cannot?"

"Yes," he said, "I will, but you will be just as far away from it at the end of the ten weeks as you were at the beginning."

I looked for that man every Sunday, and I studied him from every point of view. I got to know all about him. I got to know all his meannesses. I got to know the wickedness he had done. I "spanked" him for about five consecutive Lord's Days.

I had him writhing in his seat and swearing under his breath, and wondering who had given him away. Every now and then I would look at him from this platform and say, "I will have you yet."

He was wondering what I meant; but he was fast breaking up.

After about five weeks he did not know that he would come any more. But on the sixth Lord's Day I forgot about him and did not know whether he was in the place or not. That day I said, "There are some of you whom I have been pounding, and I suppose you have about come to believe there is no hope for you anywhere on earth or in hell." Suddenly I saw him and said, "There is hope for you. You are a mighty hard case, but I will have you today. You will be a disciple today. Dare you to put it off any longer?"

When I said "Stand," I saw that fellow try to sit when thousands arose, but he could not.

Before the ten weeks were up he said, "Doctor, I

surrender."

I said, "All right; come and be baptized next Sunday."

God enabled me to make him a "Disciple."

Every true man has creative power. We may procreate good children if we are wise and clean and good husbands. A man may create a Disciple if the Spirit which is in him is the Right Spirit. That Spirit has a regenerative power. It creates a new birth, and will create a new birth through a faithful man's words, and sometimes by the shrug of the shoulders.

A man said to me, "You got me by looking at me and saying, 'You dirty stinkpot, you dirty dog.' You looked at me straight and I could not get away from that. I found myself saying it when I got home. (Laughter.) I found myself thinking of it. I tried to eat, and drink my tea, and I heard you say, 'Why don't you quit, you dirty stinkpot?' I went for my tobacco and it tasted like soapsuds. I could not smoke. I said, 'Why don't you eat, you dirty stinkpot?' I turned to my wife and said; Do you believe the Doctor was right in saying that awful word "stinkpot" today?"

"Well," she said "what do you think yourself?"

"I said, 'I think he was right.'"

WHEN A MAN BECOMES A DISCIPLE, HE IS
NOT A MASTER.

There are some disciples who think they can be Teachers, Prophets, and even Apostles, at once. They say the Apostle Paul was converted one day and began preaching as if he had authority right away. They do not know what they are talking about.

The Apostle Paul, after he was converted, went away into Arabia. There is no record as to what he did for three whole years after his conversion.

After he came up to Jerusalem, the Christians would not receive him. They were afraid of him. They knew he had been a Rabbi and a persecutor. There were only two of the Apostles who would give him a kind word. One was

that dear old fellow Peter, who knew the value of a kind word because he had been a sinner himself, and the other was the Apostle James, the brother of our Lord, who became an Apostle some time after Christ died.

Paul went away off to Antioch, and there at Antioch labored as an humble member of the Church for, as near as we can tell, about eight years.

One day he and a number of the Christians met together at Antioch. His name was then Saul. Barnabas was one of the number. He was the “rich young ruler” who used to be called Joses, and had rejected Christ when He was in the flesh, as is the historic statement, but had accepted Him after His crucifixion. He was a man of Cyprus—a very able man.

Simeon, who was called Niger, and Lucius, of Cyrene and Manaen, the foster-brother of Herod the Tetrarch, were with them.

These five were waiting upon God to reveal Himself to them when God, the Holy Spirit, by the voice, no doubt, of one of the prophets, said, “Separate me Barnabas and Saul for the work whereunto I have called them.” Then, when they had fasted and prayed and laid their hands on them, they sent them away as Apostles.

Out of that little band of prophets and teachers these two apostles were called, Barnabas and Saul, whose name was changed to Paul. Their fellow-prophets and teachers laid hands upon them and ordained them to the apostolic office.

Paul did not become an Apostle until eleven years after his conversion. Some of you cannot wait eleven weeks until you want to be in the highest offices.

When you talk about the Apostle Paul becoming an Apostle at once, you talk nonsense. It was the Principle of Authority in the Church that restrained him. He could only exercise official powers when he was officially recognized.

THE PRINCIPLE OF AUTHORITY IS

ESSENTIAL IN ZION.

If this Baptism which I am to celebrate tonight is a Baptism in which I have no Authority, then you will not be baptized. If you are not truly penitent for your sins, then you will not be truly baptized.

It takes Two on earth and One in heaven to make a Real Baptism.

It takes a Triune God and a faithful, penitent person, who is a true believer, and a faithful minister, who has a right to use the Seal, and who has himself received the Seal of the Living God.

We have that Seal, and, therefore, this Baptism is valid.

I therefore very deeply sympathize with those who, believing that this Baptism would be valid, have come to be baptized now, having been previously baptized by a false and invalid form of Triune Immersion. They have been perfectly conscientious and have lived for years as if it were a Real Baptism, but they have had the courage to say, as Overseer Speicher, Deaconess Clemons, Deaconess Reiff, and perhaps others among these about to be baptized, “The Baptism which we received was not a genuine Baptism, for various reasons.” Dr. Speicher and his sister now know that the minister who baptized them was probably not a faithful man. He has been since sent to the penitentiary for his crimes. It is just possible, however, that the man may have been a genuine disciple like Judas Iscariot, and afterwards have fallen. They feel, therefore, that they did not receive the Seal of the Living God at his hands. They wish to forever settle every doubt on the subject, and, therefore, be baptized tonight, and to receive that Seal in the Christian Catholic Church in Zion.

Judas was a thief, first of all. That was the beginning of his downfall.

Many a man has gone to the Devil through first robbing God.

Pay your tithes faithfully and God will bless you, not only spiritually, but financially.

You may not get your reward at once; but keep on.
 Saturday night will come and you will get your wages.
 Saturday night does not come on Thursday.
 God is watching you and noting your progress.

I HAVE WATCHED THE PEOPLE IN ZION.

I know you, and I can tell from the reports of my valued helpers and from my own observation, sometimes with just one look into your eyes, how you are doing.

Many a time I have looked into a man's eye, and have said, "That fellow will have to be sent away. He is afraid to look at me. He shuffles behind the door. He gets away from talking with a lady when he sees me. Why, if he was doing right?"

When I am going down the street and I see a member who knows I am coming go down the first turn, then there is something wrong.

I had only one smoker in my Church at Melbourne. He loved me very much. He never smoked any on Saturday night, or on Sunday morning. He said, "Sure as fate, our pastor will smell me if I do."

He used to take peppermint so that I would not smell the filthy nicotine.

I was told by his wife that smoking was the one meanness of which he was guilty.

Several times he saw me in the distance when he had a pipe in his mouth, and he would go down the first turn. I happened to be going down the street one morning and I saw this old fellow in the distance. I was sure he was smoking. He went down the first turn. I went down the nearest lane, went around the block and met him.

"O, good morning, Mr. —," I said. "Where is that pipe?"

"Oh!" he said, "did you see me?"

"Yes," I said, "and I smell you. Where is it?"

He had it in his hand. The pipe had burned his hand.

I said, "Come up to your home."

He said, "You caught me."

I said, "God has caught you, you old sinner. Do you think you can escape God that way?"

"No," he said, "and I do not think I can escape you either."

He handed over the pipe.

They kept a little shop, his aged wife and he together.

They had no need for assistance; it was not a very big business.

We went into the house, and I got Mrs. — to shut the shop and I told her to let no one in, no matter who came. We got into the back room and prayed. I never heard a more earnest prayer than that dear old man prayed. That sin was keeping him back from Baptism. He had never presented himself for Baptism.

I said, "Pray, 'Give me a Baptism of Thy Spirit,'" and he prayed it.

"Give me cleansing from every sin," and he prayed that.

"Give me grace to go right up tomorrow night and be baptized."

He said, "I can't."

I said, "Say, 'God forgive me, for Jesus' sake,'" and he said it.

I said, "Do you repent?"

"Yes," he said.

"Do you mean it?"

"Yes."

"Then," I said, "I believe God forgives you."

"Now pray, 'I vow to Thee that I will go up tomorrow night to the Tabernacle and be Baptized.'"

He said, "I can't say it."

"Then," I said, "you are an old hypocrite as well as a sneak. You told me you had repented."

He said, "I have."

"And you said that you believed."

He said, "I do."

"Then God forgives you."

He said, "I believe that, and I believe I hate tobacco, too. I am going up tomorrow night to be baptized."

When I saw him the next morning he said to me, "Pastor, I passed a tobacco shop on the way here, and I assure you it nearly made me sick. I hate it so much that I said to my wife, 'I must get my very best clothes when I go to the Tabernacle; those that have no tobacco on them. I cannot wear a thing that smells of tobacco.'

I baptized him.

That man lived a very consistent life and a long life after that. I heard a little while ago that he had passed away.

Friends, there is no question that this is a practical thing.

A Real Baptism is a real Power. If some dirty, devilish, sneaking bad habit is keeping you back, then I demand, in God's Name, that you will repent, get baptized at once, and sin no more.

CHARGE TO CANDIDATES FOR BAPTISM.

Candidates for Baptism, please arise.

My brethren and my sisters, in the Name of the Lord Jesus Christ, in the power of the Holy Spirit, in accordance with the will of God Our Heavenly Father, in the conscious presence of the Triune God and of these witnesses, I charge you that you will answer me, every one of you, no matter what your rank in the Church may be, the questions that I will now ask you, and upon your truthful answers only can a True Baptism be administered. So far as you know your own hearts, have you truly repented all your sins? Can you say, I have?

Candidates—"I have."

General Overseer—So far as you know your own hearts, have you trusted in God our Father through faith in Jesus Christ His Son, and in Him alone, for Salvation from all your sins. Can you say, I have?

Candidates—"I have."

General Overseer— So far as you know your own hearts, are you determined to do right, no matter what the cost? Can you say, I am?

Candidates—"I am."

General Overseer—So far as you know your own hearts, are you determined, by the power of the Holy Spirit, to trust in God for a perfect healing in spirit, in soul, in body? Can you say, I am?

Candidates—"I am."

General Overseer—Are you determined, by God's Grace, to live a consistent and, as He shall give you grace, a Holy Life? Can you say, I am?

Candidates—"I am."

General Overseer—Do you desire me to baptize you by a Triune Immersion, into the Name of the Father and of the Son and of the Holy Ghost? Can you say, I do.

Candidates—"I do."

General Overseer—Will you ask God to give you in this Baptism what the water cannot supply, the power of the Holy Spirit, to make that Baptism effectual? Can you say, I will?

Candidates—"I will."

General Overseer—There is nothing more that could be said. Be faithful unto death, and God will keep you and give you the Crown of Life.

All who desire God's blessing, stand. Say with me:

PRAYER OF CONSECRATION.

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul and in body. Give me power to do right, no matter what it costs. Give me Thy Holy Spirit, that I may trust Thee in spirit, in soul, in body. Bless those about to be baptized. Help us to do our duty lovingly, immediately that we see it, for Jesus' sake. Amen. (*All repeat the prayer, clause by clause, after the General Overseer.*)

After a brief intermission, the General Overseer administered the Ordinance of Believers' Baptism by Triune Immersion to twenty-six candidates.

The large audience, with spirits awakened to the great thought that God's Messenger was in this Ordinance scaling Disciples with the Seal of the Living God, witnessed the Baptism with prayerful hearts.

The spiritual power of the Ordinance was manifest upon all present: administrator, candidates and spectators.

THE SEAL OF THE LIVING GOD.

CLEARLY, unmistakably, authoritatively, God's Messenger set forth the marvelous significance of a Real Baptism, on Lord's Day afternoon, March 24, 1901, in Central Zion Tabernacle.

Never before did his people, over 2000 of whom were present, although the day was rainy, get such a clear conception of the mighty import and power of the Ordinance with which by far the greater part of them had been sealed.

As the General Overseer developed his Message, point by point, many a heart was lifted to God with praise and thanksgiving that He had sent His Messenger to Zion with this Seal.

Then all joined in earnest prayer that God Would, by His Spirit and the power of that Seal, make them "dead to sin, alive unto God, and quickened into newness of life, with power for service."

AFTERNOON SERVICE.

Central Zion Tabernacle, Lord's Day Afternoon, March 24, 1901

The service was opened by Zion Choir and the congregation singing Hymn Number 348, after which the Apostles' Creed was recited.

The General Overseer then read the sixty-eighth Psalm, and the sixth chapter of Romans.

Zion Boys' and Girls' Choir of 118 voices then sang the beautiful but simple melody of "The Beautiful Bright Sunshine."

Their little faces shone and their voices rang with the

gladness of pure and happy childhood as they praised their Creator and Saviour.

The singing of the children was an inspiration.

Not only were their hearts in what they sang, but there was an ease and naturalness which made every tone smooth and even in quality; a careful training which made the pitch perfect, and every word of the glorious hymns which they sang was heard and understood by the great congregation.

It was wonderful singing for so large a choir of little boys and girls.

It was very deeply effective upon the audience, which sat and listened without a movement until the children's voices ceased in a reverent Amen.

Prayer was offered by the General Overseer. Announcements were made by Overseer Speicher.

The tithes and offering were received, Zion Boys' and Girls' Choir singing "Brightly Gleams Our Banner," very sweetly.

THE PURPOSE, OF A REAL BAPTISM.

The General Overseer then said:

INVOCATION.

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

TEXT.

We were buried therefore with Him through Baptism into Death: that like as Christ was Raised from the Dead through the glory of the Father, so we also might walk in Newness of Life. For if we have become united with Him by the Likeness of His Death, we shall be also by the Likeness of His Resurrection. —Romans 6:4, 5.

Because Christ also suffered for sins once, the righteous for the unrighteous, that He might bring us to God; being put to death in the flesh, but quickened in the spirit; in which also He went and preached unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were Saved through Water: which also after a True Likeness doth now save you, even Baptism, not the putting away of the filth of the flesh, but the Interrogation (or appeal) of a Good Conscience toward God, through the resurrection of Jesus Christ.—1 Peter 3:18-21.

My brothers and sisters in Christ, especially you who are members of the Christian Catholic Church in Zion, I am almost glad that, in consequence of the inclement weather, those now present, though numbering between 2000 and 3000, are principally members of this Church, because I desire to speak to you and, through LEAVES OF HEALING, to the Christian Catholic Church in Zion throughout the world, following up the discourse of last Lord's Day.

In that discourse I spoke in very solemn and earnest language concerning what I believed to be the Seal of the Living God.

I said that we had that Seal, and that at least the first Twelve Thousand had been sealed in Zion with the Seal of the Living God, a Real Baptism. But the time did not permit me to speak more fully as to what a Real Baptism was.

I do not for one moment wish any one to suppose that the outward form of Triune Immersion in itself constitutes a Real Baptism.

I made that, I think, fairly plain and clear last week, but I again state it:

THE SEAL CAN ONLY BE PLACED
EFFECTIVELY UPON THAT WHICH IS WORTHY
OF BEING SEALED.

If you could get access to the seal which is used in stamping a twenty-dollar gold piece—if you could steal it, for you would have to steal it—and should stamp a piece of nickel corresponding in size to a twenty-dollar gold piece with the seal of the United States, saying that was twenty dollars, it would not be twenty dollars because you sealed it. It would be a fraud, and would be very quickly detected, and very severely punished.

No seal of the United States could make nickel gold, or give that the value of gold which was only nickel. Therefore, even if we have a Real Baptism, we must also have real subjects for Baptism.

Baptism does not make a man a Christian, but Baptism seals a Christian openly, boldly, before all the world.

That Seal is placed upon him because he has really repented, believed, been really converted, and is real gold, a real Christian, a real Disciple, one who desires to be more and more real every hour and every day.

Baptism can no more create a man a Christian than the seal, even if it be the right seal, can give twenty dollars' value to a piece of nickel.

IF THE SEAL OF BAPTISM IS TO BE RIGHTLY
GIVEN, IT MUST BE IN THE PROPER HANDS.

It is perfectly clear to any one who thinks for a moment, that God does not put His Seal into every hand.

God will not permit every one to baptize.

God has given this Seal, in these latter days, to Zion, that there may be reality in this Baptism, in this Seal of the Living God, and a preparation by the separation of the One Hundred and Forty and Four Thousand Servants of God, that they may be Messengers of God in Zion and through Zion to bring the Great Multitude “which no man can number, out of every tongue, and tribe, and people, and nation to stand before the Throne and before the Lamb.”

That is not a Scene in a distant and remote Heaven.

It is a Scene on Earth.

People have been erroneously, in my judgment, putting it away in heaven at some distant time.

We stand before the Throne of our Father in Heaven now.

We stand before the Lamb now.

We praise God in the Spirit now.

We sing with a Great Voice now:

Salvation unto our God
Which sitteth upon the Throne,
And unto the Lamb.

We do not need to wait for a distant time or place to stand before God and sing the Song of Salvation.

WHAT SHOULD BE THE EFFECT OF A REAL
BAPTISM?

What does this Sign and Seal imply?

What Special Blessing does God give in this Real Baptism?

Is it simply to state the value of the coin, or is it to impart to that coin some peculiar power?

There is no doubt whatever that power is imparted by the Seal.

When a document has been prepared for the signature of His Excellency, the President of the United States, and when he has signed that document, it is not valid and not effective until the Seal of State is affixed. It is then a Commission under God.

The power of that document is not merely that the document itself is valid, but that it imparts a power to an otherwise weak citizen which he would not have unless that valid document were in his hands.

Such a document would enable an attorney to seat himself on the bench of the Supreme Court of the United States as a Judge in the highest Court in the land. The decisions of which he is a partaker become such that he, as a member of that Court, can call upon the Executive, the President himself, upon the Legislature, and, if necessary, upon the Army and Navy, and upon every citizen throughout the United States, to support and to help to execute his mandates as a judge.

THE POWER OF A DOCUMENT.

Therefore, you see, a Commission bestows a Power. If it were a mere document, valid as it might be, it would not be a power. But you can see that throughout all this land public officers are powerful in performing public duties because they have been given power through these documents.

Some of them have a right to arrest criminals.

Some of them have a right to detain criminals in prison.

Some of them have a right to put criminals to death.

I do not preach a Baptism which has no Power attached to it.

The world is weary, the Church is weary and tired out, tired to death, of mere words which do not bring Power with them.

A Church which is a Church if you like to believe it, and is not a Church if you do not like to believe it, a Church which you may obey or not obey just as you like, is no Church at all.

It is not the Church which God has established.

You cannot create, you cannot permanently hinder, and you cannot destroy a True Church.

It exists because God created it—called it out from His own Redeemed ones in His Kingdom.

It stands firmly and goes forward to victory because God maintains it.

It is indestructible, because it is a part of God Himself, His offspring, and therefore eternal as Himself, and it is folly to talk of destroying it. We are God's Witnesses to that fact, and all the world is getting to know it.

GOD HAS ESTABLISHED A CHURCH, AND HE HAS GIVEN POWER TO THAT CHURCH.

The powers of that Church are tremendous.

The powers far exceed anything that a Legislature, an Executive, or a Judiciary could impart.

Behold, I have given you Authority to tread upon serpents and scorpions, and over All the Powers of the Enemy: and nothing shall in any wise hurt you.

Think of the tremendous sweep of that

Then think again of, these words:

All Authority hath been given unto Me in heaven and on earth. Go ye therefore (with this authority which I delegate to you), and

make Disciples of All the Nations, baptizing them into the Name of the Father and of the Son and of the Holy Ghost: teaching them (with authority) to observe all things whatsoever I have commanded you: and lo, I (who have all power in heaven and earth) am with you all the days, even unto the Consummation of the Age.

That is either a reality or it is mere trashy words.

If it is a reality, whatever Church possesses that reality, possesses a power compared to which the powers of Parliament and Congress, the powers of Presidents and Kings, the powers of armies, is as nothing: for these powers are the supreme powers of the Almighty God, before which eventually everything must bow.

Therefore, this Baptism must be a real thing.

What does it bring?

A REAL BAPTISM BRINGS TO THE REAL DISCIPLE THREE THINGS.

First, buried with Christ in Baptism by the power of the Holy Ghost, he may and ought to become Dead to Sin.

Second, buried with Christ in Baptism, he ought to be planted in the Likeness of his Resurrection—my text in Romans six—and rise with Him to Newness of Life, and have within him the Life of God.

Third, being now dead to sin and alive unto God, it is his privilege to walk with God in Newness of Life, and therefore to be endowed with Power for Divine Service.

Every minute, hour and day should see a New Life with a New Power. He should realize that the Power of God is upon him and in him, so that he shall be what Peter speaks of, “saved through Baptism”; not regenerated through Baptism. Having been regenerated, a man has a great deal of saving before him. Many a man who is regenerated, many a woman who is regenerated, knows very little about

a Full Salvation.

Regeneration and Full Salvation are two different things. There is between them the difference between a baby, a child, and a full grown man with a large experience, capacity and intelligence which make him a strong power to do God’s service, whatever it may be.

“After a True Likeness,” this Real Baptism saves the man from many things. It saved the Apostle Paul, after his conversion. When Ananias said to him that God had called him to be His servant in all the earth, he said, “And now why tarriest thou? arise, and be baptized, and wash away thy sins.”

With that the healing came, and the sightless eyes of the Apostle saw the Messenger of Christ, a mortal man. He saw that the Salvation was Real; that a Real Healing had conic, and a Real Cleansing power. He submitted at once and was baptized. That was a Real Baptism—it was the Seal of the Living God.

But he quietly went away to Arabia for three years before we hear of him again.

He received in that Baptism a complete assurance that his sins were washed away. Dead to sin, the old man Saul was swept away at that Baptism.

Alive unto God, Paul, the new man, was equipped in Newness of Life with power for a Divine Service which made him who had started last in the race first of all, greatest of all the apostles, so that he has stamped his name and individuality and the power of God upon the nations as no other man of all the apostles did.

Starting eleven years after the call of the other Apostles, he was not behind any or all.

This is the Power of a Real Baptism. It will not be the same in all persons, for all persons are not qualified and not prepared to act upon the same high plane; but it will be

the same in kind.

THE APPEAL OF A GOOD CONSCIENCE.

I therefore proclaim today that not the mere putting away of the filth of the flesh, but the Appeal of a Good Conscience toward God, enables a man to say as Paul did constantly, in effect, "In all good conscience I stand here today, knowing that every word I say is true. I am dead to sin. I am alive to God. I am endued with Newness of Life and Power for Service. I make this 'appeal of a good conscience' to God, to man, to angels, to devils, to the age which now is, and the age which will succeed me. I appeal to the great White Throne of God that this is true."

It was true.

The generation then living, the generations which have succeeded, the present generation, now says, "Paul, God witnesses for you that your Salvation, Healing and Cleansing were real; that your Baptism was really the Seal of the Living God; and that your apostolic Commission was real: for God constantly bore you witness by the Holy Spirit!"

TREMENDOUS CLEANSING POWER OF A REAL BAPTISM.

In your degree this is what a Real Baptism means: That you shall have Power over your members which have been unrighteous.

The Lust of the Eye, the Lust of the Flesh, and the accursed Pride which makes this life so full of misery, selfishness, jealousy and devilry shall be broken forever.

You shall be dead to these passions.

Your body shall henceforth have eyes that see for

Christ, a tongue that speaks for Christ, a mind that thinks for Christ, ears that hear for Christ; yea, a palate that tastes for Christ, and a hand that handles for Christ.

You shall have every power, procreative and otherwise, used for God.

You shall live a Holy Life under the Law of God, so that sin shall have no dominion; so that you shall be free from the damning power of hellish passion. Love and Lust are poles asunder.

Oh, I beseech you, "as pilgrims and strangers, to abstain from fleshly lusts which war against the soul."

Dead to sin, the body becomes a servant to righteousness, a bondservant to Christ.

Everything within you, spirit, soul, body, passions, aims, wishes, thoughts, desires, will be purified. But that can only be when you have taken the second dip into a Real Baptism. You must be "united with Him by the Likeness of His Resurrection."

You must rise with Christ. You must in Christ rise superior to the throbbing of that blood which we inherit, which is so full of the poison of sin and disease.

You must have your blood cleansed.

The word in the book of the Prophet Joel must be fulfilled in you: the last verse of that great prophet of this Holy Ghost dispensation

And I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion.

ONLY IN ZION CAN THAT BLOOD-CLEANSING COME.

Hence, planted with Him in the Likeness of His Resurrection, after a True Likeness, you have to receive not only forgiveness from sin, and power over sin, but new

life, a Divine Life, which, when you stand upon your feet, enables you to say, "I live, yet not I but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me, who gave himself instead of me. That life has taken possession of all my being."

Just as Jesus Christ arose from the dead without any blood in His body, just as the Holy Spirit was His Life, so must we have the Holy Spirit for our life.

The Spirit of Him that raised up Jesus from the dead must be in our mortal bodies and quicken us and deliver us, who through fear of death have been all our lifetime in bondage. That Spirit must give to us deliverance from corruption, and deliverance that shall lead us into powerful service.

Not the possession of life alone, not the deliverance from death alone, but the endowment for service, Newness of Life, is the third thing in the Real Baptism.

NEWNESS OF LIFE.

New Life toward wife and children, New Life toward the maiden and the youth, New Life toward the brother and the sister, New Life toward the poor sinners who are perishing in their sins, and New Life which makes you look with new eyes upon all humanity, with the eyes of Christ who died for them, is a result of a Real Baptism.

Newness of Life makes you seek for their Salvation, their Healing, their Deliverance, their Real Baptism, their Real Cleansing, their Real Sealing with the Seal of the Living God.

It is this Newness of Life more and more that we want in Zion. (Amen.)

We want not death, not idleness, not passivity, but Life

which gives us power to rest, and gives its power to work with the unceasing continuity of a God who is forever at rest and forever at work.

This is what is needed, a New Life.

No man that breathes with human breath
Whatever crazy sorrow saith,
Hath ever really longed for death.
'Tis life, not death, for which we pant;
'Tis life of which our nerves are scant.
More life, and fuller, that we want.

We want a Life which not only lives today and tomorrow, but projects itself into the unborn generation, and is an active generating power in the ages to come; a Life which never dies, a Life which shines brighter, and lives purer and more glorious, "shining more and snore unto the Perfect Day."

We want a Life like that which "speaketh" down through all the ages from Abel, the first martyr for the Living God, till now.

Oh, for that Life.

God give it to us. (Amen.)

All who desire that Life, arise and tell Him that you want it. (Apparently all arose.)

Bow your heads and pray.

PRAYER OF CONSECRATION,

My God and Father, in Jesus' Name I come to Thee. Take me as I am. Make me what I ought to be, in spirit, in soul, in body. Give me a perfect deliverance, Thou God of deliverances, from sin—True Repentance, simple Faith, willing Obedience, that I may live for Thee, and if need be die for Thee. Give me a Real Baptism, that I may be dead to sin, alive unto God, and a Newness of Life, endowment for service, that I may have the "appeal of a good conscience" that I am Thine wholly, Thine forever, Thine for Jesus'

sake. (All repeat the prayer, clause by clause, after the General Overseer.)

Did you mean it?

Audience—"Yes."

General Overseer—Live it. Seek for its enlargement continually. Ye who have been baptized by a right form, seek for the Power of a Real Baptism.

After the Recessional had been sung, the hundreds of the White-robed Choir and Officers passed solemnly out between the standing and deeply impressed people. Then the service was closed by the General Overseer pronouncing the

BENEDICTION.

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

JOHN ALEX. DOWIE, Proprietor.	CHAS. J. BARNARD, - - Manager. WM. S. PECKHAM, - - Cashier.
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